Acta Apostolicae Sedis

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Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 207*]

The acts of Pope John XXIII, page 207, at the Vatican, amidst the turmoil of political events, seized the opportune coincidence of the feast of the Immaculate Conception to proclaim, with the utmost solemnity and officiality, Saint Joseph as the Patron of the entire Church, and to elevate the feast of March 19th to a liturgical celebration of the first class, of double rite.

It was that decree, dated December 8, 1870, a brief but gracious and wondrous document, truly worthy of being remembered perpetually, which opened a vein of exceedingly rich and precious inspirations for the successors of the ninth Pius.

Leo XIII: The immortal Leo XIII, for the feast of the Assumption in 1889, issued the document *Quamquam pluries*, the most extensive and copious document ever published by a Pope in honor of the foster father of Jesus, elevating him in his characteristic light as a model for fathers of families and workers. From this began the beautiful prayer: "To you, O Blessed Joseph," which filled our childhood with such sweetness.

Saint Pius X: The Holy Pontiff Pius X added to those of Pope Leo XIII, numerous expressions of devotion and love for Saint Joseph, readily accepting the dedication to him of a treatise that illustrates his cult; and he multiplied the treasure of Indulgences granted for the recitation of the Litany, so beloved and so comforting to say. How well these words sound for this concession! "Most Holy triarch, Saint Joseph, the bridegroom of the Virgin, our Lord Jesus Christ, the most pure and renowned foster father of the Catholic Church, Patron powerful with God, – and, see the refinement of personal sentiment – whose glorious name adorns us from our birth, with a special and constant devotion."

And the other words with which he announced the reason for new favors granted: "to increase the devotion towards Saint Joseph, Patron of the universal Church." Decree, *Quemadmodum Deus*, December 8, 1870; *Acts of Pius IX*, Volume 5, Rome, 1873, page 282.

Acts of Leo XIII, Rome, 1889, pages 175-180.

Letter to the Reverend Father A. Lépicier, O.S.M., February 12, 1908; *Acts of Pius X*, Rome, 1914, pages 168-169.

A.A.S. I (1909), page 290.

Decree of the Sacred Congregation of Rites, July 24, 1911; *A.A.S.* III (1911), page 350.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary by Benedict XV. At the outbreak of the first great European war, while the eyes of St. Pius X closed to the life of this world, behold, Pope Benedict XV providentially arose, and like a benevolent star of universal consolation, he illuminated the painful

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years from 1914 to 1918. He, too, soon sought to promote the cult of the Holy Patriarch. Indeed, it was to him that we owe the introduction of two new prefaces to the Canon of the Mass: that of St. Joseph, and that of the Mass for the Dead, happily uniting them in two decrees of the same day, April 9, 1919, as a reminder of a concurrence and fusion of sorrow and comfort between the two families: the celestial family of Nazareth, of which St. Joseph was the legal head, and the immense human family afflicted by universal consternation due to the countless victims of the devastating war. What a mournful, yet at the same time, sweet and happy juxtaposition: St. Joseph on one side, and on the other, the standard-bearer, Sanctus Michael: both acting as though presenting the souls of the deceased to the Lord in *lucem sanctam*. In the following year – July 25, 1920 – Pope Benedict returned to the subject in preparation for the fiftieth anniversary of the proclamation – already accomplished by Pius IX – of St. Joseph as the Patron of the universal Church: and he returned to the matter with the light of theological doctrine in the *Motu proprio* ”Bonum sane,” entirely imbued with tenderness and singular confidence. Oh! What a beautiful rekindling of the gentle and benign figure of the Saint, invoked by the Christian people for the protection of the militant Church, at the very moment that its best energies were opening up to spiritual, and even material, reconstruction, after so many calamities: and for the comfort of so many millions of human victims, held at the threshold of agony, for whom Pope Benedict wished to enlist the fervent intervention of prayer to St. Joseph, patron of the dying, among the Bishops, and the many pious associations scattered throughout the world. Pius XI and Pius XII Following the same path of recommended fervent devotion to the Holy Patriarch, the two last Popes – Pius XI and Pius XII – both of always dear and venerated memory – succeeded each other in a lively and edifying fidelity of reminder, exhortation, and elevation. At least four times, Pius XI, in solemn allocutions of various subjects,

[*Latin ed. p. 209*]

In the Acts of Pope John XXIII, page 209, there are references to the introduction of new Saints, and often, on the annual commemoration of March 19th—such as in 1928, on the 11th, and then in 1935, and again in 1937—he seized the opportunity to extol the various virtues that adorn the spiritual character of the Guardian of Jesus, the most chaste Spouse of Mary, the pious and humble worker of Nazareth, and the Patron of the universal Church, a powerful shield of defense against the efforts of worldwide atheism, which seeks to undermine Christian nations. Pope Pius XII likewise followed in the footsteps of his predecessor, employing the same tone, and in numerous addresses, always so beautiful, vibrant, and felicitous. As when, on April 10, 1940, he invited young married couples to place themselves under the safe and gentle mantle of the Spouse of Mary; and in 1945, he called upon those belonging to Christian Worker Associations

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to honor him as a supreme example, and as an invincible defense of their ranks; and ten years later, in 1955, he announced the institution of the annual feast of Saint Joseph, the craftsman. In fact, this recently instituted feast, fixed for May 1st, replaces that of the Wednesday of the second week after the octave of Easter, while the traditional feast of March 19th will henceforth mark the most solemn and definitive date of the patronage of Saint Joseph over the universal Church. The same Holy Father, Pope Pius XII, was pleased to adorn the breast of Saint Joseph with a most precious crown, a fervent prayer proposed for the devotion of priests and faithful throughout the world, enriching its recitation with copious Indulgences. A prayer of an eminently professional and social character, as befits those subject to the law of labor, which is for all "a law of honor, of peaceful and holy life, a prelude to immortal happiness." Among other things, it says: "Be with us, O Saint Joseph, in our moments of prosperity, when everything invites us to enjoy honestly the fruits of our labor; but be with us especially, and support us in the hours of sadness, when it seems that the heavens wish to close above us, and that even the instruments of our work must slip from our hands." Venerable Brothers and beloved sons: these reminders of history and religious piety have also seemed to Us opportune to propose to the devoted attention: 11 Discourses of Pius XI, S.E. I., vol. I, 1922-1928, pp. 779-780. 12 Discourses and Radio Messages of His Holiness Pius XII, vol. II, pp. 65-69. 13 A.A.S., vol. XXXVII (1945), p. 72. 14 A.A.S., vol. XLVII (1955), p. 406. 15 Cf. A.A.S., vol. L (1958), pp. 335-336. 14 - ACTA, vol. III, n. 4. — April 28, 1961.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - A record of the Apostolic See, a commentary on your souls, educated in the refinement of Christian and Catholic feeling and living, fitting for this occasion of March 19th, on which the feast of Saint Joseph coincides with the beginning of the season of the Passion, and which prepares us for an intense familiarity with the most moving and salutary mysteries of the sacred liturgy. The observances which impose the veil over the images of Jesus Christ Crucified, of Mary, and of the Saints during the two weeks that prepare for Easter, are an invitation to intimate and sacred contemplation concerning communication with the Lord through prayer, which must be frequent, fervent, and thoughtful. The Lord, the Blessed Virgin, and the Saints await our confidences: and it is natural that they should be concerned with that which best corresponds to the solicitudes of the universal Catholic Church.

The Expectation of the Ecumenical Council. At the center and in the foremost place of these solicitudes is, without doubt, the Vatican Ecumenical Council, whose expectation is now in the hearts of all who believe in Jesus the Redeemer, whether they belong to our Holy Catholic Church, or to some of the various confessions separated from it, and who, even though

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many are anxious for a return of unity and peace, according to the teaching and prayer of Christ to the Heavenly Father. It is natural that this call to the voice of the Popes of the last century should be intended to arouse the cooperation of the Catholic world for the good success of the great design of order, of spiritual elevation, and of peace to which an Ecumenical Council is called.

The Council at the Service of All Souls. Everything is great and worthy of note in the Church, as Jesus Christ established it. In the celebration of a Council, the most distinguished personalities of the ecclesiastical world gather around the Fathers, rich in excellent gifts of theological and legal doctrine, of organizational ability, and of a high apostolic spirit. This is the Council: the Pope at the summit, around him and with him, Cardinals, Bishops of every rite and of every country, doctors and teachers most competent in the various grades and their specializations. But the Council is intended for the entire Christian people who are interested in it, for that more perfect circulation of grace, of Christian vitality, which makes the acquisition of the truly precious goods of this life easier and more rapid, and which assures the riches of the eternal ages. Therefore, all are interested in the Council, clergy and laity, great and small from every part of the world, of every class, of every race, of every...

[*Latin ed. p. 211*]

From the Acts of Pope John XXIII, page 211: And if a heavenly protector is indicated to obtain from on high that divine virtue, by which it seems destined to mark an epoch in the history of the contemporary Church, who could be better entrusted with this task than Saint Joseph, august head of the Family of Nazareth, and protector of the Holy Church? Listening again to the echoes of the Popes of this last century of our history, as happened to Us, the characteristic tones of Pius X I still touch our heart, even in his thoughtful and calm manner of expressing himself. These come to our ears from a discourse delivered on March 19, 1928, in a passage in which he did not know how to, or would not, remain silent in honor of Saint Joseph, as he loved to call him, Saint Joseph, beloved and blessed. "It is striking," he said, "to observe closely and almost see shining side by side two magnificent figures that accompany the beginnings of the Church: first, that of Saint John the Baptist, who appears from the desert, sometimes with a resounding voice, and sometimes with gentle sweetness; sometimes like a lion that roars, and at other times like a friend who rejoices in the glory of the Bridegroom, and offers to the world the wonderful spectacle of his martyrdom. Then, the robust figure of Peter, who hears from the Divine Master the magnificent words: 'Go, therefore, and make disciples of all nations,' and for him personally: 'You are Peter, and upon this rock I will build my Church.' A great mission, divinely glorious and resounding." Thus spoke Pius X I. And then he continued, oh! how felicitously: "Among

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these great figures, among these two missions, here appears the person and the mission of Saint Joseph, who instead passes by, collected, silent, almost unnoticed and unknown, in humility, in silence, a silence that was not to be illuminated until later, a silence to which a cry, a voice, a glory in the ages would truly succeed." Oh! the invocation, oh! the cult of Saint Joseph in protection of the Vatican Ecumenical Council II. Venerable Brothers and children of Rome, beloved Brothers and children of the whole world: it is at this point that We desired to lead you, sending you this apostolic letter precisely on March 19, on which day, in the celebration of Saint Joseph, Patron of the universal Church, your souls could be stirred to a extraordinary renewal.

16 Discourses of Pius XI, vol. I, p. 780.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Official Commentary. With a spirit of fervor, for a more lively, ardent, and continuous participation in the concerns of the Holy Church, teacher and mother, guiding and directing this extraordinary event of the Twenty-First Ecumenical Council, and Vatican II, which the entire world's press is following with keen interest and respectful attention. It is well known that a preliminary phase of the Council's organization is underway, proceeding quietly, diligently, and consolingly. Here in the City, one hundred and one, most distinguished prelates and ecclesiastics, convened from all regions of the world, succeed one another, distributed in various and well-ordered sections, each engaged in its own noble work, following the valuable indications contained in a series of imposing volumes, containing the thought, experience, and suggestions gathered from the intelligence, wisdom, and vibrant apostolic fervor of what constitutes the true wealth of the Catholic Church of the past, present, and future. The Ecumenical Council, for its completion and its success, asks for light of truth and grace, discipline of study and silence, and serene peace of mind and heart. This is from our human side. From above comes the heavenly help that the Christian people must invoke with a living cooperation of prayer, with an exemplary effort of life, which anticipates and is a testament to the firm resolve of each of the faithful to apply the teachings and guidelines that will be proclaimed at the eagerly awaited conclusion of this great event, which is now underway, promising and blessed. Venerable Brothers and beloved children. The bright thought of Pope Pius XI of March 19, 1928, still pursues us. Here in Rome, the sacred Lateran Basilica always shines in the glory of the Baptist. But in the supreme temple of St. Peter, where precious memories of all Christendom are venerated, there is also an altar dedicated to St. Joseph: and We intend, and We propose it today, March 19, 1961, that the altar of St. Joseph be adorned with new splendor, more ample and more solemn: and that it become a point of attraction and of religious piety for individual souls, for countless multitudes. It is under

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these celestial vaults of the Vatican temple that the ranks of the members of the Apostolic College, convened from all points, even the most distant of the globe, for the Ecumenical Council, will gather around the Head of the Church. O St. Joseph! Here, here is your place as Protector universalis Ecclesiae. We have wished to offer you, through the voices and documents of Our immediate predecessors of the last century – from Pius IX to Pius XII – a wreath of honor, echoing the testimonies of affectionate veneration.

[*Latin ed. p. 213*]

Acta Ioannis PP. XXIII 213, which now arise from all Catholic nations and from all missionary regions. May you always be our protector. May your inner spirit of peace, of silence, of good work, and of prayer, in service to the Holy Church, always vivify us and gladden us in union with your blessed Spouse, the most sweet and Immaculate Mother, in the most fervent and gentle love of Jesus, the glorious and immortal King of the ages and of peoples. So be it. Given in Rome, near Saint Peter's, on March 19, 1961, the third year of Our Pontificate. IOANNES PP. XXIII. APOSTOLIC LETTER. To the Most Blessed Virgin Mary, commonly called "Nossa Senhora da Ponte," she is chosen as the principal Patroness of the diocese and episcopal city of Sorocabana. IOANNES PP. XXIII. For the perpetual memory of this matter. It is declared that the Most Blessed Virgin Mary, called "da Ponte," is cultivated with the greatest piety by the clergy and the faithful people of the city and diocese of Sorocabana, in the territory of Brasiliae, and that her illustrious image is preserved in the temple there. This is most pleasing to us, since the Divine Mother, for those who labor in the course of this earthly life, is the safest refuge, so that they may reach the goal, namely the heavenly homeland. Therefore, that Marian devotion is so deeply ingrained in the hearts of the inhabitants of that city and region, that they have the Most Holy Theotokos, distinguished by that name, as their particular protector. Moved by this, the Venerable Brother Joseph Charles de Aguirre, Bishop of Sorocabana, also signifying the wishes of his flock entrusted to his care, requested that we declare "Our Lady of the Bridge," as they call her, the heavenly Patroness of his diocese and episcopal city. These requests, to which the Venerable Brother Armando Lombardi, holding the title of Archbishop of Caesariensis Philippi and Apostolic Nuncio in Brasiliae, added his commendation, we have gladly decided to grant, for the sake of promoting Marian piety. And therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation of Our Apostolic authority, by the force of these Letters, and perpetually, We declare the Most Blessed Virgin Mary, commonly called "Nossa Senhora da Ponte,"

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis – Commentarium Officiale, we establish and

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declare, with all due honors and liturgical privileges proper to the principal patrons of places, the most heavenly Patron of the entire Diocese of Sorocabana and of its episcopal city, before God. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, now and in the future, shall fully and completely observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of July, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI.

II. Titles and privileges of the Basilica Minor of the cathedral church of Caesenate are conferred.

IOANNES PP. XXIII. For the perpetual memory of the matter. — The principal temple of Cesena is rightly renowned, having been constructed in the fourteenth century in the Romanesque style, and is distinguished by its size and its abundant worship. This illustrious church, consecrated in the year 1720 by Peter Francis Cardinal Orsini, who later became Pope Benedict XIII, Our Predecessor, and enriched over time with various ornaments, has happily been restored to its original elegance. It is also known to Us that Our Predecessors, Pope Pius VI and Pope Pius VII, citizens of Cesena, were baptized in the sacred font located there. The former, upon his return from Vienna, redeemed with gold the image of the Blessed Virgin Mary, which is venerated in the same temple. Moved by this and desiring to fulfill the wishes of his predecessors, the Venerable Brother Augustus Gianfranceschi, Bishop of Cesena, requested Us to elevate his cathedral church to the rank and title of Basilica Minor. To these requests, We have responded with a willing heart.

[*Latin ed. p. 215*]

Obeying the wishes of John PP. XXIII, We, after consultation with the Sacred Congregation for Rites, with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, elevate the cathedral church of the Cesena diocese to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this time forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with

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any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the first day of the month of July, in the year 1960, in the second year of Our pontificate. D. Card. TARDINI, holding the third title in the public affairs of the Church, grants to the church dedicated to the Most Sacred Heart of Jesus, in the city of Cracow, the title and privileges of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of this event. — "I am come to cast fire on the earth. And what will I, but that it be kindled?" (Luke 12:49): These words of the Savior can be applied to the ardor of piety with which the faithful of Poland, whether living in the homeland or abroad, especially through the efforts of the Society of Jesus, are inflamed in the Most Sacred Heart of Jesus. Moved by a common purpose, they have brought about the construction of a temple dedicated to the same Most Sacred Heart in Cracow, which would serve as a seat and home for this excellent form of religion. And so, fifty years ago, a very large edifice arose there, distinguished by its "Romanesque" style of construction, adapted to the standards of more recent art, which can hold five thousand people. In this regard, it is fitting to remember that the Poles, living both within and outside the borders of the homeland, have contributed to the execution of this excellent work, so that almost every brick and tile is, as it were, a sign of the piety and gratitude of the same people. This temple, with its solemn...

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - In order that it might be dedicated to its proper rite, the entire Polish nation has devoted itself to the Most Sacred Heart of Jesus, the most abundant source of mercy and grace, and this devotion has grown greatly; indeed, especially on those days when the most loving Heart of Jesus is particularly venerated, not only the citizens of Cracow, but also many pilgrims, are wont to come to the principal seat of this excellent piety. If these praises are worthy of celebration, it must also be noted that the church is adorned with various kinds of ornaments, such as marbles, columns of granite, mosaics, from which the image, "Adoration of Poland before the Most Sacred Heart of Jesus," attracts all to itself with singular beauty. Nor should we overlook the nine altars, skillfully sculpted, the musical organ, and the precious furnishings, by which this house of God is enriched with no small splendor. Since, therefore, the fiftieth anniversary of the construction of this church is being solemnly celebrated, our beloved son, the General Prefect of the Society of Jesus, whose members diligently serve in the ministry of this very church, humbly requested that we grant it the title and status of a Minor Basilica. With these requests, supported by the commendation of the Venerable Brother of the Ordinariate of Cracow, we willingly decided to comply, and we are confident that our Polish children will be moved by this offering, so that they may remain steadfast in the faith received from their ancestors, and that in these difficult and troubled times, they may be strengthened in Christian

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hope. Since these things are so, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we elevate this church, dedicated to the Most Sacred Heart of Jesus in Cracow, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches of the same name. Notwithstanding anything to the contrary. These things we decree, establish, and ordain; these present letters shall remain forever valid and effective; they shall have and shall obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and it shall be rightly judged and determined; and they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the first day of the month of July, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 217*]

Acts of Pope John XXIII, 217. LETTERS I. To the Most Reverend Father John, Titular Archbishop of St. Agatha, Cardinal of Alton, Archbishop of Armagh, on the occasion of the fifteenth centenary of the pious death of St. Patrick.

JOHN PP. XXIII.

Beloved Son, greetings and the Apostolic Blessing.

Since the pious death of St. Patrick, the Apostle of the Irish, the fifteenth century is now being completed, and solemnities are fittingly held throughout the lands of Ireland, and especially in this city, which was the seat of his honor. When we learned of the plans for this upcoming sacred celebration, we had a reason, indeed, to congratulate you, Beloved Son, and your wise colleagues, the bishops, for the diligent study of religion and the thoughtful provision that has been made. For it is to be hoped—and we look forward to this with confident hope—that the recent deeds of that most holy man will be placed in a brighter light, and that, as the magnificent benefits conferred upon the Irish people through him become more clearly apparent, they will strive with eager zeal to fulfill the duties of Christian piety, following in his footsteps and imitating his example.

The annals of the history of your homeland clearly demonstrate a certain and singular event, by which your ancestors were led to embrace the light and the kingdom of Christ. For there are two orders of preachers of the Gospel: one, which is usually the majority, toils in a small portion of the vast field of the Lord, and there they often sow and do not gather, or they gather and do not reap; the other, few in number but outstanding, having

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received a certain triumphant grace, while they live, subject entire nations to the dominion of the most holy Cross. Such was Patrick, in whom the gift of the apostolate shone forth most brightly. For, while the regions of Europe were largely enslaved to the worship of idols and the errors of paganism, Ireland was illuminated by the Gospel through Patrick, and became a most select part of the flock of the Divine Redeemer, whom Peter shepherds.

[*Latin ed. p. 218*]

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Why can it be fitting for this Nation that the divine oracle, spoken by the prophet Oseas, be recalled: "And I will espouse thee to me in faith: and thou shalt know that I am the Lord..." and "And I will say to that which is not my people: Thou art my people: and they shall say: Thou art my God." If the virtue of Saint Patrick brought forth so many excellent fruits of the Gospel in Melita, and the Irish people showed such a willing obedience to the Christian dogma, joined with virtue, greatly benefiting themselves and their posterity. Indeed, your ancestors not only piously cherished the Catholic faith, but also devoted ardent effort to spreading it, convinced that salvation, shared by the Divine Redeemer, belonged to all nations, and then, having received the light of the Gospel, they gave thanks to God, if they generously undertook efforts to spread it far and wide. Who is unaware of the deeds of the monks of *gesta*, who, having departed from here, imbued neighboring and distant lands with Christian teachings and precepts, and who, often bringing liberal studies and sweet-sounding Latin hymns to cultivate the culture of Christian humanity, have deservedly earned great merit? Indeed, besides others, the most holy men Columba, Brendan, Aidan, Columbanus, Kilian, Vergilius, Rumold, Gallus, and Cataldus shine forth with noble fame. Nor is the name of Saint Malachy, Archbishop of Armagh and Apostolic legate throughout all of Hiberniam, less celebrated, who, after his friend and guest, Abbot Bernard, passed away in his monastery, was praised with the sweetest eulogies and called an angel: "He was an angel, not less in purity than in name." Also, the memory of Saint Lawrence, Archbishop of Dublin, endures, who received the office of Apostolic legation in the territories of your country from Our Predecessor Alexander III. The unwavering fidelity of your ancestors to the Catholic Church often endured harsh trials for a long time: they were often afflicted by poverty, labors, and exile; they experienced mockery and beatings, and moreover, chains and imprisonment... they were tempted, and some died by the sword. Sometimes, only the blood of martyrs stained your land; in these glorious contests, the palm was read to the Blessed Oliver Plunket, the bravest of the brave, who is worthy of special consideration at

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this time.

[*Latin ed. p. 219*]

Acts of Pope John XXIII, 219, which adorns the episcopal chair of Saint Patrick with virtue and martyrdom. The zeal for missionary work, which has always been a special honor for the Irish, is also adorned with a singular distinction. It often happens that one or another Christian nation produces and sends forth a greater or lesser number of priests. However, beloved Ireland, the most fertile mother and nurturer of both clergy and religious congregations, is second to none in this regard, yielding to none. Indeed, it has compared and continues to compare itself with the peoples who speak the English language, especially in Great Britain, in North America, and in Australia, sending forth chosen cohorts of priests; and in recent times, it sends forth numerous and zealous heralds of the Gospel even to the farthest reaches of the earth. May the Irish preserve the glory of the priesthood, which brings them such a distinguished mark of virtue, so that they may, throughout the ages, joyfully increase the harvest of merits in communion with the saints. We also wish to mention another thing, which brings a pleasant delight and the best of hopes. The pious and religious sentiments of your hearts are preserved in this observance, which maintains a close connection with the See of Peter. Indeed, you have received this as a hereditary good from Saint Patrick himself, who, sent to you by our predecessor, Saint Celestine I, when he declared himself most devoted to the Apostolic See, used to urge his followers to be true to the name of Christ and also to be Romans. Therefore, it seems very appropriate to celebrate these observances with joy, if by remembering this salutary bond, it may shine forth and be more firmly strengthened with honorable purposes. Among these, one thing is very dear to us: in Rome there is the Irish College, where chosen students of the sacred studies grow in expectation and hope for the Church, which we greatly value and love; see to it that, enjoying the benefits of your constant care, it may remain secure, flourish, and prosper. These things, indeed, we have expressed from the heart, commending you and your land to the patronage of Saint Patrick, the support and glory of your homeland, and we believe. He who loves his brothers... and prays much for the people and for all the holy 4, may the abundant heavenly gifts of the glorious and adorable Trinity be bestowed upon you, may He protect you, defend you, and preserve you for the coming of a better age. May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all 4 Cf. /J Mach. X V , 14 5 II Cor. XIII , 13. Amen:" communion of saints.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary. The pledge of these goods, the Apostolic Blessing, We impart most readily and with great plea-

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sure to you, beloved Son, and to the clergy and faithful of this archdiocese and of all Ireland. Given in Rome, at Saint Peter's, on the eighteenth day of the month of February, in the year 1961, the third year of Our Pontificate. IOANNES PP. XXIII. To His Eminence, the Most Reverend Father, Doctor Emmanuel, Titular Archbishop of the Holy Martyrs Marcellinus and Peter, Cardinal of the Holy Roman Church, Gonçalves Cerejeira, Patriarch of Lisbon, completing his fiftieth year of priesthood. IOANNES PP. XXIII. Beloved Son, greetings and the Apostolic Blessing. — We are very pleased to learn that you, our beloved Son, will soon celebrate the fiftieth anniversary of your priestly ordination, together with the clergy and faithful of the Patriarchate of Lisbon, so that, with such a happy memory of your past events, we may show you our love and devotion. Because We know well your spirit, devoted to Our desires and to the Apostolic See, We send you these letters, in accordance with Our sentiments, so that We may honor this worthy day with congratulations and wishes, and so that We may add to your joy and that of your flock. The time elapsed since the beginning of your priesthood has flourished with your endeavors and merits. In particular, in the administration of the Patriarchate of Lisbon, through your zeal for the faith, your prudence in counsel, your diligence in work, you have acquired a good reputation as a vigilant pastor, who devotes his constant care to the good of the flock entrusted to him and seeks their benefit, offering amidst difficulties and hardships a sweet, sincere, and comforting solace. It is worthy of great praise that, in addition to attending to the needs and splendor of divine worship, you have taken great care of the sacred Seminaries, so that they may have suitable and spacious buildings, and—which is of the greatest importance—so that young men, full of hope for the Church, may receive there a more complete and perfect education in ecclesiastical disciplines; and finally, that you have diligently worked to found and foster the Catholic Action in Lusitania.

[*Latin ed. p. 221*]

The Acts of Pope John XXIII, page 221, have brought forth blessings with fruit, which we desire to see grow and expand ever more. We cannot remain silent about two events, which are very pleasing to remember: the monument dedicated to Christ the King, which you erected in this city, and the most sacred ceremonies, through which, by your efforts, the Portuguese nation was consecrated to the Immaculate Heart of the Virgin Mary. In the present moment, desiring all good things for you, we earnestly ask the Giver of all good things for light, for protection, and for the strength of unwavering resolve, so that, diligently fulfilling your pastoral duties, you may bring forth joyful fruits for the glory of God and for the salvation of souls, and may gather a more abundant harvest from the labors you have diligently cultivated for so long: for to meditate devoutly, to act strenuously, to suffer bravely, is to live well; and a generous charity, stirred by the Spirit

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of God, forbids us to withdraw from works, being ignorant of delay. That your fiftieth anniversary of priesthood may be all the more blessed, we grant you the faculty, so that, on whatever day you choose, in the presence of the faithful, you may, in our name and with our authority, bestow the plenary Indulgence. Finally, we have nothing left to do but to impart to you, our beloved son, with a willing and joyful heart, the Apostolic Blessing, together with your auxiliary bishops, and to the entire flock entrusted to your guidance. Given in Rome, at St. Peter's, on the eighth day of the month of March, in the year 1961, the third year of our pontificate. JOHN PP. XXIII. ADDRESSES I; delivered to those of Irish nationality residing in Rome, after the Sacred Liturgy, as the fifteenth centenary of the blessed passing of the pious St. Patrick was being celebrated. *Dia is Muir e dhibh is Pàdraig. To the faithful of Ireland, in their beloved homeland and in all parts of the world, today they celebrate the liturgical feast of St. Patrick, the unconquered apostle and father of their faith, in the fifteenth centenary of his blessed passing. You, beloved children of the Irish Community of Rome, have gathered together * on the 17th day of the month of March, in the year 1961.

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary 222, in prayer near the altar of the Divine Sacrifice, around the most humble Successor of St. Peter. With great satisfaction, we have acceded to your filial desire: not only to commemorate this occasion, but especially to give open testimony of the esteem and affection that we hold in our hearts for your glorious Nation. Your thoughts are now turned to your beloved homeland, with which, although distant, you maintain the closest bonds of devotion and love. Well, let us say that We are also present there, both in the person of Our most worthy Legate, and especially with the praying and blessing spirit. And during the Holy Mass this morning, Our prayer rose fervently to the Lord, asking Him to preserve forever, for all eternity, the fruits of holiness, zeal, and apostolate that St. Patrick brought forth in that land, which, with him and for him, became a land of Saints. Towards your great Patron, the devotion is always alive and active within you, Irish, which you have spread throughout all the countries of the Anglo-Saxon language. Fifteen centuries ago, the good and faithful servant, after an unwearying and fruitful ministry, was called to the joy of his Lord: his work transformed a pagan people into a fervent community of Christians, among whom countless vocations to the apostolate and virginity flourished, the centers of culture and civilization multiplied, and a marvelous irradiation of faith began, which restored to Europe and to the world what that blessed land had received from Christian evangelization. Patrick was the author of this profound transformation: rightly could Sechnall, his holy nephew, sing of him in his alphabetical hymn, filled with innocent purity and fragrant fragrance, this marvelous and elo-

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quent compendium of gifts and virtues: "Fidelis Dei minister, Insignisque nuntius... Lumenque Ingens, In mundi accensum evangelicum, candelabro Toti... fulgens levatum saeculo; Civitas regis munita Supra montem posita... Pastor bonus ac fidelis Gregis evangelici..." 1 Cf. Matth. 25, 21.

[*Latin ed. p. 223*]

Acta Ioannis Pp. XXIII 223. To him was granted by God that which few heroes of Christianity were able to accomplish, even with immense effort: to see, within the brief span of a generation, the land that had once received him as a young slave transformed, and to which he had returned in the fullness of his apostolic energies, with the mandate and authority conferred upon him by the Supreme Shepherd of the Church. And from his death until today, what fruits has that work continued to bear! How many Saints have followed in the path he traced, triumphantly expanding Christianity: Columba and Columbanus, Aidan and Cataldus: Virgilius and Gallus, who evangelized extensively throughout Great Britain and Europe. How many priests and missionaries, whose names are written in the heavens, have left and continue to leave the beloved homeland, to continue such a meritorious work! How many struggles and sufferings, difficulties and persecutions, overcome with serene courage, secured for this ministry the stability of the very works of God! Beloved sons and daughters! These glories of the religious history of Ireland, begun with the mission of Saint Patrick, are exalted in your memory on this day with greater intensity, and make your joy more profound. The memory of the Saint therefore awakens an ardor for renewed holy purposes: his delicate and intense piety encourages you to live in the light of the blessed Trinity, carefully guarding the precious gift of grace and of interior life; his love for the Scriptures and the sacred sciences – which led him to devote himself for a long time to divine lessons, *divinis lectionibus*, as the Breviary says – exhorts you to the humble and ardent study of the *scientia sanctorum*; and especially, you, students of the ecclesiastical colleges of Rome, hope and comfort of the Church of tomorrow, his tireless apostolate encourages you to continue in his generosity, to transmit intact to new generations the flame received, to make yourselves worthy of his teachings and his sacrifices. The life of Saint Patrick offers a luminous and joyful lesson to all: to priests and seminarians, to religious women, to mothers and fathers of families. But a particular aspect of the character of the Saint is one that we would like to emphasize.

[*Latin ed. p. 224*]

Near the end of this Our colloquy, a common trait of the generous faith of Ireland, which gains vigorous prominence from your presence here in Rome: its Romanity, that is, its unwavering fidelity to the rock of Peter, which has remained intact in its children throughout the long and arduous events of their history. Rome was the starting point of the mission of Saint

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Patrick: his deepest longing tended towards this blessed land, which safeguards the relics of the Apostles and the Martyrs; to Rome he was brought by an Angel of the Lord; thus, full meaning is given to the exhortation addressed to his children: "Be ye Christians, and also Romans!" Belonging to the Church of Rome is the hallmark of every true Christian. This invitation was jealously guarded by you, as if it were the testament of a beloved father: Rome was always the point of reference for the simple and steadfast faith of your people; it was the destination of continuous pilgrimages for bishops, priests, and monks, men constituted in authority and simple faithful; it welcomed within its hospitable arms those aspiring to the priesthood, in those Colleges which are the pride of your dioceses and religious communities, two of which were founded by the intrepid Franciscan, Father Luke Wadding. Rome was also the inspirer of countless acts of heroism. Beloved sons and daughters! We pray to God, through the intercession of Saint Patrick – a faithful witness of the Lord in the Catholic faith, as Saint Secondinus calls him – that He may always preserve your noble nation in this faith; that He may cause it to shine with all Christian virtues and with every desirable quality of human prosperity and peace; and that He may continue to enrich its soil with a constantly renewed cohort of apostles and missionaries, of convinced and generous faithful, who, in their love for God and their fidelity to the Roman Church, may be an inspiring example, may be leaven in the mass, may be a sweet fragrance of Christ. Courage, beloved sons and daughters, We are close to you with the greatest pleasure. Tell your compatriots; tell them that the Pope is with them, that He loves them and esteems them greatly. And to make this day even more joyful, We impart Our Apostolic Blessing upon you and your loved ones, upon your compatriots of Ireland and of the entire world, and upon all those present.

[*Latin ed. p. 225*]

Acta Ioannis PP. XXIII 225, through your work and activities, that "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit may be with you all. Amen." 4 God bless you all. II lis qui interfuerunt coetui a Consociatione v. "International Business Machines" Romae habito. * Dear Gentlemen, It is with great pleasure that We have received your desire to speak with Us briefly during this meeting in Rome, which brings together many members of "International Business Machines" from Europe and the Middle East, and We extend to you a most heartfelt welcome. The I.B.M. evokes in those not specialized a complex and mysterious world of machines with unusual forms and complicated mechanisms, the technical perfection of which allows for the almost instantaneous execution of operations that would require a man years of arduous and uncertain work. The imaginations are particularly struck by these electronic computers which perform thousands of mathematical calculations in minuscule fractions of a second. But, dear Gentlemen, you know more

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about these technical details than We could ever tell you, and that is not the purpose of this informal conversation. While the I.B.M. evokes for many these prodigious machines, it is to men that the thought and heart of the Pope who speaks to you are directed: to the men who created them, at the cost of long research; to the men who use them to provide bread for their families; and finally, to the men for whom they must lighten the burden of work, promote material well-being, and facilitate spiritual growth. "The Church—as Our predecessor, Pope Pius XII, recalled in His memorable Christmas message of 1953—loves and promotes human progress." And there is no doubt that the technical means that perf- 4 2 Corinthians 13:13. * March 18th, of the year 1961. 1 Cf. A. A. S., volume XLVI (1954), page 7. 15 - ACTA, volume III, no. 4. — April 28th, 1961.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - Commentarium Officiale. Quotidienne, la science électronique ne puisse être de précieux auxiliaires de ce progrès. Ainsi, l'introduction de l'automation dans l'élaboration et l'utilisation des données d'information permet la prise en considération d'un nombre croissant de coefficients humains dans l'établissement des prévisions économiques, et favorise l'humanisation des plans de production. De même, l'analyse sans cesse plus détaillée des possibilités à développer et des besoins à satisfaire, en permettant une meilleure connaissance des situations réelles et de leur évolution prévisible, conduit à prendre des décisions plus adaptées, à orienter les ressources vers les populations qui en sont le plus démunies, et ainsi à mieux servir le bien commun de la grande famille des hommes. Dans la mesure où vos machines aident à coordonner les efforts, à harmoniser les activités, à développer d'une manière équilibrée toute l'économie, elles respectent la finalité du travail humain, et favorisent la satisfaction de ces immenses besoins qui sont dans tant de parties du monde et dans tant de secteurs de la société un appel angoissant à la richesse des nations plus favorisées. Il est aussi une application toute particulière des techniques d'automation que Nous avons plaisir à souligner devant vous, parce qu'elle est un heureux exemple du précieux concours apporté par le progrès de l'électronique aux disciplines les plus élevées : Nous voulons parler de l'élaboration de Vindex thomisticus, conçu et réalisé, au prix d'un louable travail, par Notre cher fils Robert Busa, de la Compagnie de Jésus. Nous savons quel précieux concours vous apportez à cette œuvre monumentale, étape importante dans la connaissance du patrimoine culturel de l'humanité, et promesse de renouveau dans les sciences philologiques et documentaires. C'est là — comment ne pas s'en réjouir? — une utilisation du progrès technique au service de l'humanisme, un emploi des machines au profit des valeurs spirituelles, nouvel et saisissant exemple de la maîtrise de l'esprit sur la matière et de l'accomplissement du précepte donné par le Créateur à nos

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premiers parents : « Peuplez la terre, et soumettez-la » (Gen. 1, 28). C'est dire que, loin de nous emplir d'un orgueil insensé, le progrès technique nous ramène à l'humilité de la créature et à l'émerveillement de l'enfant plein de gratitude pour les dons qu'il a reçus et qu'il s'applique à faire fructifier. Comment ne pas y voir aussi un impérieux rappel de la grandeur de...

[*Latin ed. p. 227*]

Acta Ioannis PP. XXIII, 227: "The man, created in nobility and restored in an even more admirable way" (Offertory of the Holy Mass), redeemed by the precious blood of Our Lord Jesus Christ? 3 This renders all members of the great Christian family of such value that no machine, however costly, is anything compared to the eminent dignity of the children of God. Such are the thoughts, dear gentlemen, that this pleasant meeting of this morning suggests to Us, and which We have wished to propose for your consideration. Please find in this a testimony of Our good will towards your persons and your activities, in which We wish you the greatest success. And, as a pledge of the abundance of the best graces, which We implore from the Lord for yourselves and for your families, We generously grant you the favor of a special Apostolic Blessing.

III. To the Most Excellent Man, Amyntor Fanfani, President of the Supreme Council for the Administration of Public Affairs in Italy.

* Signor Presidente, This meeting is very pleasing to Us. After the other, when, in the early hours of Our pontifical service, you came to offer Us the greetings of the President of the Republic and the Italian people, We wish to assure you that Our spirit has always followed you in the succession and changes of circumstances that mark the path of every man of government. The singular condition of the Catholic Church and the Italian State – two organisms of different structure, character, and elevation, as regards the characteristic aims of each – presupposes a distinction and a certain reserve in relations, even though these are marked by courtesy and respect, which makes the occasions of meeting, from time to time, of their highest representatives, all the more welcome, even for the sake of common joy and edifying encouragement towards the pursuit of the most precious goods for social life.

3. Cf. 1 Peter 1:19.

* April 11, 1961.

[*Latin ed. p. 228*]

The Acts of the Apostolic See - Official Commentary 228. The anniversary that, in these months, is a cause of sincere rejoicing for Italia, the centennial of its unity, finds us, on both banks of the Tiber, sharing the same sentiment of gratitude to the Providence of the Lord, which, even through variations and contrasts, sometimes intense, as happens in all times, has

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guided this most excellent portion of Europe towards a position of respect and honor within the concert of nations, and, thanks to God, still today, a repository of the civilization that takes its name and life from Christ. When we observe with serene attention the course of past events, be they near or far, the motto rings true: "History conceals all and reveals all." For the children of Italia, for whom, in the most fervent years of the movement for national unity, certain literature, somewhat scandalous, was a cause of disturbance, it cannot escape their notice that a benevolent star and a luminous sign, inviting to the triumph of the magnificent ideal, was Pope Pius IX, who grasped it in its most noble significance, and, on his part, vivified it as the very pulse of his great soul, so upright and pure. Everything else in that historical period was, in the designs of Providence, a preparation for the victorious and peaceful pages of the Lateran Agreements, which another Pius, with the most felicitous motto "Pax Christi in regno Christi," would mark as an indication of a new horizon, opening up for the final celebration of the true and perfect unity of race, language, and religion, which had been the aspiration of the best Italians. This simple, evocative touch, which We have permitted ourselves to offer to you, Mr. President, is like a wildflower at the opening of spring. It is accompanied by the prayer that we daily offer before the Lord for the Head of State – whom we follow with great sympathy and paternal wishes in these days – we offer for you and for all those who share with you the responsibilities in the governance of public affairs, as we invoked in the liturgy of Holy Week: "the integrity of religion and the security of the homeland." Indeed, here lies the essence of the Lateran Agreements: the free and respected exercise of religion; the Christian inspiration of the school; the sacred bonds of marriage; the expansion of the apostolate for the truth, for justice, and for peace.

[*Latin ed. p. 229*]

The Sacred Congregation for the Propagation of the Faith, 229. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. SAIGON, CANTON, VINHLONG, KONTUM, NHA TRANG. DECREE Concerning the alteration of the boundaries of dioceses.

In order that the work of the Gospel might be carried out more expeditiously and effectively within the Saigon, Canton, Vinhlong, Kontum, and Nha Trang vicariates, the Most Reverend and Venerable Ordinaries thereof, through the Most Reverend Monsignor Marius Brini, Apostolic Delegate to Indochina, proposed to this Holy Council that the ecclesiastical boundaries of these vicariates should be adjusted to correspond with the boundaries of the civil provinces, so that:

1. The archdiocese of Saigon would cede:

a) to the diocese of Vinhlong that portion of territory belonging to the civil province commonly called Kien-Hoa, as well as that portion of

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territory belonging to the civil province of Vinhlong, both of which are presently under the jurisdiction of the same archdiocese of Saigon;

b) to the diocese of Kontum that portion of territory which is located within the civil province commonly called Quang-Duc, which is also presently subject to the same archdiocese of Saigon;

c) to the diocese of Nha Trang that portion of territory situated in the civil province of Binh-Tuy, which is presently subject to the same archdiocese of Saigon;

2. The diocese of Canton would cede:

a) to the archdiocese of Saigon that portion of territory belonging to the civil province of Kien-Phong, which is presently subject to the same diocese of Canton;

b) to the diocese of Vinhlong that portion of territory belonging to the civil province of Vinhlong, which is presently under the jurisdiction of the same diocese of Canton.

[*Latin ed. p. 230*]

The Acts of the Apostolic See – Official Commentary 230. These propositions were discussed and unanimously approved by the Most Eminent and Reverend Fathers Cardinals, presiding over the aforementioned Sacred Congregation for the Propagation of the Faith, in solemn assemblies held on the 21st day of this month and year. Therefore, this Sacred Congregation, by virtue of the special faculties granted to it by Our Most Holy Father John, by the Divine Providence, Pope XXIII, has taken care to bring about, through the present Decree, all those matters mentioned above. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 24th day of the month of November, in the year of Our Lord 1960. G. P. Card. AGAGIANIAN, Prefect. h. rR S. f Petrus Sigismondi, Secretary.

[*Latin ed. p. 231*]

Sacra Penitentiaria Apostolica 231. ACTA TRIBUNALIUM. SACRA PAENITENTIARIA APOSTOLICA (OFFICIUM DE INDULGENTIIS). Oratio ad Beatam Mariam Virginem a Fiducia, a Sacrorum alumnis recitanda et a Summo Pontifice Ioanne XXIII exarata, Indulgentiis ditatur.

O Virgo Sancta, o Madonna nostra della Fiducia, Mater benigna et pia dei Seminaristi di tutto il mondo, Tu allietasti un tempo della Tua praesentia in Cenaculo primos apostolos Evangelii, iunctos in suavissima et commota expectatione Spiritus Divini. Respice nunc ad nos, vibrantes eodem desiderio gratiae et ardore sacerdotali sancto et sanctificante. Sicut Tu fuisti stella matutini nostri, ita semper mane laeta serenitas vocationis nostrae, protectio puritatis nostrae, flamma operis nostri boni in servitio Iesu, animarum redemptarum sanguine Eius et Ecclesiae Suae, quae interdum patiens est, sed semper invicta et gloriosa. Quanta gaudium est cuilibet de nobis et

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omnibus simul, Seminaristis di tutto il mondo, posse repetere: "Opus tuum nos, o Maria." Quanta exultatio addere in omni evenimento vitae nostrae, semper, semper: "Nos nihil timemus, quia Tu es et eris, o Maria, fiducia nostra, Mater nostra in aeternum et in aeternum."

Die 7 Aprilis 1961, SSmus Dominus Noster Ioannes Div. Prov. tribuere dignatus est Indulgentias quae sequuntur:

Pp. XXIII benigne:

1) partialem septem annorum a Sacrorum alumnis saltem corde contrito lucrandam, si supra relatam orationem pie recitaverint;

2) ab ipsis semel in mense acquirendam, eandem recitationem devote plenariam, si persolverint. quotidie sub conditionibus, per integrum mensem, contrariis quibuslibet minimis obstantibus.

N. Card. CANALI, Paenitentiarius Maior.

L. © S. I. Rossi, Regens.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Commentarium Officiale

SACRA ROMANA ROTA

Citation edictalis

PARISIEN.

Nullitatis matrimonii (Gombard - Karjala)

Cum ignoretur locus actualis commorationis domini Hebert Leander Karjala, in causa conventi, eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in Sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 8 Iunii 1961, hora decima, ad disputandum de dubio concordando, vel ad infrascriptum dubium subscribendum: An constet de nullitate matrimonii, in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti domini Hebert Leander Karjala curare debent ut de hac edictali citatione ipse moneatur.

* Ernestus Fiore,

Ponens

Ex Cancellaria Tribunalis S. R. Rotae, die 17 Martii a. 1961.

Marius F. Pompedda,

Notarius

Since the actual place of residence of Mr. Hebert Leander Karjala, the defendant in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 8, 1961, at 10 o'clock, to agree upon or to subscribe to the doubt set forth

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below: Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mr. Hebert Leander Karjala, should, insofar as possible, inform him of this edictal citation.

[*Latin ed. p. 233*]

Diarium Romanae Curiae 233 DIARIUM ROMANAE CURIAE On Friday, March 17, 1961, the Holy Father received in a solemn Audience His Excellency Dr. GUSTAVO VASCONEZ HURTADO, Extraordinary and Plenipotentiary Ambassador of the Republic of Ecuador, for the presentation of his Credentials. On Tuesday, April 11, 1961, the Holy Father received in Wechte His Excellency the Honorable Professor AMINTORE FANFANI, Prime Minister of Italy, on an Official Visit.

SACRED CONGREGATION OF RITES

On Tuesday, January 10, 1961, in the Palace of Congregations, the Holy Congregation of Rites met in preparation for the cause of canonization of the Blessed Anthony Mary Pucci, a priest of the Order of the Servants of Mary, in the presence of the Most Reverend and Venerable Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the cause. In this meeting, the Reverend Prelates and the Reverend Theological Consultors discussed two miracles which are alleged to have been performed through the intercession of the aforementioned Blessed.

On Tuesday, February 7, 1961, in the Apostolic Palace at the Vatican, the Ordinary meeting of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals and the Reverend Prelates discussed the introduction of the cause of beatification of the Servant of God, Daniel Brottier, a professed priest of the Congregation of the Holy Spirit and of the Immaculate Heart of Mary.

They also examined the report of the theological Revisers regarding the writings of the Servants of God:

1. Filippo of Jesus Munárriz and his companions, of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary, who were killed, as it is alleged, out of hatred for the faith.

2. Anthony Moreau, a priest, founder of the Sisters of the Most Holy Sacrament and of Charity.

3. Mary Gabriella Sagheddu, a professed nun of the Order of the Reformed Cistercians (Trappists).

On Tuesday, February 28, 1961, in the Palace of Congregations, in the presence of His Eminence, the Most Reverend Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the cause of the Servant of God, Mary Repetto, of the Institute of the Daughters of Our Lady

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of Refuge.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - An Official Commentary on Mount Calvary, known as "Brignoline," the Holy Congregation of Rites, acting in a preparatory capacity, convened, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God. On Tuesday, March 14, 1961, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, acting in a preparatory capacity, convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Mary Fortunata Viti, a nun who had converted from another order, of the Order of Saint Benedict. The same Eminent and Reverend Lords Cardinals and the Reverend Prelates subsequently, in an ordinary session, examined the report of the theological reviewers concerning the writings of the Servants of God: 1. Candido Casais, Joseph Maria Ruiz Cano, Joachim Gelada, Marcellian Alonzo, and companions, of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary. 2. Josephine Vannini, foundress of the Congregation of the Daughters of Saint Camillus. On Tuesday, March 21, 1961, in the Apostolic Palace at Augusta, in the presence of the Holy Father, the General Congregation of the Holy Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors gave their vote concerning the heroic virtues of the Servants of God: 1. Leonardo Murialdo, a priest, founder of the Pious Society of Saint Joseph. 2. Gertrude Comensoli, foundress of the Institute of the Sisters of the Most Holy Sacrament.

SECRETARY OF STATE – APPOINTMENTS

By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint:

January 12, 1961. The Eminent and Reverend Lord Cardinal Gregory Peter Agagianian, Protector of the "Sisters of Saint Joseph of the Third Order of Saint Francis" (South Bend, Fort Wayne).

January 27, 1961. The Eminent and Reverend Lord Cardinal Amleto Giovanni Cicognani, Protector of the "Sisters of Saint Francis of Assisi" (Milwaukee, Wisconsin).

[*Latin ed. p. 235*]

Diarium Romanae Curiae 235, January 27, 1961. The Most Reverend and Illustrious Lord Cardinal Cicognani, Amleto Giovanni, Protector of the "Sisters of the Third Order of St. Francis" (Syracuse, New York).

The Most Reverend and Illustrious Lord Cardinal Cicognani, Amleto

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Giovanni, Protector of the "Sisters of Charity of the Incarnate Word" (San Antonio, Texas). February 4.

The Most Reverend and Illustrious Lord Cardinal Cicognani, Amleto Giovanni, Protector of the "Sisters of the Third Order of St. Francis" (Peoria, Illinois).

The Most Reverend and Illustrious Lord Cardinal Tardini, Domenico, Protector of the "Sisters of the Precious Blood" (Dayton, Cincinnati, Ohio).

The Most Reverend and Illustrious Lord Cardinal Cicognani, Amleto Giovanni, Protector of the "Sisters of St. Francis of the Holy Family" (Dubuque, Iowa). January 18.

The Most Reverend and Illustrious Lord Cardinal Larraona, Arcadio Maria, Protector of the "Sisters of Charity of the Blessed Virgin Mary" (Dubuque, Iowa). March 14.

The Most Reverend and Illustrious Lord Cardinal Confalonieri, Carlo, Secretary of the Sacred Congregation Consistorial.

The Most Reverend and Illustrious Lord Cardinal Marella, Paolo, President of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council. January 25.

The Most Reverend and Illustrious Lord Cardinal Pizzardo, Giuseppe, Protector of the Franciscan Sisters of Alcántara (Rome).

With tickets from the Secretariat of State, the Holy Father, John XXIII, happily reigning, deigned to appoint: March 11, 1961.

His Excellency, the Most Reverend Monsignor Villot, Giovanni, Archbishop titular of Bosporus and Coadjutor of Lyon, Member of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council.

The Reverend Fathers Aufderbeck, Ugo, and Catti, Giovanni, Consultors of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Landersdorfer, Simone Corrado, Bishop of Passau; the Very Reverend Monsignor Cattaneo, Enrico; the Reverend Father Roguet, Aimone Maria, of the Order of Preachers, Members of the Pontifical Commission for the Sacred Liturgy for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 236*]

Acta Apostolicae Sedis - Commentarium Officiale 236, 11 Martii.

The Most Reverend and Venerable Monsignor Moneta Caglio Ernesto, and the Reverend Father Fischer Baldassare, Consultors of the Pontifical Commission for the Sacred Liturgy, for the preparation of the Second Vatican Ecumenical Council.

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The Most Reverend and Venerable Monsignor Kleinedam Erico, and the Reverend Father Bettazzi Luigi, Consultors of the Pontifical Commission for Studies and Seminaries, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignor Ryan Arturo H., Consultant of the Secretariat for the Press and for Spectacles, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Becker Werner, of the Oratory, Consultant of the Secretariat for the Union of Christians, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Vallarne Fausto, Consultant of the Secretariat for the Press and for Spectacles, for the preparation of the Second Vatican Ecumenical Council.

His Eminence, the Reverend Cardinal Confalonieri Carlo, Member of the Supreme Sacred Congregation of the Holy Office.

The Most Reverend and Venerable Monsignor Escrivà de Balaguer Giuseppe Maria, Consultant of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

The Reverend Father Rahner Carlo, of the Society of Jesus, Consultant of the Pontifical Commission for the Discipline of the Sacraments, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignor Nyisztor Zoltano L., Consultant of the Secretariat for the Press and for Spectacles, for the preparation of the Second Vatican Ecumenical Council.

His Eminence, the Reverend Cardinal Confalonieri Carlo, Member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

Furthermore, with the assistance of Signor Biglietti of the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

Domestic Prelates, 8 July of His Holiness:

Monsignor Brophy Giacomo (Ballarat).

Monsignor Hussey Tommaso (Ballarat).

Monsignor O'Connell Daniele (Ballarat).

[*Latin ed. p. 237*]

Diarium Romanae Curiae 1960. Monsignor O'Keeffe Martin (Ballarat). Monsignor Mathey Andrea (Dijon). Monsignor Upton William Augustine (Hobart). August 10: Monsignor Driscoll Justin A. (Dubuque). August 26: Monsignor Klassen Lawrence Victor (Dubuque). Monsignor Kuenzel Lester Henry (Dubuque). Monsignor Shuh Francis Leo (Dubuque). September: Monsignor Braganza Menelaus (Jaro). September 2: Monsignor Fegarido Melchior V. (Jaro). Monsignor Odi Ildefonso (Jaro). Monsignor Forde Daniel (Maitland). October 27: Monsignor Bankemper

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John A. (Covington). Monsignor Finn Thomas B. (Covington). Monsignor Hickey Edward T. (Covington). Monsignor Murphy John F. (Covington). Monsignor O'Neil Charles (Marquette). Monsignor Sani Ord Glen E. (Marquette). Monsignor Scheringer Francis M. (Marquette). Monsignor Baumann Louis B. (Saint Louis). Monsignor Bremerich Joseph A. (Saint Louis). Monsignor Ebert William L. (Saint Louis). Monsignor O'Keefe Michael (Saint Louis). Monsignor Ryan Edward P. (Saint Louis). Monsignor Tucker Walter J. (Saint Louis). Monsignor White Arthur J. (Saint Louis). Monsignor Hannan Daniel (Sydney). Monsignor Veech McNevin Thomas (Sydney). Monsignor Girard Andrew (Bourges). November 11: Monsignor Le Guenne Mario (Bourges). Monsignor Conti Ferrerò (Orte). Monsignor Fortmann Herman (Utrecht). Monsignor Moisan Charles B. (Boston). November 18: Monsignor Duplessis George J. C (Boston). Monsignor Morrisroe Lawrence P. (Boston). Monsignor Evers Henry J. (Boston). Monsignor Horrigan Michael J. (Boston). Monsignor McMahon Leonard A. (Boston). Monsignor Meehan Francis X. (Boston). Monsignor Mullarkey John E. (Boston). Monsignor Riley Edward J. (Boston). Monsignor Allston John J. (Boston). Monsignor Donoghue James A. (Boston). Monsignor Glynn William F. (Boston). Monsignor Hackett Edmund F. (Boston). Monsignor Hawko Richard J. (Boston). Monsignor Juskaitis Francis J. (Boston). Monsignor Keegan John A. (Boston). Monsignor Lane John A. (Boston). Monsignor Lyons Joseph W. (Boston). July 8: 237.

[*Latin ed. p. 238*]

Acts of the Apostolic See - Official Commentary 238, November 18, 1960. Monsignor O'Connell, James H. (Boston).

December 9: Monsignor Flaherty, Anthony J. (Boston).

December 9: Monsignor Pellegrino, Stephen (Cuneo).

December 9: Monsignor Stevens, Edward Vincent (Portsmouth).

December 9: Monsignor Howard, Francis James (Raleigh).

December 16: Monsignor Glennon, Timothy (Clonfert).

January 8, 1961: Monsignor Pires Quesado, Anthony Candido (Braga).

January 26: Monsignor Pellegrini, Astutillo (Grosseto).

February 23: Monsignor Noki, Matthew (Matadi).

February 23: Monsignor Ndudi, Raymond (Boma).

February 23: Monsignor Del Paggio, Paschal (Teramo and Atri).

February 23: Monsignor Taraschi, Dominic (Teramo and Atri).

HONORS:

By means of letters from the Secretariat of State, the Holy Father, John XXIII, happily reigning, deigned to bestow:

The Knighthood of the Order of Pius: February 17, 1961.

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Upon Count Di Castelbarco Albani Visconti Simonetta Albert (Pesaro).

The Plaque of the Order of Saint Gregory the Great, civil class: October 27, 1960.

Upon Mr. Vacchini, Mario (Rome).

The Commanderate of the Order of Saint Gregory the Great, civil class: 1960.

Upon Mr. Borde D'Arrère, John (Lausanne, Geneva, and Fribourg).

October 27: Upon Mr. Coggiatti, Stelvio (Rome).

October 27: Upon Mr. Brenninkmeijer, Francis (Haarlem).

November 11: Upon Mr. Brenninkmeijer, Frederick (Haarlem).

November 11: Upon Mr. Jansen, Hubert Lewis (Rotterdam).

November 11: Upon Mr. Des Jean, Paul (Valleyfield).

November 18: Upon Mr. Choteau, Adolph (Cambrai).

December 2: Upon Mr. Dehauffe, Aquila (Montreal).

January 26, 1961: Upon Mr. Torretta, Eugene (Turin).

February 10: Upon Mr. Ferretti, Arnold (Albano).

February 10: Upon Mr. Montagna, Charles (Piacenza).

February 10: Upon Mr. Nasalli Rocca di Corneliano dei Conti, Emilio (Piacenza).

March 18: The Knighthood of the Order of Saint Gregory the Great, civil class: 1960.

Upon Mr. Conroy, Edward (Lancaster).

Upon Mr. de Charentenay, Christian (Dijon).

Upon Mr. Aguiar, Cesare L. (Montevideo).

[*Latin ed. p. 239*]

Diarium Romanae Curiae 239, August 26, 1960. To Mr. Pérez Butler, William (Montevideo). To Mr. McLennan, John Dufiy (Canberra and Goulburn). September 30; October 27; November 11. To Mr. Huger, Bernard (Saint Louis). To Mr. Lawton, Thomas P. (Saint Louis). To Mr. Van Son, Henry Cornelius G.G.M. (Breda). To Mr. Thijssen, Andrew John T. (Roermond). To Mr. Bartels, Louis G. U. (Utrecht). To Mr. Marchi, Joseph (Bologna). December 2. To Mr. Tattini, Salvatore (Bologna). To Mr. De Wit, Peter (Haarlem). December 9. To Mr. Poncin, John A. A. (Haarlem). To Mr. Pastore, Michael (Melfi). To Mr. Buskens, Francis G. F. (Rotterdam). To Mr. Smulders, James (Utrecht). To Mr. Galea, Louis (Malta). December 22. January 8, 1961. To Mr. Simon, Claude (Namur). To Mr. Weymeersch, Joris (Malines). January 26. To Mr. Stievenazzo, John Mary (Novara). To Mr. Pantalena, Joseph (Agrigento). February 10. To Mr. Pantalena, Salvatore (Agrigento). To Mr. Balestrazzi, Julius (Piacenza). The Commander with Plaque of the Order of Saint Sylvester

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the Pope: January 8, 1961. To Mr. Ganna, Arnold (Milan). January 26. To Mr. Spalla, Hector (Novara). February 10. To Mr. Pasquini, Hugo (Rome). The Commander of the Order of Saint Sylvester the Pope: October 27, 1960. To Mr. Ricceri, Virgil (Rome). November 24. To Mr. Desguine, Andrew (Beauvais). December 9. To Mr. Nijman, Joseph Osvaldo M. (Rotterdam). January 8, 1961. To Mr. Baracchi, Joseph (Arezzo). To Mr. Coletti, Gian Franco (Milan). To Mr. Ferrari, Maurice (Milan). To Mr. Morerio, Joseph (Milan). To Mr. Vanuytrecht, Victor Fernando (Namur). To Mr. Piccioli, Angelo (Rome). To Mr. Amat di S. Filippo, Anthony (Turin). January 26. To Mr. Pinelli, Armando (Genoa). To Mr. Izzo, Augustus (Novara). To Mr. Biglia, Peter (Turin). To Mr. Demeglio, Joseph (Turin). The Knighthood of the Order of Saint Sylvester the Pope: May 19; August 26, 1960. To Mr. Del Valle, Anthony (Mexico). To Mr. Gallinai, Heber John P. (Montevideo). To Mr. Soneira, Frederick M. (Montevideo).

[*Latin ed. p. 240*]

Acta Apostolicae Sedis - Commentarium Officiale, 2 September 1960. To the Reverend Mr. Hervas Luigi S. (Jaro). To the Reverend Mr. López Vito Giuseppe M. (Jaro). To the Reverend Mr. Loring Fritz (Jaro). To the Reverend Mr. Selibio Domenico (Jaro).

21 October: To the Reverend Mr. De Laar Antonio (fs-Hertogenbosch). To the Reverend Mr. Van Kuyk Meóla Cornelio ('s-Hertogenbosch).

11 November: To the Reverend Mr. Hosman Antonio G. L. (Roermond). To the Reverend Mr. Janssen Andrea G. (Roermond). To the Reverend Mr. Siebgens Guglielmo G. (Roermond). To the Reverend Mr. Van den Donk Teodoro Enrico M. ('s-Hertogenbosch).

18: To the Reverend Mr. Lecompte Giorgio (Valleyfield). To the Reverend Mr. Perron Leone Giorgio (Valleyfield).

2 December: To the Reverend Mr. Moschella Florido Genesio (L'Aquila).

9: To the Reverend Mr. Klaver Antonio Giovanni (Haarlem). To the Reverend Mr. Gielen Pietro Giuseppe (Roermond).

22: To the Reverend Mr. Bodel Vilfredo Harry (Canberra et Goulburn). To the Reverend Mr. Brown Francesco (Canberra et Goulburn). To the Reverend Mr. O'Donnell dementis Carlo (Canberra et Goulburn). To the Reverend Mr. Patterson Giovanni Giuseppe (Canberra et Goulburn).

8 January 1961: To the Reverend Mr. Bodo Umberto (Vercelli). To the Reverend Mr. Marussig Eugenio (Vercelli). To the Reverend Mr. Crocetti Agostino (Asmara). To the Reverend Mr. Gorla Stefano (Novara).

10 February: To the Reverend Mr. Varano Paolino (Alghero). To the Reverend Mr. Cordone Emilio (Aosta). To the Reverend Mr. Lucarelli Nicola (Foligno). To the Reverend Mr. Ballerio Ambrogio (Milano). To the Reverend Mr. Morandotti Antonio (Milano).

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NECROLOGY, 28-31.

3-14 March: April 1961.

Most Reverend Monsignor Guerrero Cesare, titular Bishop of Tuburbo minore.

Most Reverend Monsignor Weimann José, Bishop of Santiago del Estero.

Most Reverend Monsignor Palatucci Giuseppe Maria, Bishop of Campagna.

Most Reverend Monsignor Pessers Jacques, titular Bishop of Candiba.

Most Reverend Monsignor Toccabelli Mario, Archbishop of Siena.

Most Reverend Monsignor Vigiará Angelo Cesare, titular Bishop of Andrapa.

[*Latin ed. p. 241*]

Acta Apostolicae Commentarii Sedis Officialis.

May 6, 1961.

To the Most Reverend Fathers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places, who have peace and communion with the Apostolic See: concerning the supplication to be held next Pentecost for the Second Vatican Ecumenical Council.

John PP. XXIII.

Venerable Brothers, greetings and the Apostolic Blessing.

Having approached the proposed date for the celebration of the Ecumenical Council, we have daily offered supplications to God, that He might pour forth the abundance of His mercy upon the Church and its pastors. For the Council is a great work, to which human strength is not sufficient; but through our Redeemer, it obtains power and efficacy, who, speaking benignly to His Apostles, promised that He would ask the Father to give them another Paraclete, the Spirit of Truth: "But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you."

For this reason, indeed, we have frequently urged you, Venerable Brothers, and all the faithful, especially the students in the seminaries, the young, the sick, that through fervent prayers and sacrifices offered to God, we might obtain the indulgence and grace of the Almighty God.

With a joyful heart, we have observed the signs of divine assistance and the fruit of your diligence; for that which we announced with the sweetest expectation in the Basilica of Ostia, already exists and is of great consideration.

[Footnote 1: John 14:26]

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ACTA, vol. III, no. 5. May 6, 1961.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary: worthy matters which excite the admiration and unanimous approval of the Cardinals and Holy Prelates, and which fill the faithful throughout the world with holy joy. That which appeared as a small seed has grown into a flourishing tree, conspicuous with its leaves, flowers, and fruits, which portend great hope for the adornment of the Church. Let us sing of the mercies of the Lord forever, and let us humbly give Him thanks, for with the most generous hand He has so abundantly blessed this undertaking. As the labors involved in preparing the Council increase, and the necessity of repeated prayers becomes ever more apparent, We implore you, Venerable Brothers, that, as the feast of Pentecost approaches, a solemn novendial supplication, as is customary, be offered throughout the Church, that the Holy Spirit may be moved to intercede with us, especially for those who are diligently working to prepare the Council: that He may visit their minds, fill them with heavenly grace, be the living fountain, the fire, the charity. May the intercession of the Virgin Mary, the Mother of God, who is the Mother of Grace and the heavenly patroness of the Council, be powerfully invoked; and may Saint Joseph, her most chaste Spouse, to whom We have recently entrusted the Council with confidence, grant His blessings. We desire, moreover, to add splendor to this solemn supplication by conferring the consecration upon certain Bishops, chosen to preach the Gospel in distant lands, on the very day of Pentecost in the Basilica of Saint Peter, which will be the seat of the Council. We also desire that suitable endeavors be fostered and multiplied, which may illuminate in the minds of the faithful the importance and aims of the upcoming Ecumenical Council. We earnestly hope, Venerable Brothers, that Almighty God and the blessed inhabitants of Heaven will incline their ears to our prayers; and that the Church, shining brightly with its splendor, may offer to all a wondrous spectacle of unity, truth, and charity, to which those who, until this time, have lived outside its maternal embrace may be drawn. Confident in this hope, We impart to each and every one of you, Venerable Brothers, and to all your flocks, the Apostolic Blessing, infused with abundant love. Given at Rome, at Saint Peter's, on the eleventh day of the month of April, in the third year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 243*]

Acts of Pope John XXIII, 243. SACRED CONSISTORY. A semi-public Consistory was held on Thursday, the twenty-fourth day of the month of April, in the year 1961, in the customary hall of the Apostolic Palace at the Vatican, for the Canonization of Blessed Mary Bertilla Boscardin, a Virgin of the Institute of the Sisters of Christian Schools, founded by Saint Dorothy.

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Most Blessed Father, before inquiring the opinion of those present, He addressed them in this manner: "You are, of course, aware of the reason why We have convened you today to this most solemn assembly: namely, to consider the cause of Blessed Mary Bertilla Boscardin, for her introduction into the Order of the Saints. Accounts of the life of this Virgin have been suitably presented to you, from which you can easily gather that there is ample evidence of her virtue, holiness, and the marvelous works which she performed, with the grace of God. We believe that you have also understood in a particular way how Blessed Mary Bertilla Boscardin revered the Supreme God and the Divine Redeemer, how much she excelled in innocence of conduct and modesty of spirit, and how ardently she burned with a desire to help her neighbors, especially the poor and the sick. We believe that all of this will be made even more clear to you after the Venerable Brother Caietan Cicognani, Prefect of the Sacred Congregation for the Preservation of the Holy Rites, has, as is customary, delivered a clear and eloquent address on this Virgin. As for Us, although We are fully aware that, in matters pertaining to the doctrine of religion or to the precepts of morals, the light of the Holy Spirit will never be lacking to Us, from the promises of the Divine Founder Himself of the Church, yet, since We do not wish to depart from the institution of this Apostolic See, We desire, as We fulfill so grave a part of the Apostolic office, that your sentiments on this matter may also be made known to Us. Therefore, We do not wish to solemnly declare this Virgin to be a saint."

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - An Official Commentary, and also to propose the same to the faithful for imitation, before you declare what each of you thinks about this matter. Therefore, we earnestly implore you, Venerable Brothers, that, one after another, maintaining the order of your dignity, you consider what your opinion is on this matter and communicate it to Us. After hearing the votes of the Most Reverend Cardinals and Most Reverend Bishops present, the Supreme Pontiff added these words: We are indeed greatly pleased that you, Venerable Brothers, as We ourselves are, desire that Blessed Mary Bertilla Boscardinia be adorned with the honors of the Saints in Heaven. Know, therefore, that We have decided to adorn her with the honors of sanctity; and We will do so, with God's help and inspiration, on the feast of the Ascension of Christ Jesus, that is, on the eleventh day of the coming month of May, in the splendor of the Basilica of the Vatican, with those most solemn ceremonies that move the hearts of the faithful to piety. In the meantime, continue to offer prayers to the Giver of all heavenly gifts, that what We are about to decree may turn to the honor and growth of the Holy Church; and may it be a salutary invitation to all to Christian virtue. Concerning all of these matters, so that the record may be complete, the Most Reverend Father Henry Dante, Prefect

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of the Apostolic Ceremonies, in place of the Fiscal Procurator of the Sacred Congregation, ordered that it be done, with the Apostolic Protonotaries present as customary.

APOSTOLIC CONSTITUTIONS FOR INDONESIA

The Episcopal Hierarchy is established in the Republic of Indonesia.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Because Christ, the adorable Son of God, commanded the Apostles that, namely, traversing the entire world, they should preach the Gospel to the peoples and nations, and announce with joyful voice that all men, from sin,

[*Latin ed. p. 245*]

Acts of Pope John XXIII, 245: That all may enter into the one fold of salvation; indeed, this has always been most happily accomplished in the Church, since countless multitudes of peoples have been renewed in the Christian faith, and the dominion of the Christian religion has been so widely spread, that, indeed, to the very ends of the earth, the most holy name of Christ is celebrated with great praise, and to Him, as to God, a pure and immaculate offering is offered everywhere on earth (cf. Mal. 1:11). Since this singular act of God's benevolence has occurred in Indonesia in our own age, it has seemed fitting to Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, that a place there should be established for the constitution of the episcopal hierarchy. Therefore, after careful consideration, and having heard our beloved son, Caietano Alibrandi, Apostolic Delegate in Indonesia, by Our apostolic authority We decree and command the following: We arrange all the Churches of the Republic of Indonesia, through these letters under seal, into dioceses, so that there may be six ecclesiastical provinces in that region, namely: The Province of Diakarta, which will consist of the metropolitan Church of the same name, formerly the Apostolic Vicariate, whose cathedral will be dedicated to the Blessed Virgin Mary, assumed into Heaven; and the following suffragan dioceses: Bandung, formerly the Apostolic Vicariate, whose cathedral will be dedicated to Saint Peter the Apostle; and Bogor, formerly the Apostolic Prefecture, called Sukabumi, whose cathedral will be dedicated to the Blessed Virgin Mary. The Province of Semarang, which will include the metropolitan See of Semarang, formerly the Apostolic Vicariate, whose cathedral will be called the Basilica of the Most Holy Virgin, Queen of the Most Holy Rosary; and the following suffragan dioceses: Purwokerto, formerly the Apostolic Vicariate, whose

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cathedral will be dedicated to the Lord Jesus Christ, King; Surabaya, formerly the Apostolic Vicariate, whose cathedral will be dedicated to the Sacred Heart of Jesus; Malang, formerly the Apostolic Vicariate, whose cathedral will be dedicated to the Blessed Virgin Mary of Mount Carmel. The Province of Ende, which will comprise: the Church of Ende, to this day an Apostolic Vicariate, whose principal church will be consecrated to the Lord Jesus Christ, King; and the following dioceses: Larantuka, to this day an Apostolic Vicariate, whose principal church will be consecrated to the Most Holy Virgin, Queen of the Most Holy Rosary; Ruteng, to this day an Apostolic Vicariate, whose principal church will be consecrated to the Blessed Virgin Mary, assumed into Heaven, and Saint Joseph; Denpasar, to this day an Apostolic Prefecture, whose principal church will be consecrated to Saint Joseph.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary: The Atambua Apostolic Vicariate, which to this day is an Apostolic Vicariate, whose principal church will be dedicated to the Blessed Virgin Mary, conceived without sin. The Medan Province, which is established with the Metropolitan See of Medan, has hitherto been an Apostolic Vicariate, whose cathedral will be dedicated to the Blessed Virgin Mary, ever virgin. And to the dioceses which we join to it: namely, the Palembang Apostolic Vicariate, which to this day is an Apostolic Vicariate, whose cathedral will also be dedicated to the Blessed Virgin Mary, conceived without sin; the Pangkalpinang Apostolic Vicariate, which to this day is an Apostolic Vicariate, whose cathedral will be dedicated to Saint Joseph; the Tandiungkarang Apostolic Prefecture, formerly the Apostolic Prefecture of Tandjung Karang, whose cathedral will be dedicated to the Lord Jesus Christ, King; the Padang Apostolic Prefecture, formerly an Apostolic Prefecture, whose cathedral will be dedicated to Saint Therese of the Child Jesus. The Pontianak Province, composed of these Sees: Pontianak as the metropolitan See, which up to the present is an Apostolic Vicariate, whose principal church is dedicated to Saint Joseph; and the suffragan dioceses of Bandiermasin, which up to the present is an Apostolic Vicariate, whose principal church is dedicated to the Holy Family; Samarinda, which up to the present is an Apostolic Vicariate, whose principal church is dedicated to the Blessed Virgin Mary, Help of Christians; Ketapang, which up to this day is an Apostolic Prefecture, whose principal church is dedicated to Saint Gemma Galgani; Sintang, which up to the present is an Apostolic Vicariate, whose principal church is dedicated to the Lord Jesus Christ, King. The Makassar Province, which will consist of these churches: Makassar itself, which up to this time is an Apostolic Vicariate, which will be honored with the dignity of a metropolitan See; Manado and Amboina, as suffragan dioceses, which up to the present are Apostolic Vicariates; the Makassar cathedral will be dedicated

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to the Most Sacred Heart of Jesus, while the principal churches of the other churches will be dedicated to the Blessed Virgin Mary, ever virgin.

Furthermore, We decree that the aforementioned territories continue to be subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. Moreover, We deem it fitting to assign the prelates of the individual churches, whom We commend with all praise, to the order of resident bishops, so that, in the Diakarta Province, the venerable Brother Hadrianus Djajasepoetra, from the church with the title of Trisipa, will be transferred to the metropolitan See of Diakarta; the venerable Brother Petrus Marinus Arntz, from the church with the title of Stectorena, to the cathedral See of Bandung; in the Semarang Province, the venerable Brother Albertus Soegijapranata, from the church with the title of Danabena, to the metropolitan See of Semarang; Willelmus Schoemaker, from the church with the title of Balbura, to the cathedral See of Purvokerto.

[*Latin ed. p. 247*]

From the Acts of Pope John XXIII, 247: The venerable Brother John Klooster, from the church with the title of Germanicopolitan, is assigned to the cathedral of Surabaya; the venerable Brother Anthony E. I. Albers, from the church with the title of Thubunensis in Numidia, is assigned to the cathedral of Malang; in the Province of Ende, the venerable Brother Gabriel Manet, from the church with the title of Alindensis, is assigned to the metropolitan cathedral of Ende; the venerable Brother Anthony Hubertus Thijssen, from the church with the title of Nilopolitan, is assigned to the cathedral of Larantuka; the venerable Brother William van Bekkum, from the church with the title of Tigiensis, is assigned to the cathedral of Ruteng; the venerable Brother Theodore van den Tillaart, from the church with the title of Mulien, is assigned to the cathedral of Atambua; in the Province of Medan, the venerable Brother Anthony Henry van den Hurk, from the church with the title of Phelbesiana, is assigned to the metropolitan cathedral of Medan; the venerable Brother Henry Martin Mekkelholt, from the church with the title of Athyrensis, is assigned to the cathedral of Palembang; the venerable Brother Nicholas Peter van der Westen, from the church with the title of Bladiensis, is assigned to the cathedral of Pangkalpinang; in the Province of Pontianak, the venerable Brother Hercules J. M. Van der Bürgt, from the church with the title of Abilena in Palestine, is assigned to the metropolitan cathedral of Pontianak; the venerable Brother William John Demarteau, from the church with the title of Arsinoënsis in Cyprus, is assigned to the cathedral of Bandjermasin; the venerable Brother James Henry Bomeijn, from the church with the title of Zenopolitan in Isauria, is assigned to the cathedral of Samarinda; in the Province of Makassar, the venerable Brother Nicholas Schneiders, from the church with the title of Coënsis, is assigned to the metropolitan cathedral of Makassar; the venerable Brother Nicholas Verhoeven, from

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the church with the title of Hermonthitana, is assigned to the cathedral of Manado; the venerable Brother James Grent, from the church with the title of Parlaitana, is assigned to the cathedral of Amboina. As for the sees of Bogor, Denpasar, Tandiungkarang, Padang, Ketapang, and Sintang, for the present, they will be administered by experienced pastors; but soon, through apostolic letters, we will provide for them. Let each Bishop strive to discern, in the best way possible, those young men who are called to the priesthood; for they are the true treasures and riches of the dioceses. Furthermore, where it is possible, Colleges of Canons should be established according to the norms that we will provide; in the meantime, diocesan consultors should be chosen to assist the Bishops with counsel and work. Finally, with regard to the governance of the dioceses, and to administration and similar matters, let those things be observed which the Code of Canon Law establishes. Moreover, our beloved son, Caietan Alibrandi, will strive to carry out these letters, or whoever he may delegate.

[*Latin ed. p. 248*]

Acts of the Apostolic See – Official Commentary 248, with the necessary faculties for that purpose. Once the matter is completed, the same documents will be drawn up, and true copies thereof will be promptly sent to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person presides over the same Inter-nunciature, he will carry out these mandates of Ours. We wish these Letters to be effective now and in the future; in such a way that those for whom the decrees contained therein are intended will observe them religiously, and thus obtain their full effect. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters We abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. Let anyone who, in general, disregards or in any way rejects Our decrees know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the third day of the month of January, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate. For the Holy Roman Church: DOMINICUS Card. TARDINI GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Apostolic Delegate. Franciscus

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H. Ferretti, Regent of the Chancery. Albertus Serafini, Protonotary.

[*Latin ed. p. 249*]

From the Acts of Pope John XXIII, 249. II. The Apostolic Vicariate of the Bahamas (Nassau) is raised to the rank of a diocese and shall be called "Nassau."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE.

As in the case of a man, so too, according to the order of nature, youth gives way to age; thus, by the benevolent design of God, in the holy Church, whenever the divine seed, planted by Him in souls (cf. 1 John 3:9), is cultivated and cherished by generous priests, it flourishes. Therefore, since the Apostolic Vicariate of the Bahamas has yielded such excellent fruits, both through the diligence of priests, through the merits of the faithful, and finally, through the vigor of works and undertakings, that the time seems ripe to raise it to the rank of a diocese; after having heard the counsel of our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and also of the venerable Brother Giles Vagnozzi, Archbishop with the title of Myra and Apostolic Delegate in the United States of America, we, by our apostolic authority, decree and ordain the following.

We raise the Apostolic Vicariate of the Bahamas to the dignity of a diocese, which shall be called by the name of the principal city of the region, Nassau, and which shall be subject to Us and to this Holy See, and shall continue to be subject to the Sacred Congregation for the Propagation of the Faith. The care and governance of the new diocese shall be entrusted to the monks of the Abbey of St. John in Collegeville, of the Order of St. Benedict, but under Our guidance and that of the Apostolic See, so that those who have so abundantly labored in the search for souls there may, with increased zeal, transfer this new diocese into a garden of virtue and holiness. The seat and residence of the Bishop shall be the city commonly called Nassau, where the church, dedicated to St. Francis Xavier, shall henceforth serve as the cathedral of the pontifical magisterium, and shall be adorned with the honors of cathedral buildings. The Bishop shall possess all the rights and privileges pertaining to sacred ministers of the same rank; he shall, however, be bound by the duties and obligations of his office.

Furthermore, we desire that a College of Canons be established in the Diocese of Nassau; if, however, circumstances prevent this from being done at present, we freely permit that, in place of Canons, diocesan Consultors be chosen. Also, a seminary, at least of the elementary level, shall be estab-

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lished as soon as possible, for the instruction of those boys who...

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Official Commentary. Christ has called, according to the norms of the sacred laws and according to the prescriptions of the Sacred Congregation for the Propagation of the Faith. The episcopal table, which they call, shall consist of the same goods which hitherto belonged to the Apostolic Vicariate of the Bahamas, together with monies and things freely offered by the faithful. Finally, the administration and care of the Church of Nassau, as well as the Capitular Vicar, in the vacancy of the See, the election, the rights and obligations of the clergy and the faithful, shall be governed by the prescriptions of the Code of Canon Law. Furthermore, we decree that these Our Letters be put into effect by the venerable Brother Giles Vagnozzi, whom we have named, or by him who, at the time these are issued, presides over the Apostolic Delegation, with full authority, or by any other man delegated for this purpose, provided that he possesses a dignity worthy of the Church. Whoever completes this task shall have the obligation to draw up documents of the changes made and to send faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these Letters be effective now and in the future; in such a way that those for whom these things are intended shall religiously observe what has been decreed through them, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties established by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the fifth day of the month of July, in the year of Our Lord nineteen hundred and sixty, in the second year of Our Pontificate. JAMES A. Card. COPELLO GREGORY P. Card. AGAGIANIAN S. B. E. Secretary of the Sacred Congregation for the Propagation of the Faith. Pro-Prefect Franciscus Tinello. Apostolic Place £B Plumbi In Ap. Cane, tab., vol. CUI, n. 84. Secretary of the Congregation. Albertus Serafini, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary.

[*Latin ed. p. 251*]

Acta of Pope John XXIII, 251, Third Session. FEAST OF THE ASSUMP-

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TION - FEAST OF THE IMMACULATE CONCEPTION in Paraguay (Caacupé). After certain territories were detached from the Churches of the Most Holy Assumption and the Most Holy Conception in Paraguay, a "nullius" prefecture is established, which will be called "Caacupé."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since we, just as St. Peter, are called to the highest office of all, namely, to administer the entire Church and to safeguard all those whom the Son of He has redeemed through the endurance of sorrows, torments, and even death, into eternal life, we certainly do not hesitate to strive with all our might to assist those nations that are conducive to a more equitable use of the Christian religion, so that, after the vicissitudes and trials of this life, they may more easily attain those eternal goods which never perish.

Therefore, when the esteemed son, Charles Martin, Apostolic Nuncio in the Republic of Paraguay, after consulting with the venerable brothers, John Joseph Hannibal Mena Porta, Archbishop of the Most Holy Assumption, and Emilio Sosa Gaona, Bishop of the Most Holy Conception in Paraguay, requested this Holy See to establish a new "nullius" prefecture after the territories of the Churches over which these same sacred prelates presided were divided, We, considering that this would greatly benefit the people, and after careful deliberation, decree and order the following:

We separate the following territories from the archdiocese of the Most Holy Assumption: Altos, Atyrá, Caacupé, Emboscada, San Bernardino, Nueva Colombia, Tobati, Piribebuy; and we divide the territory of the diocese of the Most Holy Conception in Paraguay, which includes the following places, known by these names among the people: Arroyos y Esteros, Caraguatay, Eusebio Ayala, Itacurubi de la Cordillera, Juan de Mena, Isla Pucu, Santa Elena, Valenzuela, Primer de Marzo, San José de los Arroyos.

With these territories, we establish a new "nullius" prefecture, to be called Caacupé, and it shall be bounded by the same territories and regions that are listed above. The Prefect will establish the seat of the prefecture in the city of Caacupé; and he will erect the cathedral in the existing parish church there, dedicated to the Blessed Virgin Mary, conceived without sin, which we raise to the dignity of a cathedral of the prefecture, with all its rights and honors. Also...

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary: The ecclesiastical superior, in justice, shall enjoy all those rights and privileges with which prelates of his rank throughout the world are endowed, and shall be subject to corresponding obligations. Furthermore, the Prefecture of Gaacup

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shall, moreover, be subject to the Holy See of the Assumption and to its Metropolitan Ordinary as a suffragan. In the new Church, at least an elementary seminary shall be established, to receive boys who, by the grace of God, are called to the priesthood; this shall be done according to the norms of common law and according to the regulations of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age at which they must devote themselves to philosophy and sacred theology, then those who are more promising shall be sent to Rome, to the Pontifical College for Latin America. The Prefecture shall establish a treasury, consisting of the revenues of the curia, contributions from the faithful, the stipend to be given by the civil authority, and a portion of the goods that shall accrue to the Prefecture, according to canon 1500 of the Code of Canon Law. Concerning the clergy, we decree as follows: that, indeed, priests shall be appointed to the Church in which they shall hold a benefice or office, after these Letters have been put into effect; and that other clerics shall have a legitimate domicile in that place. The governance of the diocese, the administration, the election of the Capitular Vicar in the event of a vacancy, and other matters of this kind shall be governed entirely by canonical law. Finally, documents and records pertaining to the new Prefecture shall be sent immediately to its prelatical curia, to be kept with great care in the archives of religious matters. Furthermore, that which we have commanded by these Letters, our beloved son Charles Martini, whom we have mentioned, shall strive to carry out, either by himself or through another, with the necessary means; and when the matter has been completed, he shall order that the documents be drawn up, and he shall send true copies of them promptly to the Sacred Consistorial Congregation. If, at that time, another person is performing the office of Apostolic Nuncio in the Republic of Paraguay, he shall carry out what we have ordered. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, shall be able to oppose the effectiveness of these Letters, since by these Letters we derogate from all things contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely invalid and void. Furthermore, it shall not be permitted to anyone to divide or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, shall be kept, bearing the seal of the person established in ecclesiastical dignity, and also by a public notary.

[*Latin ed. p. 253*]

The acts of Pope John XXIII, page 253, should be held in the same regard as these, if it were demonstrated. Whoever, in any way, disregards or disparages Our decrees in general, let him know that he will incur the

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penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulf, near Rome, on the second day of the month of August, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A., Cardinal. COPELLO; MARCELLUS, Cardinal. MIMMI, Secretary of the Sacred Congregation of the Consistory, of the Holy Roman Church. Francis Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Albert Serafini, Apostolic Protonotary. In *Acta Apostolicae Sedis*, volume CIV, number 10. The Apostolic Administration, which bears the name "Sideropolitana," in Burgenland, Austria, is raised to the dignity of a diocese, also called "Sideropolitana." JOHN, Bishop, Servant of the Servants of God, for the perpetual memory of this event: Great joy fills Us when We see the ecclesiastical circumscriptions throughout the entire Church increasing. We observe the Catholic affairs flourishing, and the faithful in the faith and charity growing. Knowing that this has also happened prosperously with the Apostolic Administration, which is called Burgenland in Austria, We decided, on the 23rd day of the month of June, this year, in a meeting with the highest authorities of the Austrian Republic, to raise it to the dignity of a diocese: for its curia is already established, and it has a sacred seminary for preparing students for the priesthood. Therefore, with the advice of the venerable Brother John Dellepiane, with the title of Archbishop of Stauropolis and Apostolic Nuncio in Austria, and after hearing the venerable Brother Stephen László, with the title of Metropolitan Bishop and Apostolic Administrator of Burgenland.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary, Austria, with the consent of those who have some right or claim in this matter, using Our apostolic authority, We decree and order the following. We elevate the Apostolic Administration, as We have said, to the rank of a diocese, to be called Sideropolitana, with the same boundaries and limits as at present. The episcopal see is established in the city of Eisenstadt. The bishop's cathedra will be in the church dedicated to St. Martin of Tours, which We raise to the dignity of a cathedral church, granting the appropriate privileges. We also bestow fitting honors upon the bishop, and impose upon him appropriate duties and obligations. The diocese of Sideropolitana, and its sacred head, shall be subject to the jurisdiction of the Archbishop of Vienna, who will be their superior and to whom they will be subject. Furthermore, We decree that a cathedral chapter be established: for this will greatly enhance the dignity of the Church; and this shall be done according to the regulations to be issued in other documents under seal. Regarding this, We allow diocesan consultants to be chosen to take the place of the chapter, who will relinquish their current duties to the established chapter. The episcopal table, which they call the Curia, shall be provided with funds from the

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revenues of the diocese, and with a grant assigned by the civil government. Furthermore, the governance and administration of the new Church, as well as the election of a Capitular Vicar in the event of a vacancy, and similar matters, shall be governed by the laws of Canon Law. Moreover, these Our documents under seal will be carried out by the venerable Father John Dellepiane, whom We have mentioned, or by someone he delegates, with the necessary powers; and after the matter has been carried out, he will cause these documents to be drawn up and sent to the Sacred Congregation Consistorial as soon as possible, with faithful copies. And if, at that time, another person is in charge of the same Apostolic Nunciature, he will carry out all of Our mandates. We intend these documents to be effective now and in the future, so that those to whom they pertain will observe what has been decreed therein with religious devotion, and thus will they obtain their full effect. Nothing, of any kind, that is contrary to the effectiveness of these documents shall be able to take effect, since by these documents We repeal all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be considered entirely invalid and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were the original documents.

[*Latin ed. p. 255*]

Acta Ioannis PP. XXIII, 255, should be shown. Whoever, in any way, disregards or disparages Our decrees throughout the world, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandulfi, near Rome, on the fifteenth day of the month of August, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO
MARCELLUS Card. MIMMI
Subscriptus:
R. B. Cancellarius
Secretis
Francisci Tinello
Apostolic Cancellary
Francisci Caesar
Regens
H. Ferretti, Proton.
Federici, Proton.

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Apost.

Apost. Loco

© Plumbi

In Ap. Cane, tab., vol. CIV, n. 20.

The Temple of Saint Sebastian the Martyr, located near the Catacombs, is raised to the dignity of a Cardinalatial title.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

It is the custom of the Supreme Pontiffs, those most distinguished men whom they have chosen for the most eminent College of Cardinals, to honor them with priestly or diaconal titles with which the See of Peter has been adorned since the most ancient times; for in this way, not only is the unwavering faith of the holy martyrs kept in memory, but also the bond of the Catholic world with the Roman Church, the mother and head of all Churches, is most clearly manifested. For this reason, when new titles are to be established to increase the number of Cardinals, We have decided to raise the sacred temple of Saint Sebastian the Martyr, located near the Catacombs, to the dignity of a Cardinalatial title. For in it the body of the Blessed Martyr is preserved, and the sacred relics of the Apostles Peter and Paul once rested, as Damasus testifies, and as open inscriptions demonstrate; there also, Roman Pontiffs have, over the centuries, celebrated solemnities.

[*Latin ed. p. 256*]

The Acts of the Apostolic See contained 256 petitions, and to that place frequent numbers of people from all places have come and continue to come, namely, the faithful. Therefore, with our authority, we bestow upon this temple, which is maintained by the diligence of the brethren of the Order of Friars Minor, the dignity of the title of Presbyteral Cardinalate, granting it, therefore, the rights, honors, and privileges with which other temples of the same order in the city enjoy by law or custom. Furthermore, we wish that these Letters of ours, as soon as they have been received, be read by the one who currently presides over the same temple of Saint Sebastian, whether to the clergy or to the people, on a day of obligation. After the matter has been concluded, prompt notification of this should be given to the Sacred Congregation of the Consistory. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it

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is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or neglect Our decrees know that they will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at Saint Peter's, on the thirtieth day of the month of December, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate. JAMES A. Card. COPELLO, and MARCELLUS Card. MIMMI, Secretary of the Sacred Congregation of the Consistory, Most Reverend. Franciscus Tinello, Apostolic Notary. In Ap Cane, tab., vol. CIV, n. 81. Franciscus H. Ferretti, Secretary. Bernardus De Felicis, Protonotary. Apostolic.

[*Latin ed. p. 257*]

Acta of Pope John XXIII, 257. In Rome, the Church of the Most Holy Redeemer and of Saint Alphonsus, located in the Exquiliis district, is raised to the rank and dignity of a Cardinal Titular Church.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this, desiring that the sacred temples existing in this venerable city, whether distinguished by their antiquity, their splendor of artistic construction, or the memory of holy men, become even more illustrious through the frequent attendance of the Christian people and the work of religious orders, and as if they are enriched and renewed, We have often, and We Ourselves sometimes, bestowed privileges and honors upon some of them, in order to elevate them to a more distinguished rank, namely, so that they might be assigned to the Cardinals of the Holy Roman Church.

Among these, the sacred edifice of the Most Holy Redeemer and of Bishop Saint Alphonsus, erected by the members of the Congregation of the Most Holy Redeemer, must also be included, who have always shown the greatest care for the cult of the Blessed Virgin Mary, for the uncorrupted faith of the Christian people, and for the morals of good men. Furthermore, in the same temple, which is presently adorned with a special image of the Blessed Virgin Mary, known as *de Perpetuo Succursu*, the pious Congregation of the same Blessed Virgin Mary and of Saint Alphonsus has its principal seat, and nearby is the Alfonsian Academy, which for a long time has flourished in the teaching of moral disciplines, and which receives students from the Congregation of the Most Holy Redeemer from all nations, and where the Supreme Rector of the same Congregation and his Council reside.

Therefore, by Our apostolic authority, We raise the Church of the Most Holy Redeemer and of Saint Alphonsus, located in the Exquiliis district, to the rank and dignity of a Cardinal Titular Church, granting it all the

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rights and privileges that are customary for Roman churches of this kind, notwithstanding any contrary provisions.

We decree that these Our Letters, sealed with the leaden seal, be read by the one who is presently in charge of the same sacred edifice, to the clergy and the people, on the first festive day that is to be celebrated according to the prescribed order. It will also be his duty to inform the Sacred Consistory Council promptly of the perfect execution of Our Letters.

We will and desire that these Letters be effective now and forever; so that those things which have been decreed through them may be religiously observed by those to whom they pertain.

[*Latin ed. p. 258*]

The Acts of the Apostolic See – Official Commentary 258, must be observed, and therefore, they shall have full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were the original documents, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirtieth day of the month of December, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate. JAMES A. Card. COPELLO MARCELLUS Card. MIMMI S. R. E. Chancellor of the Holy Congregation Consistorial, Secretary Francis Tinello, Regent of the Apostolic Chancery Francis H. Ferretti, Bernard De Felicis, Protonotary Apostolic. Apostolic Place © Plumbi In Ap. Cane, tab , CIV, n. 80. APOSTOLIC LETTERS: Saint Raphael the Archangel is chosen as the principal patron, and Saint John Vianney, Confessor, as the secondary patron of the entire archdiocese of Dubuque. JOHN PP. XXIII For the perpetual memory of this matter. It is fitting that the Saints be established as patrons of dioceses, so that through their intercession, the Catholic life may flourish there, and so that the faithful may be led to higher things through their example.

[*Latin ed. p. 259*]

The Acts of Pope John XXIII, 259, urge that these [prayers] be encouraged, and that all evils be prevented by their intercession. Therefore, guided by prudent counsel, the Venerable Brother Leo Binz, Archbishop of Dubuque in the United States of America, requested that we transfer the

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jurisdiction of his archdiocese to the heavenly patronage of Saint Raphael the Archangel and Saint John Vianney. For, since the Catholic religion was introduced into that region, which now contains the aforementioned archdiocese, by a certain Dominican confraternity, preachers of the Gospel, the sacred buildings of that territory were dedicated to Saint Raphael the Archangel for the purpose of cultivating them through missionary work. Furthermore, the first Bishop of Dubuque was a classmate and friend of Saint John Vianney, an outstanding priest and cultivator of the Lord's field. We, for whom nothing is more important than bringing new growth to the Kingdom of God, willingly decided to grant such requests. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by these letters, perpetually and in all respects, we establish and declare Saint Raphael the Archangel as the principal patron of the entire Archdiocese of Dubuque, and Saint John Vianney, the Confessor, as its secondary patron, with all the honors and liturgical privileges that rightly belong to principal and secondary patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of July, in the year 1960, in the second year of Our pontificate. D. Card. TARDINI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260 II Chapter: The relics of St. Venerius are permanently transferred from the city of Regium Lepidi to the city of Spedia. JOHN PP. XXIII. For the perpetual memory of this matter. — Moved by the devout sentiment with which the inhabitants of the Lunensis region have, from ancient times, venerated St. Venerius, We have decided, at the request of the Venerable Brother Joseph Stella, Bishop of Spedia, Sarzana, and Brugnato, to declare that illustrious man, a heavenly patron of the Lunensis region, by Apostolic Letters dated October 24th of the year 1959, sealed with the Fisherman's Ring. For it was this noble servant of Christ who, through his virtues and the duties of his sacred ministry, illuminated this region, and who completed his earthly life piously on the island of Majorca, then desolate from human cultivation. His relics, carefully preserved by the venerating people, were transferred to Regium Lepidi in the ninth century, to prevent them from being violated by mar-

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itime plunderers, where they are still kept in the church of St. Peter. After, as mentioned above, the faithful of the Lunensis region were entrusted to the heavenly protection of St. Venerius, the local Bishop, whom We have also mentioned, requested from the Primate of Regiae the body or the most important relics of the same Patron, so that they might be presented for the sacred veneration of the faithful in the church of Spedia, where it would be more fitting for this devotion to flourish. Therefore, after the two Bishops had agreed on the transfer of the head of the Saint, the aforementioned Venerable Brother Joseph Stella made supplications to Us, so that the removal and transfer of these relics might be permitted and carried out with Our consent and authority. After these supplications were gladly heard and after consultations were held with Our Venerable Brother Cardinal Caietano Cicognani, of the Holy Roman Church, Bishop of Tusculum, and Prefect of the Congregation for Sacred Rites, We, with Our Apostolic authority, grant and concede, by the force of these Letters, that the head of St. Venerius, Confessor, be transferred from the church of St. Peter in Regiae to the church of Spedia, dedicated to the same St. Venerius, and that it be preserved there perpetually, derogating, if necessary, from the provisions of Pope Clement VIII, Our Predecessor, which are contained in the Apostolic Letters dated February 11th of the year 1595, sealed with the Fisherman's Ring. Notwithstanding any contrary provisions. These things We decree, grant, and ordain; these present Letters shall always remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall observe them.

[*Latin ed. p. 261*]

The Acts of Pope John XXIII, page 261, fully attest to this; and it is thus to be rightly judged and defined; and it shall be declared invalid from now on and void, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the eleventh day of the month of September, in the year 1960, in the second year of Our Pontificate.

His Most Holy Eminence, Cardinal Tardini, declares that Saint Joseph, Spouse of the Blessed Virgin, and Saint Michael the Archangel are the principal patrons, and Saint Francis of Assisi, Saint John Vianney, and Saint Isidore the Farmer are the secondary patrons of the entire diocese of Toluca.

JOHN PP. XXIII. For the perpetual memory of this matter.

Guided by wholesome counsel, the faithful adopt heavenly patrons, under whose protection they may be sheltered while they traverse this mortal life, and by whose examples, with a clearer understanding, they may be encouraged to embark upon and pursue the path of virtue. Therefore, the people of the diocese of Toluca, under the guidance of the sacred clergy, have chosen Saint Joseph, Spouse of the Blessed Virgin, and Saint Michael the Archangel as their principal patrons, and Saint Francis of Assisi, Saint

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John Vianney, and Saint Isidore the Farmer as their secondary patrons, to be held in particular veneration.

This was communicated to Us by the Most Reverend Brother Arthur Vélez Martínez, Bishop of Toluca, who had been an excellent supporter of this praiseworthy undertaking and had instructed the people entrusted to his care with appropriate exhortation on this matter, requesting that We ratify the election of the aforementioned heavenly patrons with Our authority.

We have decided, with a willing heart, to grant this request, confident that from this abundant heavenly patronage, heavenly gifts will abundantly flow into that region, and that the Catholic faith will grow there with new increases.

Therefore, We, after consultation with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, declare by these letters, perpetually and in perpetuity, that Saint Joseph, Confessor, Spouse of the Blessed Virgin Mary, and Saint Michael the Archangel are the heavenly patrons of the entire diocese of Toluca, and that Saints Francis

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary. We confirm, or, if necessary, we re-establish and declare, as secondary patrons of Assisi, John Mary Vianney and Isidore of Agricola, with all the liturgical rights and privileges that properly belong to principal and secondary patrons of dioceses. Notwithstanding any contrary provisions. We decree these things, establishing, ordaining, and declaring that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that they shall fully suffice, now and in the future, for those to whom they pertain or may pertain; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-eighth day of the month of September, in the year 1960, in the second year of Our Pontificate. D. Card. TARDINI, who, with the honors and privileges of the Basilica Minor, is entrusted with the public affairs of the parish church of the Blessed Virgin Mary of Mount Carmel, located in Padua. JOHN PP. XXIII. For the perpetual memory of this matter. — It is declared that the parish church of the Blessed Virgin Mary of Mount Carmel is a most outstanding monument of piety and an excellent work of art, which adds no small splendor to the noble city of Padua. Wishing to testify to the love of the August Virgin, invoked by that name, and the sentiments of devoted hearts, the Republic of Padua erected that spacious church in the year 1335. Which, when, in the year 1491, it was almost completely destroyed by a collapse, the citi-

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zens took care to rebuild it even more magnificently. Among the merits celebrated with praise, are, among other things, the pentagonal apse, that is, the part of the original structure; the dome placed over the cell; the large altar made of Carrara marble; the ten altars of the side chapels; the images painted with elegant skill by artists; and, connected to the church, the quadrilateral portico and the sacristy of the confraternity of the Blessed Virgin Mary of Mount Carmel. But above all, it must be noted that this church is recognized as the principal seat of piety towards the Divine Mother; for there is especially cultivated the devotion to the Virgin of Carmel, and the image of the same, expressed in vivid colors, is found there.

[*Latin ed. p. 263*]

From the Acts of Pope John XXIII, section 263, commonly known as "Madonna dei Lumini." Since Marian celebrations often take place throughout the entire diocese, this hall is frequently chosen for such festivities. Furthermore, there are a sufficient number of priests serving there, and the sacred vestments and valuable furnishings are abundant, ensuring that all divine rites are properly observed. Desiring to enhance the dignity of this excellent temple and to satisfy the desires of the prelates, clergy, and faithful people, the Venerable Brother Jerome Bartholomew Bortignon, Bishop of Padua, requested that We grant it the title and status of a Minor Basilica, out of Our benevolence. Granting these requests with a willing heart, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in a parochial manner, elevate the church dedicated to God in honor of the Blessed Virgin Mary of Mount Carmel in Padua, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 5th day of July, in the year 1960, in the second year of Our pontificate. D. Card. TARDINI, for public affairs. The parochial church of St. Potentinus, St. Felicitas, and St. Simplicius in Steinfeld, located within the territory of the diocese of Aix-la-Chapelle, is adorned with the title and dignity of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of the event. The monastic church of Steinfeld, located within the territory of the diocese of Aix-la-Chapelle, renowned

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for its religion, antiquity, and beauty, has not...

[*Latin ed. p. 264*]

264 The Acta Apostolicae Sedis – the Official Commentary – undeservedly turns away from it. Indeed, besides the sacred remains of the Saints Potentinus, Felicius, and Simplicius, to whom the church is dedicated, the tomb of Saint Hermann Joseph, from the Order of Prémontré, is also venerated there, since a large multitude of the faithful frequently visits it for the purpose of pious pilgrimage, especially after the cult of this Saint was esteemed and confirmed by our predecessor, Pope Pius XII, of blessed memory. It is also pleasing to remember that this church, together with the adjoining monastery of Regular Canons of Prémontré, who long resided there, was once a prominent center of piety and virtue, from which the Catholic religion and the stricter monastic discipline were spread to many regions. However, in the year 1802, this Steinfeld abbey of the same Order was unjustly seized by civil law; nevertheless, the church, raised by parish rights and jurisdiction, was preserved for the people of God; and it is now cared for by the Society of the Divine Savior, which currently holds it. The Steinfeld hall was founded between the years 1420 and 1450, with the addition of a monastery for nuns of the Order of Saint Benedict; in the year 1597, these were replaced by Regular Canons of Saint Augustine from the Springiersbach monastery, who, between the years 1626 and 1635, adopted the way of life and norms of the Prémontrins. Finally, the church is so distinguished by its size, its style of construction, and its artistic works, that those who behold it will experience no small admiration. The church, which is now visible, began to be built in the year 1342, according to the Romanesque style of architecture; in the 16th century, a roof, pillars, and walls were added to it. Gothic decorations, paintings, sculpted images, a musical organ, and other remarkable and valuable objects add to the church's exceptional splendor. Moved by all of this, the Venerable Brother John Pohlschneider, Bishop of Aix-la-Chapelle, made supplications to Us, so that We might honor this distinguished church with the title and privileges of a Minor Basilica. Wishing to satisfy these requests with a willing heart, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Apostolic power, hereby, by the force and in perpetuity of these letters, elevate the parish church, dedicated to God in honor of the Saints Potentinus, Felicius, and Simplicius in Steinfeld, within the diocese of Aix-la-Chapelle, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to churches of the same name. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall forever remain valid and effective; and that they

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shall have their full and

[*Latin ed. p. 265*]

The Acts of Pope John XXIII, 265, state that the complete effects must be attained and obtained; and that those to whom they pertain, or who may pertain to them, must now and forever fully contribute; and thus it must be rightly judged and defined; and that whatever is attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be rendered null and void from now on. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the fifth day of July, in the year 1961, in the second year of Our Pontificate.

Most Reverend Father, beloved sons. The moving rite that we have performed does not require further explanation. But the eyes and hearts that have followed it with joy cannot exempt us from a few words, to express our deep satisfaction before the Lord and in the presence of His Church. Perhaps no memorable event, like this morning's, has ever gathered under the sacred vaults of the Sistine Chapel such prominent and qualified representatives of the East and the West, since Pope Sixtus IV had it built and Michelangelo painted it. It is also a marvelous coincidence that the Eastern liturgy commemorates today the loving gesture of the pious women bringing the perfumes of gentleness and grace to the tomb of the risen Jesus; and the Latin Church turns to the *Episcopus animarum nostrarum*, who reappears in the vestments and accents of the "Good Shepherd."

Beloved sons! Grant us, therefore, this familiarity of a few words: concerning the rite itself; concerning the Assessor of the Sacred Congregation for the Eastern Church, now consecrated Bishop; and finally, concerning the announcement that this event allows us to anticipate, of the upcoming Vatican II Ecumenical Council.

* April 16, 1961.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary I - II. The Eastern Rite: Magnificent and Moving. This liturgy connects us to the hope of Saint John Chrysostom, from which it draws inspiration and its name. The languages in which it is expressed, as is affirmed throughout almost all of Christendom in the East, are varied; but its structure and meaning are the same. It encompasses many of the Churches over which the authority of the Roman Pontiff extends; and several others, which alternate between joys and sorrows, certainties and hopes, in the confident invocations of litanies that are so sweet and pious. It seems that the great Bishop of Constantinople – among the four greatest Doctors of the universal Church who uphold the supreme Apostolic See in the apse of the Basilica of the Vatican – calls around his name all the illustrious luminaries of the Church of the East, first and foremost that Saint Gregory Nazianzeno, whose remains rest in

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the grand temple next to his. Indeed, for those who perceive the elegance and sweetness of the language of Athens, was it not a most joyous vibration of sentiments, so rich in meaning and splendid in resonance, that recurred in the prayers that accompanied this new consecration of a successor of the Apostles? In truth: what tenderness, at the beginning of the ceremony, those voices proclaiming peace, invoking peace: "In peace, let us pray to the Lord." "For peace, which is above all things, and for the salvation of our souls, let us pray to the Lord." "For the peace of the whole Church, for the unity of the faithful, and for the salvation of the world, let us pray to the Lord." II - The Newly Ordained Bishop. For him personally, Gabriele Acacio Coussa, the liturgical invocation could not have been more delicate and gentle. "The Divine grace, which always cares for the weak and completes what is lacking," promotes him, a priest beloved by God, to the episcopacy of the city of Gerapoli in Syria. Let us pray for him, that the grace of the Holy Spirit may descend upon him. Oh, how pleasing it is to greet so the beloved and venerable new bishop of the holy Church, a true son of the East, by lineage, by education, by language; a religious of the Basilian Order of Aleppo of the Melchites; a diligent and valuable collaborator of the Sacred Congregation for the Eastern Church. Indeed, dear son, if one looks closely, three points of lively interest and joyful hope are recalled and shine forth in your person.

[*Latin ed. p. 267*]

Acta Ioannis PP. XXIII 267. Behold the East, which you authentically represent with the variety of its peoples, each of whom has distant origins and expresses immeasurable riches of thought, of traditions, of excellent works, and of glory, of which the Old and New Testaments are resonant. Behold the monastic Order of the Basilians, with its three centuries of autonomous life, but with inspiration and purposes that have their roots in the highest and most ancient experiences of monasticism of all times. Behold the Roman Dicastery in which you, with such intelligence and goodness, fulfill the office of Assessor, expressing the lively and maternal solicitude of the universal Church for this most excellent portion of episcopate, clergy, and people, varied and picturesque in its rites and languages, most worthy of respect and honor. To all of you, venerable Brothers and beloved sons, it is easy to imagine Our emotion in laying hands upon the chosen one of God in this very Sistine Chapel, which witnessed the fulfillment of the Lord's plan upon Our humble existence: when Our weary eyes began to perceive the lights of sunset, We were called by divine Providence to reconsider, in larger proportions, the horizons of the Kingdom of Christ, "Salvator mundi" and Shepherd of the universal Church; to reconsider, today, under a singular and new light, those very regions of the East which for twenty years were the object of Our most modest but heartfelt solicitudes, in direct service of the Apostolic See, in the various nations "From the rising and

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from the setting of the sun, from the north and from the sea.": the Balkans in Bulgaria, then Constantinople and Turkey, Greece and the islands, and furthermore – although in a limited way – the countries arranged in variety of rites and historical events on the shores of the Mediterranean, where the first spread of Christianity was so prompt and glorious. The fulfillment of the rite of today, reserved for the consolation of the small and humble Servant of the Servants of the Lord, deserves that many souls join with His spirit in giving thanks, in blessing, and in taking courage on the path of responsibilities and of the divine mandate "usque in finem." III - The Council. This date of April 16th – the Sunday of the Good Shepherd and of the "Holy Women offering to the Resurrected Jesus aromas and perfumes" – recalls the Byzantine-Slav liturgy of Sunday, November 13th of last year, celebrated in the Vatican Basilica, as the first sign of participation.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Commentarium Officiale, concerning the union of the East with the West, and the advancement of the entire world towards the Vatican I Ecumenical Council. In this auspicious undertaking, the work is fervent. The preparation is diligent, calm, and yet resolute and joyful. *Petrus* is the father of all. For, from the beginning of ecclesiastical history, the barque of Peter has arrived at these shores, from which the spiritual movement continues to gain vitality and intensity. Saint Paul, and the memories of his voyage to this central point of history and of the world, renewed by the centennial commemorations currently underway, add majesty and fervor to the efforts of those who feel and savor the collaboration with the endeavors of the Holy Church, so that the Council may be for the edification of the entire Christian people. We can say it. The consecration of the new titular Bishop of Gerapoli of Syria is a bright beacon of encouragement for all. Meanwhile, in anticipation of the celebration of the Council, each one takes his place: the Pope and the Bishops; the secular and regular clergy; the faithful from every region of the earth. All of this begins to be an effort towards the pursuit of inner perfection, both for individual souls and for institutions; it is a sign of personal and active participation in this event; and it is a pledge of a great blessing for all. The children of the East, whether dwelling in the ancient lands of their origin, or living scattered in various parts of the earth, but united among themselves in flourishing communities – of which we know the fervent apostolate – are called to demonstrate their Catholic faith, their conquering courage, and their ardent piety. And so may it be for all, venerable Brothers and beloved sons; for all and always. The last words of the consecrating Pontiff, at the conclusion of the rite which We have performed, are these: "May the blessing of the Lord and His mercy be upon you, through His grace and His love towards men, in every time, now and always, world without end." The new Bishop, Gabriel Acacius Coussa, titular of Gerapoli, Assistant of

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the Holy Congregation for the Oriental Church, responded to Our Blessing with the words that we love to repeat with him: "Glory to Thee, O Christ, God, our hope: glory to Thee. Glory to Thee, O Christ, God, our hope: glory to Thee."

[*Latin ed. p. 269*]

Sacred Consistorial Congregation 269 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION I. PROVISIONS REGARDING CHURCHES. Most Holy Lord Pope John, by Divine Providence XXIII, having succeeded to the Papacy, and by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches with new pastors, namely: on March 2, 1961. — To the titular archbishopric of Mocissa, he appointed His Excellency Gabriel Bukatko, formerly Bishop of Križevci, whom he established as Coadjutor with the right of succession to His Excellency Joseph Ujcic, Archbishop of Belgrade. on March 15. — To the titular bishopric of Laranda, he appointed the Reverend Valphrid Teixeira Vieira, rector of the Minor Seminary of the diocese of Amargosa, whom he appointed as Auxiliary to His Eminence August Alvari da Silva, Cardinal, Archbishop of São Salvador in Brazil. on March 18. — To the cathedral church of Bagé, newly erected, he appointed the Reverend Joseph Gomes, canon theologian of the cathedral chapter and rector of the Catholic Philosophical Faculty in the diocese of Passo Fundo. on March 20. — To the cathedral church of Autlán, newly erected, he appointed the Reverend Michael González Ibarra, parish priest and vicarius forane of the town commonly called Sayula in the archdiocese of Guadalajara. — To the cathedral church of Ciudad Valles, newly erected, he appointed the Reverend Charles Quintero Arce, from the clergy of the archdiocese of Guadalajara, professor and prefect of studies at the Conciliar Seminary of Guadalajara. on March 29. — To the cathedral church of Fidentina, he appointed His Excellency William Bosetti, formerly titular Bishop of Hippo Diarrhytus. — To the cathedral churches of Nicotera and Tropea, perpetually united with each other, he appointed the Reverend Joseph Bonfiglioli, Vicar General of the diocese of Luni and Archdeacon of the cathedral chapter of Spediensis. on March 31. — To the titular bishopric of Erizena, he appointed His Excellency Octavius Pasquet, formerly Bishop of Séez. — To the cathedral church of Séez, he appointed His Excellency Andrea Pioger, formerly titular Bishop of Tremithus.

[*Latin ed. p. 270*]

Acts of the Apostolic See - Official Commentary 270 II GUADALAJARENSIS - COLIMENSIS DECREE Concerning the Alteration of Diocesan Boundaries.

Deeply concerned for the spiritual well-being of the flock entrusted to them, the Most Reverend and Venerable Fathers, Joseph, Cardinal Garibi y

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Rivera, Archbishop of Guadalajara, and Most Reverend Ignatius De Alba y Hernández, Bishop of Colima, petitioned the Apostolic See to alter the boundaries which, at present, define the limits of their respective ecclesiastical jurisdictions, so that they might be more suitably arranged.

The Sacred Congregation Consistorial, considering the favorable opinion of the Most Reverend Aloysius Raimondi, titular Archbishop of Tarsus and Apostolic Delegate in the Republic of Mexico, and exercising the special faculties granted to it by His Holiness, Pope John Divine Providence XXIII, deemed it fitting to grant their petition.

Therefore, with the consent of those who are, or are presumed to be, concerned by this matter, the entire territory of the municipalities commonly known as: Tamazula, Tuxpan, Venustiano Carranza (San Gabriel), and Zapotitlie, is hereby detached from the Archdiocese of Guadalajara and permanently assigned to the Diocese of Colima, together with all its churches, ecclesiastical goods, and pious foundations, thereby altering the boundaries of both ecclesiastical jurisdictions.

Furthermore, the Sacred Congregation Consistorial orders that the documents and records pertaining to the clergy, faithful, and any temporal goods of the aforementioned municipalities be, as soon as possible, transferred from the archives of the Archdiocese of Guadalajara to the archives of the Diocese of Colima.

With regard to the clergy, it is decreed that, as soon as this Decree has been duly implemented, those clergy shall be considered incardinated in the diocese in whose territory they legitimately reside.

To ensure the execution of all these matters, the aforementioned Sacred Congregation Consistorial, recognizing the necessary and appropriate qualities of the Most Reverend Aloysius Raimondi, appoints him, and grants him the faculty of delegating any person holding an ecclesiastical office, to carry out the aforementioned tasks, with the obligation of submitting an authentic copy of the executed act to the same Sacred Congregation as soon as it is permissible.

[*Latin ed. p. 271*]

The Sacred Congregational Congregation, 271. Concerning the matters above, the present Congregational Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Sacred Congregational Congregation, on the 31st day of the month of January, in the year 1961.

[Signed] MARCELLUS Card. MIMMI, Bishop of Sabina and Mantenola, Secretary.

[Signed] L. F. FRANCISCUS CARPINO, titular Archbishop of Serdica, Third Assistant.

PAMPILONENSIS - BAIONENSIS DECREE Concerning the alteration

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of diocesan boundaries.

Initiated between the Holy See and the Spanish Government on the 27th day of the month of August, in the year 1953, through solemn agreements concerning diocesan boundaries, the Most Reverend Father Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia and Apostolic Nuncio in the Spanish Prefecture, having suitably arranged matters with the civil authorities, requested that the boundaries by which, at present, the archdiocese of Pamplona is circumscribed be somewhat altered, and thus more suitably arranged.

Our Most Holy Lord Pope John, by Divine Providence, XXIII, having heard the Ordinaries of the places concerned, considered the requested alteration of the boundaries and, having granted the prayers, deigned to favorably approve it.

Therefore, with the consent of those who are, or are presumed to be, concerned, and by the fullness of Apostolic power, the present Congregational Decree is issued:

1. The territory commonly called Ondarrola, located within the boundaries of the parish commonly called Volcarlos, is withdrawn from the archdiocese of Pamplona and permanently attached to the parish commonly called Arnéguy in the diocese of Bayonne.

2. Conversely, the rural houses commonly called Paris, located within the boundaries of the parish commonly called Lasa, are separated from the diocese of Bayonne and permanently assigned to the parish commonly called Valcarlos in the archdiocese of Pamplona, thus altering the boundaries of both the archdiocese of Pamplona and the diocese of Bayonne.

Furthermore, His Holiness commands that all acts and documents pertaining to the aforementioned be...

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary concerning the territory and rural properties of the clergy, the faithful, and the temporal goods pertaining to them, which must, as far as possible, be submitted to their respective Episcopal Curias. For all these matters to be carried out, Our Most Holy Lord has deigned to appoint the Most Reverend Father D. Hildebrand Antoniutti, granting him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, to fulfill the aforementioned purpose, with the obligation to promptly send an authentic copy of the completed act to the Sacred Congregation Consistorial. Concerning these matters, the present Consistorial Decree has been issued, to be of equal validity as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 6th day of the month of February, in the year 1961. £ 8 MARCELLUS Card. MIMMI, Bishop of Sabina and Monden, Secretary. L. S.

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Father Francis Carpino, Archbishop titular of Serdica, Assistant. SACRED CONGREGATION FOR RITES, LIMANA. Concerning the Canonization of the Blessed John Massias, also known as Macias, Confessor, a lay member of the Order of Preachers. REGARDING THE QUESTION of whether a commission should be appointed for the resumption of the cause of canonization, in this case and for the aforementioned purpose. The illustrious Order of Preachers, present throughout the world, which from its origins has produced men of such outstanding talent, doctrine, piety, and deeds, that they have attained the highest ecclesiastical positions, and even to the service of the Supreme Pontiff.

[*Latin ed. p. 273*]

The Sacred Congregation of Rites, having considered that the virtues of this individual have reached the highest point, and that the Martyres, Confessores, Pontifices, and Doctors of the Church are numbered among the blessed, has also drawn forth pupils from the lowest ranks of the laity, whose outstanding examples of virtue are presented to all the faithful for imitation. In this humble state, Blessed John Massias, or Macias, flourished. He was born in the town of Ridera del Fresno, commonly called in Hispania, in the year 1585. Having left his homeland and family, he arrived in Lima, the principal city of Peru, and there, among the students, whom they call "Converts," at the Monastery of Sanctae Mariae Magdalenae of Sancti Dominici, he received religious vows in the year 1623. Adorned with the most illustrious reputation for sanctity, he died in Lima on September 16th of the year 1645. Afterward, illuminated by the splendor of miracles, Pope Gregory XVI solemnly added him to the list of the Blessed on October 22nd of the year 1837. God, it is said, has deigned to illustrate this Blessed one with new miracles. Therefore, the Reverend Father Tarsicius Piccari, General Postulator of the Order of Preachers, having presented several petitions to the Supreme Pontiff, earnestly implored that the cause of canonization be resumed. Therefore, on July 19th of this year, His Eminence and Reverend Lord Ferdinand Cardinal Cento, Promoter of the Cause, in the ordinary assembly of the Sacred Congregation of Rites, proposed the following question for discussion: Whether a commission should be appointed for the resumption of the aforementioned cause of the Blessed, in the case and for the purpose in question. His Eminence and the Reverend Fathers Cardinals, entrusted with the safeguarding of the sacred rites, after mature deliberation and having heard the Prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, decided to respond affirmatively, namely: That the commission should be appointed, if it pleases the Most Holy [Pope]. Finally, on the aforementioned date, through the aforementioned General Promoter of the Faith, a faithful report was made to His Holiness, Pope John XXIII; and His Holiness, approving the response of the Fathers, deigned to sign

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the commission for the resumption of the cause of canonization of Blessed John Massias, or Macias, Confessor. Given in Rome, on July 20th, in the year of Our Lord 1960. [Signature] C. Card. CICOGNANI, Bishop of Tusculan, Prefect. [Signature] H. Dante, Secretary. 18 - ACTA, vol. III, n. 5. - 6-5-1961.

[*Latin ed. p. 274*]

Acta Apostolicae Sedis - Official Commentary 274 II MUNICH. Concerning the beatification and canonization of the Servant of God, Rupert Mayer, a professed priest of the Society of Jesus. ON A DOUBT: Whether the commission for the introduction of the cause should be signed, in this case and with regard to the matter under consideration. "Blessed are you when men hate you, and when they separate you, and reproach you, and cast out your name as evil, for the Son of man's sake... for your reward is great in heaven" (Luke 6:22-23). All of these things were done against the Servant of God, for whose cause of introduction we are promulgating the decree today, with the approval of the Supreme Pontiff. For the nation and region of *germanica*, in which, inflamed with apostolic zeal, he exercised his priestly ministry, was under a hostile domination, offended by the Christian name. Not only was the Servant of God forbidden to preach, but he was brought before the tribunals as a criminal, condemned as an enemy of the fatherland, and cast into prison, and afterwards completely separated from human society. All of these things were unjustly and slanderously perpetrated against the man who, from his tender years and especially after he was ordained to the priesthood, desired nothing but the good of his neighbor, both spiritual and corporal, and who constantly sought to provide for it through the sacrifice of himself. In this was found the true and first reason for the hatred of his adversaries. The Servant of God, Rupert Mayer, was born on January 23, 1876, in the city of Stuttgart, from a family of considerable wealth, and highly commended for their Christian faith and morals. He possessed a lively, sincere, and magnanimous character. His parents were so concerned about the Christian education of their son that, after a few years, they transferred him from the "gymnasium" or *media* school in his native city, which was rather imbued with the spirit of the Protestants, to a school in Ravensburg, located in a region more *catholica*. Not only did Rupert devote himself to his studies, but he also practiced the liberal arts and gymnastic games – which are commonly called "sports" – so that he would later excel among his peers, whether in the use of musical instruments or in the skill of riding.

[*Latin ed. p. 275*]

The Sacred Congregation of Rites, in document 275 of the year 1894, obtained the testimony that he had reached "maturity," as they say. Therefore, he pursued various studies at universities, namely Freiburg in Switzerland, Munich in Bavaria, and Tübingen in Württemberg, thereby acquiring not

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only an increase in knowledge, but also a broader experience of life and people. When Rupert yearned for the priesthood, he attended the theological faculty in Tübingen and then the seminary in Rottenburg, where on May 2nd of the year 18xy, he received the sacred orders of the priesthood. He had long desired to choose a religious state in the Society of Jesus, but his father believed that he could only make a certain decision on this matter with full maturity and freedom after the completion of his twenty-fifth year. Therefore, the newly ordained priest, obeying both the will of his father and the desire of Bishop Keppler, served for a year as a vicar in the parish of Spaichingen, where he was highly regarded by all, especially for his charity and kindness towards the poor. On October 1st of the year 1900, Reverend Father Rupert Mayer entered the novitiate of the Society of Jesus. After completing the lengthy formation of the Order, in the year 1906, the Servant of God began his work as a "worker" or missionary in apostolic works, until the year 1911. However, he obtained a field of labor particularly suited to him when, in the year 1912, at the urging of Cardinal Bettinger, he was sent by his Provincial Superior to Munich, and by the same Most Reverend Archbishop of Munich, he was appointed director of a work commonly called "Zuwanderer-Seelsorge," which was dedicated to the spiritual care of those who were moving to the city of Munich, and who numbered 20,000 or more each year. In the year 1914, with the outbreak of the European war, he was enrolled among the soldiers, first as a minister to sick soldiers, and then as a military chaplain. Thus, he followed the soldiers to whom he was devoted through various war regions: to Alsace, to Galicia, in the most serious battles near the Somme River, and finally to Transylvania. He performed his duties as a chaplain with such dedication, disregarding any danger to his life, that he was the first Catholic priest to deserve to be decorated by the German government with the "Iron Cross of the first class" during the European war. Finally, on December 30th of the year 1916, in the valley of Sulta, on the front line between Transylvania and Romania, while attempting to reach his soldiers who were fighting in the front lines during a fierce battle, he was severely wounded in his left leg. Not long after, his foot was first amputated, and then his leg; as a result of which, he was forced to walk with an artificial leg for the rest of his life.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary. However, from the years 1917 to 1937, the Servant of God reached the height of his activity and celebrity, as well as fame for his sanctity, as president of the Congregation of the Most Holy Virgin Mary of men, in the city of Munich, increasing its number to 7,000 members; as the founder of a fruitful work of apostolic endeavor, namely, "Morning Masses," which are celebrated very early in the morning at the Munich railway station for those who are traveling; and also as an outstanding apostle of charity. He accomplished all these labors,

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even though he was gravely afflicted; he was always ready to receive or visit the poor, preaching daily the Kingdom of God, always diligent in the confessional, and he led men of every group, who considered him as a father, into the ways of the Lord. This supremely apostolic life and activity were crowned by the heroic suffering of the Servant of God in tribulations and in prisons, to which he was subjected by enemies of the Christian name and of the Church, from the year 1937 until the year 1945. As early as 1919, Father Rupert Mayer, without fear and openly, had rebuked the communists, who are now, following the example of the invincible Cardinal Faulhaber, and heeding his wishes, did not hesitate to boldly preach against the errors of Nazi materialism. With an undaunted and courageous spirit, he resisted the unjust pressures of the so-called "national socialists," whether before their unjust tribunals, or in prisons, or finally in the cruel "concentration camp" of Oranienburg near Berlin, to which he was sent, or finally in exile in the Monastery of the Order of Saint Benedict in the Ettal region, to which he was banished by the Nazis, so that he would not be seen as redeemed by the glory of martyrdom in the concentration camp, and where he offered a life of continuous prayer and reparation to God for the salvation of the world and of his country. Released from exile, the Servant of God soon returned to Munich, on May 11th, to his own, to the church of Saint Michael. He immediately resumed his apostolic works, but due to his advancing age and especially due to the torments he had suffered, his strength began to fail. On November 1st, 1945, on the feast of All Saints, while giving a homily at Mass, he was struck by an apoplexy and lost his senses; after two hours, having been anointed with the oil of the sick, he was taken from this life. On the 16th of the same month, Cardinal Faulhaber, in the church of Saint Lewis, with a very large crowd of the faithful present, celebrated the funeral rites for the deceased Father and pronounced the highest eulogy. The fame of the sanctity of the Servant of God spread widely and grew daily, so that the ecclesiastical authorities granted permission for the remains of the Servant of God to be brought from the cemetery of the Order, in the town of Pullach, to Munich.

[*Latin ed. p. 277*]

The Sacred Congregation of Rites, on May 23, 1948, established the foundation of a chapel, which was actually held in a crypt called "Bürgersaal," with a large gathering of the people. Subsequently, thousands of the faithful daily descend into the aforementioned crypt to pray at the tomb of the Servant of God. This led to the fact that, as early as 1950, the Most Reverend Cardinal Faulhaber, Archbishop of Munich, decided to initiate an informative process regarding the reputation of the sanctity of life, virtues, and miracles of the Servant of God. In the meantime, several Cardinals, Archbishops, Bishops, Abbots, and even laypersons constituted in authority, through insistent petitions, offered to the Supreme Pontiff, requesting

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the Beatification. Therefore, this Sacred Congregation, after careful consideration of the writings, on February 19, 1956, decreed that nothing stood in the way of proceeding further. With all due legal formalities observed, and with the insistence of the Reverend Father Paul Molinari, General Postulator of the Society of Jesus, on July 19, 1960, in the Ordinary Meeting of this Congregation, the Most Eminent and Reverend Cardinal Augustine Bea, Promoter of the Cause, proposed for discussion the question: Whether a commission should be appointed for the introduction of the Cause, and he reported on this matter. And the Fathers, entrusted with safeguarding the sacred rites, after hearing the official prelates, and especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, responded: That a commission should be appointed, if it pleases the Most Holy [Pope]. Finally, after a fully signed report on all of these matters was presented to Pope John XXIII, His Holiness, approving the response of the Most Eminent Fathers, deigned to sign the commission for Rupert Mayer, a professed priest of the Society of Jesus, for the introduction of the Cause of his Servant of God. Given at Rome, on July 20, 1960. C. Card. CICOGNANI, Bishop of Frascati, Prefect. © H. Dante, from the Secretariat.

[*Latin ed. p. 278*]

Acts of the Apostolic See - Official Commentary 278 III TARVISINA. Concerning the Canonization of Blessed Mary Bertilla Boscardin, Virgin of the Institute of the Sisters of Christian Schools of Saint Dorothy. REGARDING A DOUBT: Whether, given the two approved miracles attributed to her, the Apostolic See can safely proceed to the canonization of the same Blessed. As the heart inclines towards humility, so it progresses towards the sublime, according to the words of our Lord Jesus Christ: "And whosoever shall exalt himself shall be humbled" (Matthew 23:12). This is clearly demonstrated in the cause of Blessed Mary Bertilla Boscardin. For she, born of humble origins, led a most humble life, both in the world and within the religious Congregation which she embraced. Forty years have not yet elapsed since her death, and she seems to be hastening towards the highest heavenly honors. She was born in the town of Brendola, within the territory of the Vicentinae diocese, of humble parents, and was so instructed by her excellent mother in piety and the rudiments of religion, that from her very childhood, it was evident that she was destined for a life of great sanctity. She was so diligent in the study of Christian doctrine and in prayer, that her parents marveled at her, and everyone called her an angel. Among the Sisters of Christian Schools of Saint Dorothy in Vicentiae, having received the name Mary Bertilla, she from the very beginning of her religious life, diligently cultivated all virtues. She especially practiced humility, obedience, and charity. The charity of Mary Bertilla was particularly evident, even in the most difficult circumstances, in caring for the sick. In the hospital in Tarvisina, she exhibited wonderful examples of charity, patience, and

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self-denial, so concerned for the health of the sick, both physically and spiritually, that not one of the sick entrusted to her care passed away without receiving the Sacraments of the Church. With much steadfast patience, she silently endured, for about four years, the torment of a malignant sarcoma, never abstaining from her customary duties. Finally, out of obedience, she submitted to the surgeon's knife, and on the twentieth day of the month of October, in the year nineteen hundred and twenty-two, strengthened by the Sacraments of the dying, she breathed her last.

[*Latin ed. p. 279*]

The Sacred Congregation of Rites, 279. And indeed, the fame of her singular sanctity, increasing day by day, was seen by God to be confirmed by heavenly signs. Therefore, the cause for granting the honors of Beatification to her was begun, and after the ordinary proceedings, a commission for the introduction of the cause was signed by Pope Pius X, on March 22, 1935. After the apostolic processes concerning her virtues, and after the legal discussions that were required, Pope Pius XII, of blessed memory, decreed that the Servant of God, Mary, had possessed these virtues in a heroic manner, on July 31, 1949. Afterwards, the question of miracles, which were attributed to the same Venerable Servant of God through her invocation, was examined. The same Supreme Pontiff, after carefully investigating the matter in the proper assemblies, declared that two miracles had occurred, on January 13, 1952, and finally, on June 8, 1952, she was enrolled among the Blessed Virgins. On March 9, 1953, the cause of canonization was resumed, and two miracles, which had occurred through the intercession of the Blessed Mary Bertilla Boscardin, were examined by His Holiness, Pope John XXIII, who decreed them on May 28 of the current year, 1960. In order that this Sacred Congregation of Rites may have it legally established that all that is prescribed by law and practice has been observed, before the Supreme Pontiff proceeds to the consistorial acts pertaining to the canonization, the Eminences, Cardinals, the Reverend Prelates, and the Consultor Fathers were asked: "Whether, with the approval of the two miracles being certain, it is permissible to proceed with the granting of the solemn canonization to the same Blessed by the Apostolic See." To this question, all gave a favorable and unanimous vote in writing. The Most Holy Pope John XXIII received this favorable vote with great joy, but he hesitated to reveal his mind in this matter of such importance, until, after fervent prayers, he sought heavenly light beforehand. Having indeed done so, on this day, after the most reverently celebrated Eucharistic Sacrifice, he decreed that it is permissible to proceed with the solemn canonization of the Blessed Mary Bertilla Boscardin, Virgin. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on November 9, in the year of Our Lord 1960. [Signed] C. Card. CICOGNANI, Bishop of Frascati, Prefect. [Signed] S.

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Henry Dante, of the Secretariat.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Official Commentary IV FRIBURG. Concerning the Canonization of Blessed Bernard, Marquis of Baden, Confessor. ON THE QUESTION of whether a commission should be appointed for the resumption of the cause, and for what purpose. Many servants of God have demonstrated the solidity of virtue and sanctity, laying foundations even amidst the splendors of royal or princely courts. Among these, Blessed Bernard, Marquis of Baden, deserves to be mentioned. Born in the Margraviate of Baden in the year 1428, he had parents of ancient nobility and renowned for their piety: James, Marquis of Baden, and Catherine, daughter of Charles, Duke of Lorraine, who instilled in him, from a tender age, the fear of God. After the death of his father, James, Bernard assumed the administration of his domains, governing with justice and prudence. However, in order to be more free to devote himself to God and divine matters, he resolved to preserve his virginity, and he refused the hand of Magdalene, daughter of Charles the Seventh, King of France. He spontaneously ceded the administration of the territories subject to him to his brother, Charles. He cultivated the Most Holy Virgin with particular devotion, and he admirably practiced all virtues, especially humility of spirit, modesty of body, and endurance of suffering. He was so devoted to the poor that he was called the "father of the poor." Inspired by a zeal for the propagation of the Catholic religion, he appealed to Frederick III, and sought to initiate a holy war against the infidels. Chosen by the Emperor to travel through Italy, and designated as an ambassador to Calixtus III to negotiate a treaty, he journeyed to Savoy to assist Louis, the Duke, in the holy war. From there, he set out for Rome, intending to dedicate himself to spiritual exercises at Montiscaleri, before presenting himself to the Supreme Pontiff. Meanwhile, he fell ill with a fever, and foretelling the day of his death, he prepared himself with the sacraments of the Church, and died a precious death in the Lord, in the embrace of the cross, on the 15th of July, in the year 1458. Due to numerous miracles, he was soon after venerated publicly, and Sixtus IV ordered an inquiry into the truth of these miracles. Innocent XI granted a plenary indulgence to the chapel erected in his honor, and finally, Clement XIV approved the cult.

[*Latin ed. p. 281*]

The Sacred Congregation of Rites, from times beyond human memory, duly confirmed the cause of Saint Bernard on September 16, 1769. His veneration among the faithful and clergy has not diminished, especially after he was invoked as the heavenly patron of the region of Baden. Indeed, the devotion to Saint Bernard has increased, along with the desire of the faithful that his sanctity be duly recognized by the Supreme Pontiff. More-

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over, God, the rewarder of those who serve Him, seems to wish to raise his servant to a higher glory on earth, as special favors are attributed to this same Saint, as testified by two Cardinals and many Archbishops and Bishops in their respective petitions. Therefore, the Reverend Father Ferdinand Baumann, of the Society of Jesus, and legitimately appointed promoter of this cause, offered humble and fervent prayers to His Holiness on behalf of these aforementioned petitioners, that the cause of canonization be resumed before the Sacred Congregation of Rites. To this request, the Eminent and Reverend Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestin, and Promoter of the Cause, proposed for discussion at the ordinary meetings of the same Sacred Congregation held at the Vatican on March 11, 1958, the following question: Whether a commission should be appointed for the resumption of the cause in the case and for the purpose in question. And the Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the Promoter, and also after hearing the votes of the Official Prelates, especially the Reverend Father Silvius of Rome, General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, namely: That a commission should be appointed for the resumption of the cause of Saint Bernard, Marchion of Baden, Confessor, in accordance with the prescribed norms, if it should please the Most Holy [Father]. Finally, the Most Blessed Father, Pope Pius XII, through the Excellent and Reverend Lord Angelo Dell'Acqua, Substitute of the Secretariat of State, received a faithful report, and His Holiness approved the decree of the Sacred Congregation of Rites on May 24, 1958. Our Most Holy Lord John, Pope John XXIII, signed with his own hand the decree for the canonization of Saint Bernard, Marchion of Baden, for the resumption of the cause of the Confessor. Given at Rome, on November 11, in the year of Our Lord 1959. CAIETANUS Cardinal CICOGNANI, Prefect. L. Dante, Pro-Secretary.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary 282. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Summons by edict. Concerning the nullity of marriage (Calleja - Travers Tauss). Since the actual place of residence of Mr. Anthony Otto Travers Tauss is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on June 23, 1961, at the eleventh hour, to discuss the matter and reach an agreement, or to subscribe to the following question: Does the marriage in question involve a nullity? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Anthony Otto Travers Tauss, must take care to ensure that he is informed of this edictal summons.

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* Henry Ewers, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, April 22, 1961. Marius F. Pompedda, Notary.

* Since the current place of residence of Mr. Antoine Otto Travers Tauss, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 23, 1961, at 11 o'clock, to agree upon or subscribe to the following question: Does a nullity exist in this marriage? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Antoine Otto Travers Tauss, must, as far as possible, inform him of this present summons.

[*Latin ed. p. 283*]

Diarium Romanae Curiae 283 DIARIUM ROMANAE CURIAE SECRETARIA DI STATO NOMINE. By Brevi Apostolici, the Most Holy Father John XXIII, reigning happily, has deigned to appoint:

Assistants to the Papal Throne:

February 3, 1961.

His Excellency, Reverend Monsignor Paul C. Schulte, Archbishop of Indianapolis.

His Excellency, Reverend Monsignor Pietro Zuccarino, Bishop of Bobbio.

March 13.

His Excellency, Reverend Monsignor Robert Ronca, titular Archbishop of Lepanto.

His Excellency, Reverend Monsignor Jan Kanty Lorek, Bishop of Sandomierz.

March 18.

His Excellency, Reverend Monsignor Franz Wolfgang Demont, titular Bishop of Usinaza.

Apostolic Protonotaries, as if participating:

October 17, 1960.

Monsignor Giuseppe Rhode (Paderborn).

December 12.

Monsignor John F. Gannon (Worcester).

January 31, 1961.

Monsignor Antonio Salat (Saint-Flour).

February 14.

Monsignor Joseph Francis Govaert (Richmond).

By Tickets of the Secretariat of State, the Most Holy Father John XXIII, reigning happily, has deigned to appoint:

March 29, 1961.

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The Most Reverend and Illustrious Cardinal Carlo Confalonieri, Member of the Sacred Congregation of the Council.

The Most Reverend and Illustrious Cardinal Carlo Confalonieri, Member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

His Excellency, Reverend Monsignor Ignazio Ziadé, Archbishop of Beirut, Member of the Pontifical Commission for the Oriental Churches for the preparation of the Second Vatican Ecumenical Council.

Their Excellencies, Reverend Monsignors Boleslao Sloskans, titular Bishop of Cillio and Apostolic Administrator of Minsk and Mohilew, and Michele Doumith, Bishop of Sarba of the Maronites, Con-

[*Latin ed. p. 284*]

Acts of the Apostolic See - Official Commentary 284, April 10.

Consultors of the Pontifical Commission for the Oriental Churches, for the preparation of the Second Vatican Ecumenical Council: 1961. The Most Reverend and Venerable Monsignors: Giuseppe Oalderari, Salvatore Capoferri, Adone Terzariol, and Orazio Cocchetti; and the Reverend Fathers: Ildefonso Tassi, of the Order of Saint Benedict, and Ruggero Le Deault, of the Congregation of the Holy Spirit.

The Most Reverend and Venerable Monsignor Giuliano Gouet, Consultor of the Pontifical Commission for Bishops and the Governance of Dioceses, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignor Grazioso Ceriani, Consultor of the Pontifical Commission for the Discipline of the Clergy and the Christian People, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Ignazio Gregorio Larrañaga Lasa, Bishop of Pingliang, Consultor of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council.

The Most Reverend and Venerable Monsignor Alberto Stehlin, Member of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Emanuele Fernández-Conde, Bishop of Córdoba, Consultor of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Luigi Maria Carli, Bishop of Segni, Member of the Pontifical Commission for Bishops and the Governance of Dioceses, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Giuseppe Me Shea,

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Bishop of Allentown, Member of the Pontifical Commission for Religious Orders, for the preparation of the Second Vatican Ecumenical Council.

Their Excellencies, the Most Reverend Monsignors: Luigi Bentivoglio, Archbishop of Catania, and Marcello Morgante, Bishop of Ascoli Piceno, Members of the Pontifical Commission for the Discipline of the Sacraments, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Most Reverend Monsignor Luigi Cabana, Archbishop titular of Carallia, Consultor of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 285*]

Diary, April 21st » » Roman Curia, 286, 1961. To the Most Reverend and Venerable Monsignors: Sabattani Aurelio, Ewers Enrico, De Jorio Arturo, Anne Luciano, Rogers Gerardo Maria, Ganáis Salvatore, Casoria Giuseppe; and to the Reverend Father Bertrams Guglielmo, of the Society of Jesus, Consultors of the Sacred Congregation of the Council. » The Most Reverend and Venerable Monsignor Tinello Francesco; the Reverend Fathers Don Hermans Vincenzo, of the Trappists, and Fabregas Michele, of the Society of Jesus; the Reverend Don Fogliasso Emilio, of the Salesians, Consultors of the Sacred Congregation of Religious. Furthermore, with the assistance of Signor Biglietti of the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint: Honorary Secret Chamberlains to His Holiness: July 17th » » » » 1959. Monsignor Donati Decio (San Severino). » Monsignor Gentili Ferdinando (San Severino). » Monsignor Sideri Francesco (San Severino). June 24th, 1960. Monsignor Caballero Michele A. (Cienfuegos). » Monsignor Péna Modesto (Cienfuegos). » » » Monsignor Rodríguez Orlando (Cienfuegos). Monsignor Capaila Perfetto (Jaro). September 2nd » » » » Monsignor Crucero Carlo (Jaro). » Monsignor Enojo Venceslao (Jaro). » » » Monsignor Tumbocon Cicerone (Jaro). » » October 27th. Monsignor Boumans Arturo F. M. (Breda). » Monsignor Rapallo Edoardo (Gibraltar). » » » Monsignor Bassett Ronald J. (Marquette). » Monsignor Gibbs Wilbur M. (Marquette). » Monsignor Curtin Giacomo T. (Saint Louis). » Monsignor Dwyer Adriano I. (Saint Louis). » Monsignor Hartnett Giacomo R. (Saint Louis). » Monsignor Stole Bernardo C. (Saint Louis). » Monsignor White Clarenzio D. (Saint Louis). » Monsignor Seoane Alfredo (Sucre). Monsignor Pospishil Vittorio (Filadelfia dei Ruteni). November 18th. Monsignor Brizio Umberto (Cuneo). December 9th. » Monsignor Folco Francesco (Cuneo). » » » Monsignor Starrenburg Giovanni Giacomo A. (Haarlem). January 22nd, 1961. Monsignor Cristofari Amedeo (Rome). January 12th. Monsignor Sole Francesco (Alghero). January 26th. » Monsignor Benazzi Dante (Bologna). » Monsignor Bonetti Alfonso (Bologna). » Monsignor Magagnoli Angelo (Bologna). » Monsignor Salmi Giulio (Bologna). » Monsignor Beccaria Cesare (Novara). » Monsignor Moretti Giovanni

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Battista (Novara).

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary, January 26, 1961. Monsignor Luigi Zoppetti (Novara). Monsignor Alfonso Gesconi (Trento).

February 7: Monsignor Anthony Longo (Trento). Monsignor Giulio Delugan (Trento). Monsignor Giuseppe Gabrielli (Trento). Monsignor Giacomo Vanzetta (Trento). Monsignor Eugenio Francesco Manara (Trento). Monsignor Guy Oadonna (Trento). Monsignor Celestino Eccher (Trento). Monsignor Anthony Haller (Trento). Monsignor Giuseppe Lona (Trento). Monsignor Giuseppe Corradini (Trento). Monsignor Angelo Zorer (Trento). Monsignor Giacinto Carbonari (Trento). Monsignor Domenico Eedolf (Trento). Monsignor Enrico Mora (Trento). Monsignor Lorenzo Dalponte (Trento). Monsignor Rodolfo Pizzolli (Trento). Monsignor Adolfo Lorenzi (Trento).

January 10: Monsignor Francesco Pontillo (Agrigento). Monsignor Giuseppe Bellino (Agrigento). Monsignor Vincenzo Restivo (Agrigento). Monsignor Luigi Abella (Agrigento). Monsignor Vincenzo Birritteri (Agrigento). Monsignor Francesco Padalino (Agrigento). Monsignor Emanuele Gambino (Agrigento). Monsignor Amedeo La Mattina (Agrigento). Monsignor Giovanni Benedetti (Foligno).

Secret Chamberlain, extraordinary, of the Sword and Cape, of His Holiness: November 11, 1960. Mr. Harry Wernse Wahlert (Dubuque).

Chamberlain of Honour, in the azure livery, of His Holiness: January 26, 1961. Monsignor Erminio Cazzola (Ferrara). Monsignor Guerrino Ferraresi (Ferrara).

Chamberlain of Honour, extraordinary, of the Sword and Cape, of His Holiness: October 27, 1960. Mr. Franco Carolei (Rome). February 8, 1961. Mr. Eugenio Bacchion (Venice).

January 10: General Gazzini Gazzini (Rome).

HONORS: With Apostolic Briefs, the Holy Father John XXIII, happily reigning, has deigned to bestow: The Grand Cross of the Order of Pius: January 28, 1961. Upon His Excellency, Dr. Vasco Pereira da Cunha, Ambassador of Portugal to the Holy See.

[*Latin ed. p. 287*]

Diarium Romanae Curiae 287, March 13, 1961. To His Excellency, Dr. Reuter Emilio, Ambassador of Luxembourg to the Holy See. March 27. To Mr. Giuseppe Scacchi (Como). The Grand Cross of the Order of Saint Gregory the Great: March 13, 1961. To His Excellency, Cesare Carlo Solamito, Extraordinary Envoy and Minister Plenipotentiary of the Principality of Monaco to the Holy See. The Grand Cross of the Order of Saint Sylvester the Pope: January 31, 1961. To His Excellency, Dr. Ernesto Eula (Rome).

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March 25. To Mr. Toledo Juárez (Guatemala). By letters from the Secretariat of State, the Most Holy Father, John XXIII, happily reigning, deigned to bestow: The Knighthood of the Order of Saint Sylvester the Pope: August 17, 1960.

September 2.

September 9.

September 16.

To Mr. Guglielmo T. G. Habraken (Haarlem).

To Mr. Giuseppe De Amicis (L'Aquila).

To Mr. Enrico U. G. Grashorn (Roermond).

To Mr. Massimiliano Van Bergen (Roermond).

To Mr. Vittore M. L. Vermin (Roermond).

To Mr. Ermanno G. G. Vlaskamps (Utrecht).

To Mr. Giovanni Bakker (Rotterdam).

To Mr. Teodoro W. Bastiaanse (Rotterdam).

To Mr. Giacomo Gerardo Groot (Rotterdam).

To Mr. Cristiano P. R. Koehler (Rotterdam).

To Mr. Lodovico J. S. Rogier (Rotterdam).

To Mr. Erik A. J. M. Van Voorst Tot Voorst (Rotterdam).

To Mr. Giovanni D. C. M. Vorst (Rotterdam).

To Mr. Lorenzo Antonio Teepe (Rotterdam).

To Mr. Evasio Saffirio (Casale Monferrato).

To Mr. Vittoriano S. M. Ayuso (Comodoro Rivada via).

To Mr. Paolo Versiani Cunha (Comodoro Rivada via).

To Mr. Ottone Schockmel (Luxembourg).

To Mr. Leone Van Eessel (Malines).

To Mr. Gino Santini (Padova).

To Mr. Silvio Ta vani (Padova).

To Mr. Renato Giorgetti (Rimini).

To Mr. Walter Balestrerò (Tortona).

To Mr. Giovanni Boero (Tortona).

To Mr. Francesco G. G. M. Van Spaandonk ('s-Hertogenbosch).

To Mr. Umberto Doretto (Concordia).

To Mr. Giovanni Francesco Van Lierop (Haarlem).

To Mr. Lamberto De Beyer (Rotterdam).

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Commentarium Officiale, 16 September 1960. To Mr. Gruythuysen Walter P. G. (Roermond).

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To Mr. Hutjens Enrico Gerard (Roermond). 30
To Mr. De Grijs Gerard J. A. (Groningen).
To Mr. Mbbelke Giovanni E. (Groningen). 18 October
To Mr. Angelini Pasquale (Roma).
To Mr. Oirielli Mario (Roma).
To Mr. Pietrangeli Fortebraccio (Roma).
To Mr. Rinaldi Giulio (Roma).
To Mr. Spezzaferri Franz (Roma).
To Mr. Tuccimei Gustavo (Roma).
To Mr. Urbani Ettore (Roma). 27
To Mr. Chiocchio Pasquale (Boiano-Campobasso).
To Mr. Cioni Alberto (Livorno).
To Mr. La Tegola Pasquale (Pozzuoli). 11 November
To Mr. Milani Antonio (Bologna).
To Mr. Vanoli Carlo (Milano).
To Mr. Sciuto Paolo (Roma). 18
To Mr. Tiberi Venturucci Marco (Arezzo).
To Mr. Macchia Ugo (Brindisi).
To Mr. Cappa Gino (Casale Monferrato).
To Mr. Coveliers Ludovico (Malines).
To Mr. Suars Paolo (Malines).
To Mr. Verrept Giuseppe (Malines).
To Mr. Banzola Vincenzo (Parma). 21
To Mr. Gorre Giovita (Aosta). 2 December
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[*Latin ed. p. 289*]

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APOTOLICAE COMMENTARII SEDIS OFFICIALIS. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA IOANNIS PP. XXIII IN SOLLEMNI CANONIZATIONE Beatae Mariae Bertillae Boscardin, Virginis, ex Instituto Sororum Magistrarum a S. Dorothea Filiarum Sacrorum Cordium, in Basilica Vaticana die XI mensis Maii a. MCMLXI, in festo Ascensionis D. N. I. Ch., peracta. In response to an urgent request made by the Most Eminent Caietano S., through the Most Reverend Cardinal B. Hamletus, Prefect of the Congregation for Rites, and conveyed to His Holiness by the Reverend Monsignor Cicognani, Advocate of the Sacred See, the Holy Father declared: "The August Pontiff desires to honor the Blessed Mary Bertilla Boscardini with the highest honors of the Church, and to present her as an example to the Christian people, because he believes that the life of this most innocent Virgin contains many examples of virtue by which the men of this age may be instructed and moved to good. For while we see many today who despise moderation and small things; who seek, in every way, an abundance of fleeting things; who, neglecting the law of God, pursue the allurements of vice; and who, putting aside the welfare of their neighbors, consider only their own, it seems fitting that the example of this Virgin should be presented, whose praiseworthy life is summarized in these deeds, which it is clear to no one: born in a humble place, whether when she spent her youth in her father's home, or when devoted to the company of sacred virgins, she always preferred the most humble and common tasks to others; she worshipped the highest God and Christ Jesus with the most fervent piety; she was distinguished by the most innocent of morals; she showed the greatest charity to all her neighbors, especially if they were in need..."

[*Latin ed. p. 290*]

Acts of the Apostolic See - Official Commentary 290, or were afflicted by illness; and for this reason, they had not infrequently accepted these inconveniences with a cheerful spirit. For these reasons, it was decided by the Most Reverend Prelate to inscribe this Virgin in the list of the Saints. But before doing so, it pleases Him to communicate to us in prayer, so that, through the intercession of the Blessed Virgin and the entire Celestial Court, her mind may be more abundantly illuminated by heavenly light. After the singing of the hymns of the Saints, the Reverend Lord, in response to the repeated and urgent request, answered: "For a time, the Supreme Pontiff, with his decisive judgment, considers it necessary to postpone the decree by which Blessed Mary Bertilla Boscardini will be enrolled among the Saints; for he desires that all those who participate in these sacred rites may, with more fervent supplication, implore the light of the Holy Spirit from Him." After fervent prayers and the singing of the hymn "Veni, Creator Spiritus," the Reverend Lord, for the third time, gave this answer

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to the most urgent request: "The long-awaited moment has now arrived, when the Roman Pontiff, with a judgment that will not be mistaken, will adorn Blessed Mary Bertilla Boscardini with the radiant crown of sanctity. Therefore, let all rise in reverence, and let them receive the voice that the Supreme God will soon ratify in the highest heaven; concerning which, the Court of the heavenly citizens in *Cattolica* will rejoice, and the Church of Christ throughout the world will greatly rejoice." Then, the Supreme Pontiff, seated solemnly in the Cathedra, wearing the mitre, pronounced the following: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Ours: after mature deliberation, and with the frequent assistance of divine grace, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, present in the City, We declare and define that Blessed Mary Bertilla Boscardini, Virgin, is a Saint, and We place her in the catalogue of the Saints."

[*Latin ed. p. 291*]

We add from the Acts of Pope John XXIII, page 291: We decree that the memory of him should be kept each year on the day of his birth, namely, October 22nd, so that the Holy Virgins may devoutly commemorate him. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Then, with the Most Blessed clergy and people present, after the singing of the hymn "Te Deum laudamus" before Mass, the following Homily was delivered by the SUPREME PONTIFF: "On this day, the fortieth day after the solemnities of Easter, the triumphant ascension of our Lord Jesus Christ into Heaven is celebrated. This venerable feast is a just cause for all who are members of the mystical body of Christ to experience joy in their hearts, and to repeat with one voice that sacred Psalm: 'Be thou exalted, O God, above the heavens.' For our most holy Redeemer, who, having taken on human nature, humbled Himself, taking the form of a servant, and who, in order to redeem those who were perishing, became obedient even unto death, and death on the cross, rose victorious from the dead to immortal life, achieved the greatest triumph; when He ascended to those most blessed seats, astonishing the Angels, He reached the highest summit of glory. Indeed, this most delightful ascension of Christ, just as the life He lived on earth is the highest and ultimate goal, so too is His ascension considered to be the culmination. On this day, beloved sons, we are taught to put aside the fleeting things of this world, to despise the allurements of vice, and to ascend with Christ, not only in mind, but also in virtues, to the heights, to the heavens. Last year, when we celebrated this solemnity in the Lateran Basilica, the principal church, we decreed honors for Gregory Barbarigo, formerly Bishop of Bergamo, then of Padua, and also Cardinal of the Roman Church; today, we have added him to the number of the Saints,

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increasing the number of those honored in the fields."

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Commentarium Officiale: We present to you, Mariam Bertilla Boscardini, a Virgin devoted to God, whom we therefore propose to the entire multitude of Catholics as an example to be imitated. Both, although in different ways, inspire great admiration in us; both, we say, are an outstanding Priest and a truly virtuous young woman, bound together by a certain mystical bond. For the sanctity which shines forth in the faithful, in part, must be attributed to the diligent efforts of priests and bishops, who, with watchful care, encourage, nourish, and foster the virtues of individuals. For who is unaware that priests and bishops are essential in transmitting religious instruction to the Christian people, in administering the sacred Sacraments, and in guiding the lives of individuals, and indeed of the entire nation, to conform to the precepts of Christ? Therefore, rightly, where beautiful flowers exist, the skilled hand of the cultivator must be sought. But it is clear to all that the diligence of priests and bishops has increased greatly since the Council of Trent, which, by restoring the discipline of the entire ecclesiastical order, illuminated and encouraged their actions; and it is difficult to express how much it has contributed to the renewal of devotion to sanctity. The Virgin, whom we have today adorned with the celestial diadem, is to be considered like a flower of the field, so devoted to piety, modesty, patience in suffering, and charity towards the sick, that she exudes the sweetest fragrance, endowed as she is with divine grace. Indeed, through the eloquence of her life, she invites all to meditate upon and fulfill divine commandments, and she inspires all to follow and love Christ, the author of our salvation. Amen. To the Venerable Brother and beloved children! The words now continue in a familiar tone, so that the thought may evoke an immediate echo in your hearts. In truth, we cannot restrain the outpouring of paternal affection towards the fellow citizens of the humble daughter of the Veneto, and towards the pilgrims of every origin, all rejoicing in the glorification of Bertilla Boscardin. Once again, the incomparable spectacle is repeated: a stirring of souls in this Basilica Vaticana, gathered here to offer to the newly declared Saint the first fruits of their veneration. The Pope, surrounded by the crown of Cardinals, Bishops, and the Roman Prelature, has…

[*Latin ed. p. 293*]

Acta Ioannis Pp. XXIII 293, His verbis suam vocem resonantem fecit, in exercitio plenitudinis magisterii, ei a Christo Domino benedicto commendati. In medio admirationis communis, tremidae et devotae, figura sororis humilis, ad gloriam altissimam ascendit, quae omne aliud splendorem pallescit. Ad potentissimos et sapientes mundi, qui scire volunt origines et gesta novae Sanctae, et causas quibus nunc proponitur

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ad imitationem totius mundi catholici, respondit cum aeternis eius lectionibus Evangelium. Ecce: magna est gloria quae ex humilitate oritur; est sacrificium usque ad heroicum, quia absconditum est curiositati fatuae delicato silentio; est simplicitas, quae ex confidenti fiducia in Deo fluit. Doctrina Sororis Bertillae, vivita in luce perfectionis heroicae in brevi cursu vitae suae, est doctrina caelestis, quae rursus proclamatur in conspectu mundi ab exemplo vivo parvorum et simplicium, ex ore infantium. O, quam semper vera et consolatrix est verba Salvatoris Divini, et quam hodie videtur resonare in omni sua virtute: "Gloria tibi, Pater, Domine caeli et terrae, quia sic placuit tibi, quia haec abscondisti a sapientibus et prudentibus, et manifestasti eis qui sunt parvi." Sic est, o Pater: quia sic tibi placebat. Venerabiles Fratres et dilecti Filii! Vobis, qui estis vicentini, qui Sanctae genuit et primam educationem dedistis, vobis, qui estis trevisani, qui extremum eius desiderium accipitis, et vobis omnibus, hic convenitis, amamus colligere hanc lectionem sublimem, quae per totam Ecclesiam repetitur: et meminisse, quod gloria hodierna sua praesupposita habet in familia christiana: in studio catechismi: in oboedientia pronta ad divinam voluntatem quae vocat. Haec fundamenta explicant fecundam opes societatis christiana et florentem semper sanctitatis. I. Familia christiana, primo. Hoc est ambitus primordialis, in quo creaturae regeneratae ad vitam divinam in aquis sancti Baptismi, aspirationem cum aere domestico principia salutaria timoris Dei et amoris eius sancti. Certo non desunt in hoc nucleo providentialis nubes, quae saepius ad densandam serenitatem eius. Et etiam in familia Bertillae non omnia rosea et quieta erant. Saepissime luctus et despondentia cor futuram Sanctam palpitabant.

[*Latin ed. p. 294*]

Acts of the Apostolic See - Official Commentary, 294th year of innocence and adolescence. But all was overcome with the help of God. Where there is a mother who has faith, who prays, and who Christianly educates her children, there the heavenly grace cannot be lacking, which matures its fruits through the harshness of trial. Even today, society will have greater stability and an unshakeable defense, if families, despite the difficulties of every kind that life entails, know how to jealously preserve the precious heritage of a conscious and convinced faith, luminous and ardent, and draw from it the secret of serenity that never fades.

II - The present glorification still has its foundation in the study of the Catechism, which places in the innocent soul the love of true wisdom, and preserves it for the achievements of maturity. As we recalled during a recent pilgrimage of the diocese of Bergamo, "the teaching of the Catechism is a daily sowing in individual parishes, families, and schools, which allows the innocent to flourish in the spirit and grace of Christ, and honors the heritage that is the true and pure substance of perfect Christianity."

The humble nun of Brendola is confirmation of a tradition that makes

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fervent parishes the first school of good living and holiness. Saint Bertilla now stands on the altars above the wise and prudent of this age. She did not attend a long period of study, but she was able to perform every task entrusted to her with good grace. Her book, kept jealously among her most cherished memories, was the Catechism, given to her by the parish priest. There she drew inspiration and comfort from childhood, withdrawing happily in solitude, after having completed the household chores, to read and reread it continuously, and to teach it with enthusiasm to her peers.

The great figure of the most learned Cardinal Barbarigo and the simplicity of this daughter of the Venice region, whom we had the inexpressible joy of glorifying as Saints within a year of each other, meet and, we might say, complement each other in their love for the Catechism: one, an unwearied Pastor, to teach it and to have it taught; the other, an innocent daughter of the fields, to know it ever better; both to live according to the letter the lessons of heavenly doctrine. The two Saints remind us of one of the urgent duties of pastoral life. The fulfillment of this grave mandate ensures a salutary deepening of Revelation and the increase of civil and Christian customs.

S. Gregorio Barbarigo and *L'Osservatore Romano*, May 2-3, 1961.

[*Latin ed. p. 295*]

Acta Ioannis Pp. XXIII 295: Sancta Bertilla omnibus fidelibus, praesertim adolescentibus et juvenibus, docet officium semper, auxiliante Deo, ad formandam mentem, cor et conscientiam Christiane. III - Ultimum hoc praeceptum in concordia est cum naturali inclinatione ad servitium Dei, cum intimae unionis cum Ipse et cum amore fratrum. Vocatio religiosa est laeta responsio animae ad electionem divinam. Desiderium pertinendi soli ad Ipsum et servire in occulto, ad immensum beneficium animarum vertitur. Ecce anima simplex, quae, primo florentia vocationis, gaudens se tradit, favore parentum probata: contenta est etiam humilissima officia perfici, quia nihil pro se petit, curiositates vel opiniones personales non sequitur. Tamen, irradium Sanctae Bertillae se extendit: in cubiculis hospitalis Trevisii, ad contactum cum epidemicis, consolans, placans: parata et ordinata, experta et tacita, usque ad id quod etiam distractos facit dicere quod Quidam – hoc est, Dominus – semper cum ea esset, eam dirigens et illuminans. Hoc lumen non cum morte extinxit, sed continuavit beneficia sanctitatis in amplius et amplius animarum cohortem diffundens, usque ad hodiernum triumphum. Deus et animae; vita interior et apostolatus; amor Dei et amor proximi: haec sunt fundamenta firma, in quibus historia omnium Sanctorum fundatur, quae mundo ostendunt fascis irresistibilem exemplorum eorum. O Iesu ascendens ad Caelum, Domine, Rex benedictus et immortalis saeculorum, tibi gratias agimus quod hodie Sanctam Bertillam ad triumphum tuum associasti, et cum illa novam stellam in firmamento Ecclesiae tuae accendisti. Ad Patrem revertens, promisisti

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numquam nos relinquere: et tu, benigne, cum nobis manes etiam in testimonio et amore Sanctorum tuorum, qui in Caelo comitium tuum pulcherrimum sunt, et in terra bonum tuum odorem. Per intercessionem Sanctae Bertillae, et omnium Sanctorum, in animis, familiis, diocesibus gignere semen fecundum et semper novum sanctitatis: vocationes numerosas et ardens; animas bellas et puras; familias sanas et generosas, quae in amore tuo sancto vivant. Et concede ut, virtute gratiae tuae confirmati, et exemplis Sanctorum tuorum recreati, te quotidie honorem possimus tribuere, in serenitate et gaudio, cum fortitudine et perseverantia, ut vitam totam caelestem vivamus: *ipsi quoque mente in caelestibus habitemus*. Fiat, fiat.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER To the Most Reverend Archbishops, Bishops, and other Ordinary places of the Republic of Indonesia, after the establishment of the Hierarchy in that region. Venerable Brothers, greetings and Apostolic Benediction. — The sacred missions of *melita* and the most holy cause have always been present in the mind from the very beginning of Our Pontificate, attracting all that possesses amplitude, excellence, gravity, and the deepest concerns of Our universal ministry. As We indicated in Our first Encyclical Letters, with which We began *Ad Petri Cathedram*, no work is more pleasing to God than the undertaking closely connected with the common faith, by which the faithful are bound, and the duty of spreading the Kingdom of Christ according to the command given to the Apostles: "And he said to them: Go ye into the whole world and preach the gospel to every creature." Mark 16:15. In order that such undertakings might gain greater strength, confirming all that Our Predecessors taught and accomplished concerning this matter, and also insisting on the path that they themselves zealously followed, We deemed it opportune and fitting, with mature deliberation, to establish an Ecclesiastical Hierarchy in all regions, in which, as circumstances permitted, Episcopal sees could be erected, and to assign them, as far as possible, to those who were born there. Therefore, We give thanks to God that Our Pontificate has granted us just two years, in which We have been able to establish an Episcopal Hierarchy in various parts of the world, namely in Nyassaland, Northern Rhodesia, the Congo, Rwanda-Urundi, and Vietnam. Therefore, We were very pleased when, with the eyes of our mind, We beheld a remarkable company of Bishops and priests, which the Lord has raised up in the vast field of the harvest in your land. Last May, you, Venerable Brothers, were convened to a quinquennial meeting of the Ordinaries of Indonesia in the city of Girisonda, and you sent us letters full of obedience, requesting that an Episcopal Hierarchy also be established in Indonesia. The reason for this request was the remarkable and truly outstanding progress that the sacred missions have made in your country, where there are approximately

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1,200,000 Catholics, along with a diligent multitude of catechumens, nearly a thousand priests, many of whom are native-born, and a good number of students in the seminaries.

[*Latin ed. p. 297*]

Acta Ioannis PP. XXIII 297. When considering these things, the words spontaneously come to mind, which Saint Francis Xavier, rightly called the Apostle of the Missions of the Holy Gospel, uttered when he spent some time among your islands, and declared that he had never been so happy anywhere else as there. With a certain prophetic impulse of the spirit, he called those islands the islands of divine hope. We, giving thanks to God with religious devotion for the fact that such generous sentiments are maturing from so great a herald of the Gospel, and having carefully observed the Indonesian nation—in its institutions and customs, in the annals of its history, in the cultivation of humanity, in the multitude of its citizens, in the location and situation of the region, which offers the most famous meeting place for maritime and aerial routes—and recognizing that it plays a role of ever greater importance among the nations, having used Our Apostolic authority, We have established an Episcopal Hierarchy within the boundaries of your country. This happy event, inscribed with a golden title in the annals of the Catholic Church in Indonesia, is the reason why We congratulate you so heartily, speaking as the Apostle of the Gentiles, Saint Paul: "I am comforted in you through my mutual faith, both yours and mine." It also inspires us to look forward with an even firmer foundation of hope to the future, which We confidently believe will be favorable and propitious for the Catholic Church in Indonesia: "Great is my confidence for you: great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation." Therefore, these Letters serve as a pledge and a sign of the singular paternal benevolence and concern with which We regard you. The missionary structure and organization of this region, which hitherto consisted of twenty Apostolic Vicariates and seven Apostolic Prefectures, has now been elevated to the rank and dignity of the Episcopal Hierarchy, with the creation of six ecclesiastical provinces. Of these, two encompass the island of Java, the third the island of Sumatra, the fourth Borneo Indonesian, the fifth the islands of Celebes and the Moluccas, which received a zealous apostolic impetus from Saint Francis Xavier, not without lasting honor, and the sixth the very fertile island now called Flores, and the Lesser Sunda Islands, and the territories adjacent to them. In these times, three most excellent men born in this land have been promoted to the dignity of metropolitan. We earnestly desire that such men, held in such high esteem and with such secure expectations, may...

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary 298. This testimony of

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the foundation, which the See of Peter has imparted to Bishops, priests, the faithful, and even to the entire Indonesian nation, may, we hope, Venerable Brothers, increase your faith, foster apostolic zeal, inspire a fervent desire for missionary endeavors, and provide generous and magnificent impulses for Christian charity. We believe it fitting, on this auspicious occasion, to remember with honor those devoted heralds of the Gospel, who, preferring charity to arms, diligently and confidently came to this beautiful and extensive island chain. They sought to exalt the peaceful Cross of Christ here and to open the source of the wellspring of living water for eternal life. 5 They bravely endured long delays and faced arduous obstacles, convinced that steadfast patience and constancy would be entirely required, so that the field of God might, through diligent labor, yield worthy fruits. There are religious members, sacred virgins, and catechists who have preceded you: their deeds are recorded in the divine book of life and in the illustrious annals of the Church's missionary work. As is fitting, although the Ecclesiastical Hierarchy is now established, your dioceses still require the assistance of missionary members, in the field of pastoral life and in various areas, especially with regard to the care of souls, for the growing number of the faithful, and for those, a vast multitude, who await the light of the Gospel. They will continue to strive to contribute their efforts in training and educating the native clergy, whom we earnestly desire to be endowed with more and more doctrine and virtue, so that they may be able to properly fulfill various duties, and they will continue to work in Catholic schools, which are well-established and have achieved great progress; in hospitals, orphanages, and outpatient clinics, in endeavors inspired by Christian love for one's neighbor, which surround the Church with a brilliant glory and contribute to greater prosperity and to sincere civil progress for your noble nation, through counsel and action, as they are doing at present. May the Lord of the harvest, we pray, protect and foster the growing concord, the mutual and harmonious efforts, between the sacred pastors and the flock, between the native priests and those missionaries who have come from foreign lands. This union of hearts and works, which has been the cause of the present joyful and prosperous state, promises even greater progress for the Kingdom of God in the future; and it also contributes to the strength of the common homeland. 5 Cf. Jn. 4:14.

[*Latin ed. p. 299*]

Acts of Pope John XXIII, 299: That strength may be brought forth so that whatever is salutary, beneficial, and desirable in social and civil matters may increase, and that it may be better promoted: for he who sincerely professes the religion of Christ and diligently fulfills his duties thereby renders the greatest service to the State, according to the nature and office of things. Indeed, from the depths of our heart, We impart the Apostolic Blessing to you, Venerable Brothers, to your priests and Christian faith-

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ful. Given in Rome, at Saint Peter's, on the twentieth day of the month of March, in the year 1961, the third year of Our Pontificate. JOHN PP. XXIII. AGREEMENT BETWEEN THE APOSTOLIC SEE AND THE REPUBLIC OF BOLIVIA CONCERNING THE JURISDICTION OF THE CASTRENSE VICARIATE AND RELIGIOUS ASSISTANCE TO THE ARMED FORCES. The Holy See and the Government of Bolivia, desiring to provide in a suitable and stable manner for the best religious assistance to the Armed Forces of Land, Sea, and Air, according to their tradition from the beginning and their aspirations, have decided to reach an Agreement, and for this purpose have appointed their Plenipotentiaries, namely: His Holiness the Supreme Pontiff JOHN XXIII, to His Excellency, Reverend DOME NICO TARDINI, His Secretary of State; and the Most Excellent Constitutional President of the Republic of Bolivia, Doctor HERNÁN SILESZUAZO, to His Excellency, the Señor FERNANDO DIEZ DE MEDINA, Extraordinary and Plenipotentiary Ambassador of the Republic of Bolivia to the Holy See. Who, after having exchanged their full powers and finding them in due form, have agreed upon the following Articles: Article I: The Holy See establishes in Bolivia a Castrense Vicariate to attend to the spiritual care of the members of the Armed Forces.

[*Latin ed. p. 300*]

Without prejudice to the provisions established in the present Agreement, the Castrense Vicariate is governed by the Decree of ecclesiastical erection issued by the Sacred Consistory and the Norms contained in the Instruction *De Vicariis Castrensibus* of April 23, 1951.

Article II: The Military Religious Service is composed of the Castrense Vicar, the General Inspector, and the military chaplains.

Article III: The Castrense Vicar shall be appointed by the Holy See, with the prior agreement of the President of the Republic of Bolivia. Upon the vacancy of the Castrense Vicariate, the General Inspector, or, in his absence, the senior chaplain in office, shall provisionally assume the functions of the Castrense Vicar, with the powers and obligations proper to Vicars Capitular.

Article IV: The Castrense Vicar shall recruit his clergy by choosing from among secular and religious priests who have the due authorization of their Ordinaries or Superiors; with regard to religious priests, the specific norms given by the Holy See in the Instruction of the Sacred Congregation for Religious of February 12, 1955, shall be observed.

Article V: The Castrense Vicar, after the acceptance of the candidates by the Ministry of National Defense, shall appoint the General Inspector and the chaplains, and shall issue their title; the assignment of chaplains to the respective services shall be made by said Ministry, upon the proposal of the Vicar.

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Article VI: The Castrense Vicar shall agree with the diocesan Ordinaries and the religious Superiors to designate among their subjects a suitable number of priests, who, without abandoning the offices they hold.

[*Latin ed. p. 301*]

In the Acts of Pope John XXIII, 301, within his diocese or institute, individuals shall dedicate themselves to assisting military chaplains in the spiritual service of the Armed Forces. With regard to the military, such priests and religious will exercise their ministry under the orders of the Military Vicar, from whom they will receive the necessary faculties "at his discretion."

Article VII: If any chaplain should be subjected to a criminal or disciplinary proceeding by the Military Authority, the latter shall provide the relevant information to the Military Vicar, who will arrange for the sanction to be carried out in the place and manner he deems most appropriate. The Military Vicar may suspend or dismiss military chaplains for canonical reasons and "in accordance with Canon Law," and must inform the Ministry of National Defense of the action taken, which will declare them available in the first case or discharge them in the second.

Military chaplains are also subject "by reason of location" to the discipline and oversight of the diocesan Ordinaries, who, in the event of an infraction, will inform the Military Vicar, and may themselves, if urgent, take the necessary canonical measures, immediately notifying the Military Vicar.

Article VIII: The jurisdiction of the Military Vicar and of the chaplains is personal; it extends to all military personnel in active service, their wives, children, relatives, and domestic staff who reside with them in military establishments, to cadets in training institutions, and to all religious and lay persons who reside permanently in military hospitals or other institutions or places reserved for military personnel. The jurisdiction of the Military Vicar is cumulative with that of the diocesan Ordinaries.

Article IX: Military chaplains have parochial jurisdiction with respect to the persons mentioned in the preceding article. With regard to the canonical assistance of marriage, observe...

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Commentarium Officiale concerning that which is prescribed in Canon 1097, 2, of the Code of Canon Law, according to which it is a rule that marriage be celebrated before the parish priest of the bride, unless a just cause excuses it; in the case of marriage being celebrated before the military chaplain of Castres, he must adhere to all canonical prescriptions, and in particular to those of Canon 1103, 1 and 2. Article X. In time of peace, clerics, seminarians, religious, and novices are exempt from military service. In the event of a general mobilization,

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priests will perform military service in the form of religious assistance; other clerics and religious will be assigned, at the judgment of the Military Vicar, to auxiliary services of the chaplains or to health organizations. Those will be exempt from military service, even in the case of general mobilization, the Ordinaries, priests who have care of souls, such as parish priests and coadjutors, rectors of churches open for worship, and priests in the service of the diocesan Curias and of the Seminaries. Article XI. It is the responsibility of the Military Vicar, in addition to sending instructions to military chaplains and requesting reports as he deems appropriate, to carry out, either personally or through his delegates, on-site inspections of the situation of military religious service. Article XII. The Ministry of National Defense, in agreement with the Military Vicar, will regulate matters concerning the personnel, salaries, and promotions of military chaplains, as well as their rights and obligations in their capacity as officers of the Armed Forces. This regulation will come into effect for all purposes after the Holy See has declared that it has no objections to make. Article XIII. This Agreement will be ratified, and the ratifications will be exchanged as soon as possible.

[*Latin ed. p. 303*]

Acts of Pope John XXIII, 303. Regarding this matter, the aforementioned Plenipotentiaries signed and sealed this Agreement in two copies, in the City of the Vatican, on the twenty-ninth day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-eight. L. S. L. © S. DOMENICO TARDINI, Secretary of State of His Holiness. FERNANDO, Extraordinary and Plenipotentiary Ambassador of Bolivia to the Holy See. Convention between the Apostolic See and the Republic of Bolivia, ratified on the fifteenth day of the month of March, in the year 1961. The Instruments of Ratification having been received and exchanged mutually on the aforementioned day, the Republic of Bolivia was thereby constituted as such. Consequently, the Convention, having been concluded, began to have effect between the Apostolic See and, indeed, from the same day. LETTER I To the Reverend Father John Labrador, O.P., Rector of the Pontifical and Royal University of Manila, founded by Saint Thomas Aquinas, in its three hundred and fiftieth year. POPE JOHN XXIII. Beloved son, greetings and the Apostolic Blessing. — In the easternmost shores of the Christian world, shines the most brilliant light, the great center of studies of Manila, which received the illustrious name of Saint Thomas Aquinas, celebrating its three hundred and fiftieth anniversary since its happy foundation. When we received this news, we felt joy, which the renowned reputation of the Catholic name is accustomed to inspire; and as interpreters of these sweet consolations, we send you these letters, beloved son, which, across such a vast distance of land and ocean, are intended to increase your joy,

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for those who teach and those who learn in this University.

[*Latin ed. p. 304*]

The Acts of the Apostolic See – Official Commentary, 304: To the truth and to all those who will attend the festive gatherings, we offer paternal wishes, praise, and congratulations. This distinguished center of disciplines and arts, which originates from the blessed memory of Michael de Benavides, O.P., Archbishop, strengthened by the grace and protection of the Apostolic See, and fostered by the benefits and privileges of the Spanish kings, has flourished abundantly throughout the course of centuries with a rich harvest of merits. It is fitting and proper, in this present time, to remember individually how the efforts of your predecessors in Constance were greatly appreciated, and to let them serve as a just testament to the minds of those present, and to nurture in them the ancient study of the faith, to raise hope, and, with the unity of spirit and soul preserved, to confirm them in their honorable pursuit of virtue. Indeed, your great Athenaeum deserves the highest praise, for which it receives exceptional recognition. In these regions, it has diligently and actively served the life and growth of the Church in many ways; it has preserved and propagated the orthodox faith; it has contributed through its teaching, published books and periodicals, to resolve questions pertaining to sacred matters, civil affairs, disciplines, arts, and morals; it has provided assistance through the work of its doctors, synods, councils, and congresses, especially to the ministry of the Episcopal Hierarchy. Nor should we remain silent about the numerous sacred expeditions that have departed from here, proclaiming the Gospel with equal virtue, among whom, at times, the noble martyrdom of Constance has shone with the blood of the martyrs. When the Philippine Islands, having attained freedom, became fully sovereign, this ancient University, with its wisdom, has rendered outstanding service to the nation, to the men it has produced for public service, to the laws and institutions it has helped to establish, and will continue to do so more and more clearly in the future; for, by divine counsel and arrangement, it is the alma mater of the entire Philippine people, a generous nurturer, and a powerful advocate of Christian humanitas. Our predecessors encouraged this University with loving words, urging it to faithfully and constantly pursue its purpose, which is indeed the most excellent, and they adorned it with abundant praise. For, in addition to others, Innocent X prayed that "from the study of literature, the Catholic faith may increase, that divine things may be sought, that truth may be recognized, and that justice may be cultivated." He diligently received its protection, and the cult of the Divine flourished. "Because, since the integrity of doctrine has always brought forth not insignificant benefits," Litterae Apostolicae, "In Supereminentia," November 20, 1645. Leo XIII also praised it, bestowing

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upon it his favor.

[*Latin ed. p. 305*]

The Acts of Pope John XXIII, recently published, state: "We desire that all bishops receive this [document] with good will, but We receive it willingly for the protection of Ourselves and Our Successors." Pope Pius X expressed a similar sentiment: "Indeed, the Institute of Manila, through various events and vicissitudes of fortune, has always flourished abundantly and widely, spreading the fruit of doctrine salutary to religion." Following in their footsteps, We declare that We pursue this Institute with singular benevolence. Moved by this, We desire and rejoice that it may be happy and salutary. May it always stand firm and unwavering as a pillar of sincere faith; may the Virgin Mary, Mother of God, Patroness of salvation, protect it with her present patronage; may Saint Thomas Aquinas, from whom it received the honor of its name, be its guide and teacher in perfect and untarnished doctrine. May it be a generous arena for the minds of students; may Christian virtues, as examples of excellence, flourish here, along with disciplines and arts; and may future ages not diminish, but rather, with ever-increasing vigor, cherish the laurels of honor that have been bestowed upon it through liberal studies and useful arts. Having said this, We impart to you, beloved sons, to the Rector of the Pontifical and Royal University of Manila, to the other administrators, professors, students, those who favor it with their benefits, to the sacred prelates, magistrates, and all those who participate in its assemblies and celebrations, Our Apostolic Blessing; may this be received by you as a sign of heavenly help and a pledge of Our love. Given in Rome, at Saint Peter's, on the sixth day of the month of April, in the year 1961, the third of Our pontificate. JOHN PP. XXIII.

II. To His Eminence, the Most Reverend Father, John, titular of Saint Prisca, Cardinal of the Holy Roman Church, Patriarch of Venice, concerning the termination of the group for the institution of Christian doctrine held in that Patriarchate.

Your Eminence, at the conclusion of the days of the Second Congress of Catechesis, which in Mestre and Venice saw the generous participation of the clergy and the faithful.

[*Latin ed. p. 306*]

The Acts of the Apostolic See – Official Commentary 306 from the Patriarchate: It gives Us great satisfaction to offer a blessing to those who, accepting Our invitation, have contributed to the success of this provident undertaking. We remember with unchanging joy the meetings of the six years of pastoral governance in this diocese, marked by familiar spontaneity – eye to eye, heart open to hearts – and We are pleased to exhort Our beloved sons of yesterday and today to keep alive the ideal that shone with a clearer light during the two weeks of study. Here and there, voices are

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raised to lament the scarcity, or even the lack, of solid religious instruction: and, to be truthful, some aspects of modern custom seem to justify such observations. But there are grounds for joyful hope, when – as in Venice – the clergy and the laity gather with thoughtful attention to consider the value of catechesis: that is, the ordered and complete teaching of the doctrine revealed by God and transmitted by the Church, so that it may be known and lived more deeply. With wise opportunism, the theme of the Congress, which refers to the good news of salvation, was chosen with a specific purpose: for a catechesis that leads to a life of faith. Here lies the meaning of every living and vital teaching: here the goal of every educational effort, to which, through the priesthood, the concordant work of the family and the school must tend: to form convinced Christians, who know their faith and put it into practice. For this purpose, the chosen topic remains particularly suitable, and has been oriented – as We already mentioned on February 13th of this year, speaking on the same subject to the pastors and Lenten preachers of Rome – "towards the proclamation of the salvation offered to all men: which is to say, the redemption accomplished by Jesus the Savior at the price of His Precious Blood, applied in its fruits through the Eucharistic Sacrifice, and extended to all men by the sanctifying and missionary action of the Church... Salvation is accomplished in Jesus Christ for all men, wounded by sin. This is the great and certain point of reference amidst the darkness of doctrinal errors and moral aberrations: man, through the Word of God who became flesh, is incorporated into the very life of the blessed Trinity, and is heir to Heaven; serenity and peace open up in human life, and temper its bitterness and trials."

1 A. A. S., vol. L I (1961), p. 158.

[*Latin ed. p. 307*]

The acts of Pope John XXIII, page 307, in the golden book of the Catechism, will certainly bring about those fruits of interior renewal that you, Your Eminence, hope for from the Congress. We turn with great confidence to these beloved children: first and foremost, to the priests, so that, worthy of the precious heritage of a St. Charles Borromeo and a St. Gregory Barbarigo, they may consider the teaching of the Catechism, addressed to all ages and to all social classes, *in omni patientia et doctrina*, as the first and most urgent duty of their ministry. We remind parents of "the sacred commitment, assumed on the day of their marriage, namely, to take care first and foremost of the religious and moral education of their children," according to those three words that we once addressed to them. We implore educators, called to the high and delicate mission of shaping the souls of future men, to measure their responsibility in this regard. And we say with gentle insistence to the young and the little ones to respond with all docility to the care shown to them. Thus, in full accord, the foundations are laid for a life that is honest, serene, industrious, pleasing to God and to men.

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Venice has a beautiful tradition from the last decades of the 19th century and the early years of the 20th. The elderly of the clergy spoke of it with admiration and emotion. It is the tradition of the afternoon and evening patronage programs, which still preserve the validity of a formula for the general participation of boys and young people from the parishes, intended to offer not only an hour of pleasant recreation, but above all a school of catechism of a domestic, or rather, friendly nature. Let not these ancient traces be lost; rather, let that furrow be deepened. And even in the search for new methods, let not this precious and wise experience be forgotten. Finally, we offer our best wishes of joy and peace to all, for it is only in lived faith that the secret of true joy lies: and the Word of God, worthily received and guarded, ensures the unity of families, the stable order of society, and an indestructible joy that endures beyond time, to be sublimated eternally in the life that does not fade. These are the wishes that we express to you, Your Eminence, inviting you to make them resound in Our Name with that warmth of pastoral zeal with which the Lord has enriched you. And accompanying these wishes with an ardent prayer to God, through the powerful intercession of the Virgin Nicopeia, of St. Mark the Evangelist, of St. Lawrence Giustiniani, the first patriarch, and of St. Pius X, the ancient patriarch and Supreme Pontiff of the universal Church, we confirm them with Our ample and comforting [benediction].

2 2 Timothy 4:2.

3 The Catechetical Year, in Writings and Discourses of A. G. Cardinal Roncalli, vol. I, page 316.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary. We send to you, along with your Auxiliary Bishop, the Chapter, the masters of the Congress, the priests, the seminarians, and the nuns, and all the faithful of the Patriarchate, our paternal blessing. From the Apostolic Palace at the Vatican, on the 22nd of April of the year 1961, the third of Our Pontificate. IOANNES PP. XXIII. ADDRESSES. To those who attended the first gathering, held in Rome from all of Italia, concerning the study to be applied by the clergy in choosing and assisting young men who are called to the sacred ministry. * To Venerable Brothers, beloved sons. It is with great joy that we welcome you at the conclusion of the works of the first National Italian Congress for Ecclesiastical Vocations. When the project for this meeting was being considered, the venerable and most beloved Cardinal Giuseppe Pizzardo spoke to Us with youthful enthusiasm and priestly fervor, who has dedicated himself entirely, along with his valuable collaborators from the Congregation for Seminaries and Universities, to the holy cause of vocations, the solid formation of future priests, as well as the presence of the Church in every sector of the sciences, both sacred and profane, and of literature. This opportune undertaking has brought together, for the first time in Rome,

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in the Domus Mariae – a title and a hope of joy and heavenly graces – an esteemed gathering of venerable Bishops and distinguished clerics from all regions, for the study of the problems concerning "the selection and care of ecclesiastical vocations in the pastoral activity of today." The congress was, in reality, a new testimony of the diligence with which the Sacred Congregation for Seminaries and Universities considers and addresses a matter of essential importance for the religious future of the Italian dioceses. We are greatly pleased with you, Cardinal, as We are pleased with the Bishop speakers, who have brought a valuable contribution of doctrine and experience, and with all those who have come to this meeting of such high significance and value. The chosen topic has emphasized the irreplaceable work. * On the 21st of April of the year 1961.

[*Latin ed. p. 309*]

Acta Ioannis PP. XXIII 309 de Clero, concerning the preparation and care of vocations, in order to encourage priests ever more to give this problem a prominent place in the exercise of their pastoral ministry. The salient point of the matter lies precisely here: the lives of the saints, priests, proclaim this with every efficacy, and the experience of each of you can give open testimony to it. Even the Pope who speaks to you retains on this point one of his most cherished and moving memories. The memory of the day of his First Communion: when, after the Mass, his venerable pastor, esteemed by all the boys as a saint, chose him to have the honor of writing, in the presence of everyone, of his joining the apostolate of prayer, the first honorable commitment for the beginning of a blessed and happy innocence. Just as, subsequently, the respectful and pious familiarity of the boy, under the amiable influence of the person and of examples, blossomed into a priestly vocation so spontaneous and tranquil that it never made him doubt that he had been called to life for another purpose. Oh! the great efficacy of admired examples in childhood as an instrument of Divine Providence to open before the eyes of the boy the great ideal of the priesthood. The manner of praying, the manner of teaching, the manner of speaking, the manner of living. Always amiability and wisdom, dignified and serene. Thus is always the example of a priest, truly all of God and for souls! The experience of every vocation confirms the importance of the pastoral ministry for the formation of young people called to the priesthood, and reminds every priest in charge of souls of his responsibility and his duties in such a delicate and promising field. For this reason, we intend to entrust to you some considerations, which should serve as a seal to the conclusions and the intentions of this Congress.

I. Firstly: the respect and esteem for the great priestly dignity. The priest in charge of souls must strive to instill in the minds of the faithful, particularly the most sensitive and generous, a very high concept of the dignity and the mission of the priesthood. The preeminence of technical and sci-

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entific factors in the orientation of modern civilization, and the capricious variations of a certain worldly spirit, fueled by a press and a spectacle often empty and superficial, if not openly deleterious and corrupting, perhaps obscure in too many souls the suggestive beauty of a higher ideal, to which...

[*Latin ed. p. 310*]

Acta Apostolicae Sedis - Official Commentary 310: To dedicate oneself in the most promising years to a life of apostolate and generosity. It primarily belongs to the priest, who is in contact with the healthy and open part of the Christian flock, to reveal to his faithful, especially adolescents and young people, the sublime beauty of the priestly state, which is superior to every other, even noble and arduous, office. As Our predecessor, Pope Pius XI of blessed memory, noted in the Encyclical *Mediator Dei*, "The Sacrament of Holy Orders distinguishes priests from all other Christians who are not ordained, because only they, by supernatural vocation, have been introduced to the august ministry which destines them to the sacred altars, and constitutes them divine instruments, through whom heavenly and supernatural life is communicated to the mystical Body of Jesus Christ... they alone are marked with the indelible character which configures them to Christ the priest." Oh, what splendor radiates from the figure of the humble priest, minister of salvation and grace, dispenser of heavenly forgiveness, divinely absorbed in the very mission of Jesus, to the point of lending Him His voice, His hands, and His gestures! Rather than lamenting the scarcity and insufficiency of vocations in so many parts of the world, it is fitting to illustrate to young people the vastness of the field awaiting the laborers of the harvest, the beauty of the priestly ideal, so that numerous vocations to the priesthood may flourish among Christian families.

II - The Seminaries: Their Role in the Care of Ecclesiastical Vocations. This thought brings Us back to the studies that were dear to Us in Our priestly youth, which, despite the serious occupations of those fruitful years, led Us to delve somewhat into the knowledge of the paramount concern of the Council of Trent with regard to the care of souls: namely, those diocesan seminaries, which were the blessed fulfillment of the project of the renewal of Catholic life. We made a study on this subject: "The Origins of the Seminary of Bergamo and St. Charles Borromeo," concerning—as is natural—the application of the conciliar decrees within Our own diocese of origin. In that work, We poured out all Our love for what can truly be called the garden of the diocese: the seminary, in which the young energies of tomorrow, the resources of good pastoral work, and the promises of perpetual youth of sacramental and spiritual life in the

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Holy Church, develop and mature.

[*Latin ed. p. 311*]

Acta Ioannis PP. XXIII 311 It is a comfort to know that this Congress has been prepared through a year of work in the 19 Italian Conciliar Regions, through appropriate meetings of Rectors of Seminaries and Directors of Diocesan Works for Ecclesiastical Vocations. The conclusions of those meetings are there, demonstrating with how much dedication the Seminaries of Italia seek to become ever more fit for the fulfillment of their delicate and unique mission. Courage, beloved sons, continue without interruption in the holy work entrusted to you. The young man who enters the Seminary with good dispositions and with purity of intention is a sacred deposit, which must be followed with every diligence. He finds in his Seminary the most suitable environment for forming his human and Christian virtues, for tempering him for future difficulties and contradictions, and for preparing him for sacrifice. He finds superiors who are diligent and exemplary, paternal and understanding, strict when necessary, balanced, just, and patient. He finds teachers of heavenly wisdom, before that of human erudition, who form his mind and heart, and make him sensitive to the needs of souls more than to the vain curiosities of a science unto itself. He is formed, especially in the decisive years, in the school of charity and of the apostolate, as we have expressed in an article of the first Roman Synod: "Extremis praesertim studiorum annis dendo, de strando doctrina sacris atque et usus alumnis orationibus habendis, directione animarum... sendis, deque moribundis iuvandis" [In the final years of study, let us impart sacred doctrine, let us encourage prayer, let us direct souls... to the sick, to the poor, and to the dying]. Thus, the minds of young men are formed; for if pride and arrogance can take root, it will be revealed through the catechism, through the Sacrament of Penance, and through concern for the poor and the sick. And again: "Ad id in moresque ad pietatem secus arrogantiam 2 de de acciderit, quae facile vel ac 'Qui sacrorum alum- primis operam cum primis exquisitissima descenderant in conferant, ut probe condoctrina, ob animos, maximas 3 ruinas'." [If pride and arrogance are added to this, it will easily lead to the greatest ruin]. The young seminarian is also supported and defended in his perseverance by the paternal vigilance of the parish priests and by the example of the young clergy; and he is helped in his economic difficulties. We like to think that in this regard, the priests of today will know how to emulate their confreres of the past, in order to offer an edifying example and encouragement to the members of the Work for Vocations, and to the laity, who are always sensitive and generous. Oh, how much can and must be done, so that the gift of God, which is the

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vocation, properly chosen, helped, and surrounded with care, may...

[*Latin ed. p. 312*]

The Acts of the Apostolic See - Official Commentary 312, to reach its full flourishing in the holy and sanctifying priesthood! This is what the work of the Seminaries suggests to Us in the selection and care of ecclesiastical vocations.

III. A third thought is offered to Us by the statistical data, which We always have in mind and before Our eyes. Certainly, the considerations arising from the number of priests, unfortunately insufficient to meet the needs of a constantly growing population and a very complex pastoral ministry, justify the anxieties of the Pastors. The heartfelt words of Jesus, which endure through the millennia, remain true and admonishing: "The harvest is plentiful, but the laborers are few." However, the number of newly ordained priests, and especially the students of the Minor Seminaries, foreshadow a more joyful flourishing of the Major Seminaries in the coming years. This gives great consolation. But a priest is not made overnight, a vocation does not arise spontaneously. Therefore, We must work. All must agree and act with good will: the priests first of all, and then the good laymen, the parents, each according to the indications of their own possibilities, but without hesitation or fear. The work of the harvester is not complicated. In its simplicity, it requires only an open and ready heart, intuition and discretion, sincere zeal, and love of God. It is enough to follow the furrow, which is to say, the path of Divine Providence: to discover a sign, to respect a secret, to nurture an idea, seizing the opportune moment to guide, to advise, to support with a light yet firm hand in moments of crisis and temptation. And above all, to pray and to encourage others to pray, according to the persuasive invitation of Jesus: "Pray ye therefore that the Lord of the harvest will send forth laborers into his harvest."

Our words wish to conclude with an ardent and confident supplication to the Heavenly Father, from whom every fatherhood is named, both in heaven and on earth, that He may send numerous and holy priests; We turn to the Mother of Jesus and our own, who was with the Apostles in the Cenacle with Her praying and silent presence; to the Holy Apostles, the first Twelve, and to all those who followed them, that they may continue to pour forth the treasures of their example and their most efficacious intercession.

4 Luke 10:2.

5 Luke 10:2.

6 Ephesians 3:15.

[*Latin ed. p. 313*]

From the Acts of Pope John XXIII, page 313: But now, we wish to extend this supplication to Our most beloved clergy, that they may shine with

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those virtues which attract young souls and inspire courage and encouragement in the young; thus determining a continuous flourishing of vocations, which are the honor and salvation of our Christian people. And again, We turn to the faithful and generous families, so that they may consider it the highest honor that can befall them on earth, when they can offer to the Lord a priest, who will be their crown of joy and consolation in life and in death, and especially in Paradise. May they preserve within their homes a serene and joyful atmosphere, industrious and pure, where threatening storms are felt, but as a distant echo; may they have the strength to gladly make the sacrifice when the Lord asks it; may they be the precious reservoir of ardent hearts, ready to respond to the highest calls to work for the Kingdom of God. Venerable Brothers, beloved sons: do you not wish to grant to the Pope who speaks to you the favor of confiding in him a sorrow that is always in his heart? Yes, it is natural and just that We are concerned about and troubled by the formation and adequate number of future priests for the dioceses of Italy and Europe. But anxious eyes look to all the nations of the world, and especially to those of Latin America, where the vastness of the territories, the rapid increase in population, and political and economic developments have contributed, along with other causes, to delaying and making difficult the solution of the serious problem of vocations and the particular aspects of pastoral action according to the increased needs of the times. We love to look forward with the confidence that animates the Pontifical Commission for Latin America, which has been able to pinpoint the situation and suggest suitable remedies. The Pope's conscience is anxious about this matter. Allow us to express the hope that the dioceses of Italy not only provide promptly and generously for their own needs, but are also able – especially those in the North – to offer to the Church the precious energies of their children, inviting them to turn with love towards the vast fields of the dioceses that are doubly sister dioceses of Latin America. Your Eminence, Cardinal Prefect of the Congregation for Seminaries, let us draw courage and comfort from this ready, high, and generous cooperation of the Roman Dicasteries, which feel, live, and spread throughout the world the command of the Lord Jesus, who is always eager to hasten His steps towards other cities and villages that await His word.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary To the Venerable Brothers and beloved sons! These are Our concerns, these are Our paternal wishes. May you strive to be interpreters and promoters in the work you perform in service of an ideal so high and precious. And that your activities may bear the richest and most consoling fruits, We are pleased to accompany you with Our Apostolic Blessing, which We impart from the heart to you, to your seminarians, to your collaborators in the Work for Ecclesiastical Vocations, and to all those who hold this mission dear before

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God and His Church.

II To the Most Excellent Prelates and faithful of the various Eastern rites, with the consent of the Moderator and Officials of the Holy Congregation for the Eastern Church. * Venerable Brothers, beloved sons. The sweet impression of the sacred rite, celebrated last Sunday in the Sistine Chapel, has accompanied Us, and still moves and elevates Our spirit. It was truly a solemnity worthy of the honor that you bestow upon it with your presence, as if celebrating its octave. This episcopal consecration, a singular manifestation of respect and love for the East, continues to suggest to Our paternal concerns, equally directed towards the children of the Catholic Church, gathered in various ethnic groups or scattered throughout the universe, thoughts and encouragement for the fervor of zeal for the increase of the conquests of the Kingdom of Christ. She, Cardinal Amleto Giovanni, has, with a felicitous touch, first alluded to that Bulgarian people, who have always been and remain so dear to Us, and whose aspirations towards the Chair of Peter were given a more vibrant impetus by the consecration of Archimandrite Giuseppe Sokolski, performed — just a century ago on these days — by the hands of Pope Pius IX of blessed memory, on April 14, 1861. Due to the familiarity that marked Our life with the children of Bulgaria during the first ten years of Our service to the Holy See in those regions — 1925-1935 — you will be indulgent towards the melancholy of this Our recollection, expressed in a tone of regret for the brothers of that noble and beloved country, whose sincere Christian faith we admired, and to whom... * April 23, 1961.

[*Latin ed. p. 315*]

Acta Ioannis PP. XXIII 315. Our greatest delight is to dedicate, with affectionate and respectful devotion, with the help of God, the best of our priestly energies, equally bestowed upon the faithful Catholics of both rites, the Latin and the Eastern. As is known, the joy of the Bulgarian Catholics of the Slavic rite in that year, 1861, for the consecration, performed by the Holy Father Pius IX in person in the Sistine Chapel, of the then Archimandrite Sokolski to the rank of Archbishop, was of very short duration. Two months after his arrival and the beginning of his ministry in Constantinople, that Prelate disappeared. A Russian ship transported him to Odessa. His person remained shrouded in silence until 1879, when he died in Kiev. A small Gospel written in Russian, and delivered by him to a priest, so that he might transmit it to the first Catholic priest he would meet on his journey, bore his signature: Joseph Sokolski, always Catholic. These particulars, in a sacred and intimate circumstance such as the present one, can be recalled among us, as an expression of tenderness that touches both our hearts and yours, Venerable Brothers. They illuminate your eyes, dear young students of this sanctuary, who are the heirs of those aspirations and promises, and who are preparing to be apostles of that doctrine and charity, which is the true

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glory of Christianity. References to episodes or particular events should not be turned to considerations of desolate sadness. The historical events of some group of ancient brothers, found and then again dispersed, and always, always remembered and loved, extend to a broader, more confident, and realistic vision: this vision is the summary of the intelligent and tenacious work that the Sacred Congregation for the Eastern Churches pursues. The words of the Redeemer invite us every day: "Lift up your eyes, and behold the regions that are already white for harvest." (John 4:35) This is the mystery of the charity of Christ revealed for the salvation of all peoples, all peoples, for which the grace of the saving Redemption of the Son of God made man is not hidden, nor is it stopped. Sometimes, due to contrasts arising from human weakness, this mystery of grace and charity seems to somewhat suspend its immediate effectiveness here and there, but only to resume it at the opportune moment, opening with a more beautiful momentum towards the future. We are not in a position to always give an exact account of the present state of religious fervor and Christian practice of so many, so many...

[*Latin ed. p. 316*]

Acts of the Apostolic See - Official Commentary 316 communities, which we know are desirous of remaining faithful to Christ, and are the repositories of so much of His teaching. Immense regions, most noble peoples, elevated cultural traditions, ancient monuments worthy of all respect and honor, splendid works of art, from which shines a most effective testimony of faith and devotion: all of this comforts us in the depths of our hearts, and is an encouraging promise for a most joyous harvest, which it is legitimate to expect and to invoke from the goodness of the Lord of the harvest. Higher than any apprehension must resound the cry of hope, which is an affirmation of certainty. The Lord has reserved new glories and triumphs for His redemptive work among the sons of the East and the West, redeemed by His most precious Blood and bearing on their foreheads the sign of His victory. These triumphs will be realized, in proportion to the activity and apostolic fervor of those who still follow in the footsteps of the ancient passage of the first apostles, and of the great evangelizers of all times. The ceremony of the recent episcopal consecration derives its meaning from this spirit of renewed and fruitful certainty. We are pleased to confide in you that on Sunday, our hearts were moved, when, to the melodies of young men aspiring to the priesthood, raised beneath the mighty vaults of the historic Sistine Chapel, we pronounced the liturgical words in the language of St. John Chrysostom, and our eyes beheld near the altar the assembly of cardinals of the Holy Roman Church, of patriarchs, of archbishops and bishops, of prelates, together with the full membership of the Sacred Congregation for the Eastern Churches, rejoicing around its beloved Prefect adorned with the episcopal crown, as on a day of the most solemn man-

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ifestation before the great family of believers. We thought that we could say that the Lord was pleased with us, with the humble service that we have all together wished to render to the Holy Church in her purified and adorned state. The gathering of this morning – as We like to say, in octava – also attains a high significance. It strengthens the hopes and ardor of the youth of the Mother Church, renewed in all her children, from every tribe and tongue and people and nation, always one, holy, Catholic, and apostolic. Behold, we are one in heart and soul. The Pope, a humble and deeply moved shepherd.

[*Latin ed. p. 317*]

Acts of Pope John XXIII – concerning the universal Church, which Christ called His: 317 "My Church"; 4 with Him, cardinals and patriarchs, bishops and prelates, priests and monks, religious and the faithful; but especially dear to us are the young seminarians, brave and valiant ranks, who are being trained for the continuation of the peaceful conquests of the Kingdom of Our Lord. May the Heavenly Father often grant us these consolations to encourage us in the path we must follow, to support us in difficulties, to strengthen us in goodness, in mutual charity, and in good example. Our memory often returns to the years – the first ten – of Our service in the East, and recalls innocent diversions and comfort to the spirit. Passing one day on foot through the Great Balkans, which overlooks and unites the north and south of Nicopolis, We happened to meet a poor monk, one of those who wander from monastery to monastery, whom We also greeted in passing elsewhere, for example, on Mount Athos. He came to meet Us with great courtesy, and upon learning Our name and Our office as representative of the Pope – *a3i» CBMI npeRCTasnTejiH Ha IlanaTa* – He took Our hands and, in the act of kissing them with devotion, wished to whisper his greeting: "Oh! Representative of the Pope: the sweetness of David and the wisdom of Solomon: *cjiaflocTBTa Ha J^asH^a, MtnpocTkTaH a CojiOMona*." Venerable Brothers and beloved sons. Do not you wish to accept the confidence that touches our heart, and also to receive, repeating them as a blessing, the words of an obscure monk, whose encounter we shall never forget? For the cardinals, patriarchs, archbishops and bishops, and for clerics of every order, but especially for you, dear young seminarians, we love to repeat with tenderness the happy greeting of the monk of the Great Balkans: the sweetness of David, the wisdom of Solomon: may these blessed and holy accents resound on your lips, in your hearts, in your lives. Believe it, in this doctrine and in these examples lies the secret for all of a great, holy, and sanctifying apostolate. It is the encouragement for the future of all souls and all nations; it is the joy of the holy Church of God. Here is the vow that we renew at the conclusion of this familiar conversation, which has sprung from our heart with the simplicity of words, as are

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spoken between loved ones. And while we assure you again of a part...

[*Latin ed. p. 318*]

Acts of the Apostolic See - Commentary 318. With paternal affection, we offer our prayers for you, venerable Brothers, and beloved children, for your nations which are so dear to Us, and for the entire Christian East, and we are pleased to confirm our affection for you. The paternal and comforting Apostolic Blessing is the enduring seal of the profound joy of this day.

III. To the distinguished women who attended the gathering held in Rome by the Association, namely, "World Union of Catholic Women's Organizations."

* "Dear daughters, it is a great joy for Us to welcome you, Catholic women of all conditions and origins, who represent the thirty-six million members of the World Union of Catholic Women's Organizations, and who have come to Rome, the center of the Church, to celebrate the fiftieth anniversary of your movement near the sacred tombs of the holy Apostles Peter and Paul. We consider Our participation in your anniversary celebrations as one of the sweetest consolations that the goodness of the Lord reserved for Our priestly soul, for We Ourselves were once closely involved in the events that you commemorate, having personally cooperated, with God's help, in the early steps of the Italian branch of your Union. This is one of the privileges of old age, of *bona senectus*: to recall happy memories associated with people, places, and circumstances of a distant and blessed past. We refer to the time when, in Italy, an anti-Christian initiative, undoubtedly instigated by the eternal enemy of souls, the tempter of the primordial Eden, provoked, as a reaction, the foundation of the Union of Catholic Women. While this Union was taking shape and structure, Monsignor Radini-Tedeschi – the unforgettable Bishop of Bergamo, of whom We were then the private secretary – entrusted Us with the role of ecclesiastical assistant of the new group. And for twelve consecutive years, this mission would remain one – if not the principal – of the many concerns of Our young priesthood. This is one of Our most cherished memories, and it indicates sufficiently how Our heart has remained attached to this beneficial institution."

* May 3rd, of the year 1961.

[*Latin ed. p. 319*]

Acta Ioannis PP. XXIII, 31: De là allait naître, comme un nouveau rejeton d'un arbre vigoureux, la Jeunesse Catholique Féminine Italienne, promise à un si magnifique avenir. Vous êtes donc venues, au nom de toutes vos sœurs dispersées à travers le monde, présenter au Père Commun l'hommage filial de votre labeur apostolique. Soyez-en, chères filles, vivement remerciées, et laissez-Nous faire monter vers Dieu, avec vous, une sincère action de grâces pour ces cinquante années de bon service de

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l'Église. Que de faveurs reçues! Que de vrais témoignages portés autour de vous pendant ce demi-siècle! Quel rayonnement apostolique de l'Église, grâce à vous et à celles qui vous ont précédées. *Magnificat anima mea Dominum!* 1 Mais Nous demandons aussi au Seigneur de bénir vos travaux actuels, consacrés, « à la veille du Concile œcuménique », à « la femme catholique, agent d'unité ». Réfléchissant à l'unité essentielle et fondamentale du monde dans le Christ et son Église, vous examinez comment la femme catholique peut et doit être à sa place, du fait de sa nature, de sa vocation providentielle et de ses aptitudes, source et instrument d'unité dans la famille, la vie sociale, la cité, la vie nationale et internationale. Comment Ne Nous réjouirions-Nous pas de voir choisi pour cette rencontre ce thème de l'unité par lequel vous avez voulu vous montrer des filles dociles et fidèles de l'Église, qui, tout entière, se prépare à cet important événement religieux que sera le prochain Concile œcuménique? Recevant dans vos cœurs aimants les préoccupations du Pasteur suprême, vous entendez prier, réfléchir et agir selon vos moyens pour le succès de cette grande Assemblée de tous les évêques catholiques réunis autour du successeur de Pierre. Aussi ne pouvons-Nous que vous encourager, chères filles, dans votre propos d'être, partout où vous vivez et travaillez dans le monde, source d'unité. C'est là d'ailleurs votre vocation de femmes catholiques, toujours soucieuses du bien des autres, toujours prêtes à rendre service avec amour et compréhension. Dans un climat de matérialisme pratique et d'égoïsme, votre témoignage irremplaçable est celui d'une fidélité totale à l'Évangile et d'une vie qui présente autour de vous le beau miroir des vertus chrétiennes. À l'exemple et à l'imitation de la Vierge Marie, des générations de femmes catholiques ont su en imprégner progressivement la vie des familles et de la société; il vous revient de poursuivre cette tâche capitale. 1 Luc. 1, 46.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Commentarium Officiale. Cum multae valores traditionales in dubium vocantur, etiam in terris Christianis, et nationes novae cum fervore quaerunt unum idealem, persuasio firma verborum vestrorum et tranquillitas dignitatis vestrae, sororibus vestris praebebunt exemplum quod adhaesionem incitat et totam vitam dirigit. Carissimae filiae, responsabilitates vestrae sunt magnae in mundo hodierno, qui ab vobis lucem fidei vestrae, ardoris spei vestrae, et zelum caritatis vestrae exspectat. Quam magnitudo influentiae vestrae sit ad mensuram spem quae excitat! In plurimis ex vobis, in grande parte, fundatur prima formatio religiosa et moralis generationum novarum. Jam saepissime scripsimus quomodo ipse, in sinu Matris meae, discidi aperire animam meam ad res divinas. Cor meum adhuc commovetur ad evocationem huius memoriae, et ad cogitationem muneris magnifici Matris, irreprehensibilis educatricis filiorum suorum. Hic est officium vestrum primarium, sed non solum, quia

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cura vestra de apostolatu non debet habere terminos. Perferre in humili vita cotidiana nuntium Domini Nostri Iesu Christi, exercere influentiam Christianam in circumitis vestris, adiuvare informationem adultorum qui nimis saepe ignorant doctrinam Catholicam benignam, contra irruptionem propagationum atheisticarum, et denique, in magnis organismiis internationalibus, ubi locum habetis, affirmare praecepta Ecclesiae: hoc est programma renovationis spiritualis dignum energiae vestrae, et, cum gratia Dei, capax est mutandi aspectum mundi quem tegis reticulo amicitiae vestrae. Fortitudo vobis, carissimae filiae, in apostolatu vestro quotidiano, quod quidem variatur secundum loca et circumstantias, sed quod, per unitatem profundam, testatur universalitatem Ecclesiae in mundo hodierno. Filiae Ecclesiae, sciatis matrem vestram amare, eam etiam cognoscere, exemplo fidei vivae et capax illuminandi "quemcumque quaerat rationem spei quae in vobis est." Portate nuntium Christi ad omnes feminas quae lucem et auxilium quaerunt proipsis, pro vita familia, et pro onere uxoris et matris, et quae, dum fruuntur contributionibus modernis scientiae et technologiae, audent servare valores femininus traditionales. 2 1 Pet. 3, 15.

[*Latin ed. p. 321*]

Acts of Pope John XXIII, 321, Siroz: "Beloved daughters, the excellent work accomplished by your organization during half a century – under the most beautiful title of World Union – is the best guarantee of what you will be able to achieve for the Christian renewal of society: for society is the image of families, which are themselves a reflection of the woman, the true heart of the home. Therefore, be proud of your noble mission, to which the Church calls you through Our humble voice. And may the divine graces that We invoke with all Our heart in abundance upon yourselves, upon your families, and upon all those whom you represent, come to enrich your work! This is Our dearest wish, as a pledge of which We grant Our paternal Blessing."

To Her Majesty Elizabeth, Queen, who visits the Most Blessed Father, to the most excellent Prince Philip, her consort, Duke of Edinburgh.

"It is with the greatest pleasure that We welcome Your Majesty today to the Vatican. Your presence here, along with Her Royal Highness the Duke of Edinburgh, indeed crowns in the happiest way the series of demonstrations of friendship that have marked, since the beginning of this century, the relations of the United Kingdom with the Holy See. We were a young seminarian at the time of the memorable visit that King Edward VII made in 1903 to Our glorious predecessor, Leo XIII, upon his accession to the throne. After so many years, We still have in Our mind the considerable impression that this gesture of courteous deference caused at that time: it was the first time, in three and a half centuries, that a Sovereign of Great Britain came to confer with the Pope. Twenty years later, in 1923, it was the grandfather of Your Majesty, King George V, who was solemnly received

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here, by the Supreme Pontiff Pius XI. Being then in Rome in the service of the Holy See, We were also there a witness to the favorable echoes of this event in public opinion. And between these two royal visits, in 1914, came the happy decision made by Your ancestor to establish diplomatic relations with the Holy See, the cordiality of which has not been belied to this day."

May 5th, 1961.

21 - ACTA, vol. III, n. 6. - 2-6-1961.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Commentarium Officiale. Vuestra Majestad misma, en la víspera de recibir la corona, fue recibida a su vez por Nuestro predecesor inmediato, Pío XI. Y aún es reciente para Nosotros el recuerdo de la amable visita que Nos hicieron, al día siguiente de Nuestra elección, la Reina Madre y la Princesa Margaret. Todo lo que ha ocurrido, Nos complace recordarlo ante Vosotros, pues Nos parece lleno de consoladoras promesas para el desarrollo de la buena concordia y de la amistad recíproca entre la Gran Bretaña y el Santo Siège: concordia facilitada, y con placer lo reconocemos, por la alta calidad de los diplomáticos que el Reino Unido acredita ante el Santo Siège, y cuya distinción y capacidad no podemos sino elogiar; facilitada, aún más, por la buena voluntad recíproca y, si nos permitís, por cierta comunidad en los esfuerzos perseguidos por ambas partes para la defensa de los valores fundamentales sobre los cuales se basa la vida de la sociedad. El Santo Siège, como sabéis, no cesa de invocar y de promover, en la medida de sus medios, la realización del gran ideal cristiano de paz, de caridad, de fraternidad entre los hombres y las naciones. En un mundo agitado por tantas incertidumbres y peligros, pero que, en el fondo, aspira tan fervientemente a ver traducido en hechos este ideal, la gran y noble nación británica, tan rica en coraje, en espíritu empresarial, en tenacidad, juega un papel que Nos complace destacar en presencia de Vuestra Majestad. Observamos siempre con íntima satisfacción, en el desarrollo de los acontecimientos internacionales, la valiosa contribución que los hombres de Estado de Vuestro País saben aportar al mantenimiento de la paz y al desarrollo de relaciones amistosas entre los pueblos. Mientras Nuestras reflexiones se dirigen hacia la Gran Bretaña y hacia el vasto conjunto del Commonwealth – visitado en parte por Vuestra Majestad durante un reciente viaje, que seguimos en la prensa con vivo interés – pensamos especialmente en los numerosos hijos de la Iglesia Católica que viven en estos amplios territorios y que contribuyen, por su parte, a promover el progreso y los intereses de su País. Creemos poder asegurar a Vuestra Majestad que tienen a corazón no ceder a ninguno de sus compatriotas en la práctica del más sincero lealtad hacia la Corona y las Autoridades constituidas. Permítanos, al concluir, asegurar a Vuestra Majestad, que gozamos de Nuestra alta estima personal, quien lleva con

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tanta sencillez y...

[*Latin ed. p. 323*]

Acta Ioannis PP. XXIII 323, the dignity and the weight of such extensive responsibilities. With a generous heart, We raise Our prayers to God, invoking upon your person and that of your spouse, upon the Royal Family and upon all the peoples of Great Britain and the Commonwealth, the abundance of heavenly favors. To the members of the Catholic Action of independent circles in Gallia, who, accompanied by many bishops, had come to Rome for a pilgrimage. * Dear sons and daughters of the Catholic Action of independent circles of France, you offer Us a magnificent spectacle today, and at the same time, by your presence here, you bring to Our paternal heart a very particular reason for joy and consolation. Four Cardinals, more than forty Archbishops and Bishops, six hundred chaplains, nearly six thousand congress participants: could one truly desire a better demonstration of the vitality of your movement, and at the same time, more convincing proof of its attachment to the Church and the Hierarchy? Twenty years have passed since the day when the Assembly of Cardinals and Archbishops of France decided upon the foundation of a movement of Catholic Action for adults belonging to independent circles: the middle classes, the bourgeoisie, the aristocracy. What good apostolic work has been accomplished since then, under the impetus of your so zealous founding president! It was therefore fitting to come to Rome, the center of the apostolate, to celebrate this anniversary, and you were right to want your congress to be at the same time and above all a pilgrimage. It is with this spirit that you prepared it, through vigils of prayer. The numerous telegrams that have come to Us from your various groups in France and overseas testified to the importance that you gave to this spiritual preparation. And We can tell you that these warm messages have allowed Us to anticipate, in these past days – and even yesterday, in seeing you fraternally mingled with the crowd gathered in Saint Peter's for the canonization of a humble daughter of the countryside – the pleasure that We would soon have in welcoming you. A great thank you, dear sons and daughters, for these delicate gestures, which have touched Us deeply. * May 12, 1961.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Commentarium Officiale. Et maintenant, comme couronnement du pèlerinage, vous êtes venus chercher Nos encouragements et Notre bénédiction. De grand cœur Nous accueillons votre désir et vous indiquons quelques pensées qui pourront vous aider dans la poursuite de votre beau travail.

1. Primauté de la vie surnaturelle. Votre tâche est une tâche d'évangélisation. Vous êtes les envoyés de l'Église dans votre milieu, ses missionnaires, ses apôtres. Mais l'apostolat, comme vous l'avez bien compris, n'est pas une

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entreprise humaine, à buts temporels; c'est une entreprise divine, toute surnaturelle dans son origine comme dans ses buts. Il s'agit d'atteindre des âmes, de les ébranler, de les amener à réformer leur mentalité, et c'est le but auquel vous acheminent vos méthodes d'Action Catholique spécialisée : l'"enquête", la "révision de vie". Mais la condition du succès en ce domaine, c'est que l'âme de l'apôtre soit remplie du Christ, qu'elle se soit assimilée son esprit et sa doctrine au prix d'un long effort personnel de réflexion et de prière: et c'est pourquoi Nous sommes heureux de voir figurer à la place d'honneur, dans votre estime et dans votre vie, le troisième des moyens que vous mettez en œuvre : la méditation de l'Écriture Sainte, et en particulier des Évangiles et des Épîtres. Plus cette divine doctrine pénétrera vos âmes, y nourrissant une vie intérieure solide et intense, plus efficace aussi sera, par le fait même, votre action sur votre milieu. Nous Vous dirons qu'au poste de l'apostolat suprême, où la bonne Providence Nous a placé, Nous expérimentons chaque jour combien le recours aux moyens surnaturels aide à réaliser les desseins de Dieu, à faire progresser son royaume. Ils sont vraiment, comme l'a dit un auteur spirituel français bien connu, "l'âme de tout apostolat". Et Nous ajouterons qu'ils sont par surcroît une source extraordinaire de paix et de tranquillité d'esprit. L'apôtre du Christ, qui vit dans la lumière de Dieu, ne cède ni à l'agitation fébrile, ni au découragement en face des obstacles : les yeux fixés sur ce qui est éternel, il acquiert peu à peu une vue sereine de la valeur et des limites de toute activité qui se déploie dans le temps. Il vit dans la paix et la répand autour de lui.

2. Coopération fraternelle. À la première condition d'un apostolat fécond : une âme remplie de Dieu, doit s'en ajouter une autre : un cœur largement ouvert à la compréhension et à la coopération. De ce centre où Nous embrassons tout le...

[*Latin ed. p. 325*]

In the field of Christian apostolate, it becomes increasingly apparent to Us each day that the lay apostolate will be all the more present and effective within the Church to the extent that it is more united. It happens, as you know as well as We, that generous energies are sometimes wasted in sterile rivalries and destructive criticisms, whereas the Church, now more than ever, needs the combined efforts of all her best sons, united 1 in perfect concord: *cor unum et anima una*. It is a source of joy for Us to learn of the beneficial contacts you maintain with other movements of the Catholic Action. Always be, in the Catholic Action as in your relationships with other groups, and within your parish and diocesan communities, apostles of concord, of good understanding among all those who wage the good fight: always ready to collaborate in that which unites, never in that which divides, as is fitting for those united by the profession of the same faith and the love of the same Lord.

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3. Service of the Church. Dear sons and daughters! It is the love of the Church that has brought you here: may it always be your glory and your joy to serve her in the position of honor that she has entrusted to you. The apostolate, as you know better than anyone, is not left to the free initiative of each individual. It is a mission, it is the execution of an order: "As the Father hath sent me, so I send you... Go, and teach all nations..." 2 This is the fundamental charter of the apostolate. It will be all the more fruitful to the extent that the execution of the received order has been more perfect. This order primarily concerns the Apostles and their successors, the Bishops. The Bishops, in turn, associate more closely with their task, along with the priests who are their co-workers, certain of their faithful, to whom they entrust the evangelization of the various social spheres: this is the organized apostolate, yours. Therefore, if unity is necessary among yourselves, you see how much more necessary it is with the Bishop, the head of the apostolate in the diocese. You have understood this, and the presence here of so notable a portion of the French episcopate demonstrates it sufficiently. This unity with the Bishop entails two consequences for your action. The first is that you make known with complete 1 Cf. Acts 4:32. 2 John 20:21; Matthew 28:19.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Commentarium Officiale: Confidéz à vos chefs spirituels vos réalisations, vos idées, les difficultés rencontrées dans votre apostolat, et vos suggestions pour les surmonter; et que vous réfléchissiez avec eux en vue d'une toujours plus grande efficience de vos initiatives apostoliques. La seconde chose est qu'après avoir finalement référé, vous vous soumettiez avec une parfaite docilité aux décisions du chef du diocèse, même si elles devaient parfois impliquer le sacrifice d'un point de vue ou d'une préférence personnelle. À ce prix, vous le savez, votre apostolat sera vraiment de l'Église, vraiment fructueux, et vraiment béni de Dieu. Chers fils et filles! Vingt ans de bon travail apostolique au service du Christ et de l'Église, et par conséquent au service de la France, qui Nous est toujours si chère: voilà le cadeau d'anniversaire que vous Nous apportez; c'est bien celui qui pouvait le plus réjouir le cœur de Votre Père. Et maintenant Nous vous disons: ne vous arrêtez pas, allez de l'avant, faites fructifier vos talents, rendez à la mesure des dons que vous avez reçus! Et que cette inoubliable rencontre de ce soir marque un nouveau départ pour votre beau mouvement. Mais, avant de conclure, laissez-Nous ajouter un mot qui sera, Nous en sommes sûr, un motif de joie pour vous comme pour Nous. Dans la grande cérémonie d'hier à Saint-Pierre pour la canonisation de Sainte Marie Bertilla, Nous eûmes tout de suite l'impression très agréable de la présence, sinon de tout votre grand pèlerinage, du moins de beaucoup d'entre vous. Après l'Évangile, chanté par les diacres dans les deux langues latine et grecque, Nous entonnâmes

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le Credo, à vrai dire un peu au hasard et en suivant non pas les notes exactes du ton indiqué par le « canon » que Notre et votre cher Cardinal Doyen tenait si dignement ouvert sous Nos yeux, mais en Nous fiant à la réminiscence d'une mélodie lointaine. Quelle ne fut pas Notre émotion quand Nous Nous aperçûmes que répondait à cette intonation non pas, comme d'habitude, la délicate polyphonie, à vrai dire toujours agréable à entendre, du chœur de la Chapelle Sixtine, mais le prodigieux accord spontané de toutes vos voix: c'était vraiment la *symphonalis anima* de toute l'Église catholique, où les cœurs et les voix, de tous les points du monde, se retrouvent immédiatement à l'unisson sur un simple appel, qu'il s'agisse du Pater ou du *Ave*, ou — comme hier — des premiers mots du Symbole des Apôtres. Ce Credo de Dumont que vous, fils de France, avez su reprendre, aussitôt après l'intonation donnée par le Père de tous les fidèles, en entraînant avec vous tous les assistants, a provoqué dans Notre âme une...

[*Latin ed. p. 327*]

Acts of Pope John XXIII, 327: Indescribable emotion. Thus, until the very end, at the initiative of the sons of France, the public and fervent proclamation of the Catholic faith continued, in a singularly solemn circumstance in which the great mystery of the unity of the Church was expressed in such a suggestive manner. Please receive, dear sons, the wish that We draw from this moving remembrance: may this unanimity of voices and hearts always be the distinguishing mark of your apostolate, of your love for France, of your sacred and most noble commitment to the service of souls and of the Church. Our great predecessor, Pope Pius XI, who gave such a vigorous impetus to the Catholic Action, was fond of quoting the words of Saint Paul: "Apostoli Ecclesiarum, gloria Christi." The apostles are the glory of Christ. This is a very encouraging thought, which We wish to leave with you as a spiritual bouquet at the end of your pilgrimage. Yes, through your apostolate, Christ is glorified. May He be glorified ever more, and may He pour forth upon you the graces that We invoke abundantly upon your apostolic labor, and as a pledge of which We grant, to yourselves, to all those whom you represent here, to your devoted chaplains, and to the distinguished members of the Sacred College and the Episcopate who wished to join you on this day, a great and paternal Apostolic Blessing.

TELEGRAPHIC MESSAGE

To His Excellency, Most Reverend Leon Stephan Duval, Archbishop of Algiers, to demonstrate that he is concerned with the care and thoughts for preserving peace among the citizens.

* In the grave hours that Algeria is experiencing, We are present in spirit with the pastors of souls of that country, and Our heart shares their con-

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cerns and anxieties. During the difficult years of his fruitful episcopate, Your Excellency has constantly exercised a prudent and effective pastoral action for the guidance and pacification of minds. In this line, you will always find, from Us, in the future as in the past, approval, encouragement, and support.

* Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

* April 24, 1961.

[*Latin ed. p. 328*]

Your Eminence will readily understand the extent of Our apostolic concerns at this critical hour: for France, which is so dear to Us and which We see threatened by fratricidal conflicts; for the Algerian populations, whom We had the pleasure of visiting in 1950, and to whom We sincerely wish the fulfillment of their legitimate aspirations in justice and freedom. Faithful to Our duty, We shall continue, for Our part, to employ all Our efforts in favor of true peace, which is not obtained through violence, but which results from agreements loyally stipulated in respect for the rights of individuals and human communities. We place Our hopes and Our wishes in the hands of He who directs the hearts of men and the destiny of peoples, and We grant you, Venerable Brother, as well as to your colleagues, to the priests, to the faithful, and to all of beloved Algeria, a very special Apostolic Blessing.

[*Latin ed. p. 329*]

Diarium Romanae Curiae 329

DIARIUM ROMANAE CURIAE

Venerdì, 5 maggio 1961

Il Santissimo Padre ha ricevuto in visita ufficiale Sua Maestà la Regina Elizabeth II e Sua Altezza Reale il Principe Filippo, Duca di Edimburgo.

SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolic, il Santissimo Padre Giovanni XXIII, felicemente regnante, si è degnato di nominare:

25 marzo

28

4 aprile

8

1961.

L'Emo e Revmo Signor Cardinale Cento Fernando, Protettore delle

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"Suore Domenicane del SS. Rosario" (Mondovì).

L'Illmo e Revmo Monsig. Sessolo Giovanni, Prelato Chierico della Reverenda Camera Apostolica.

L'Emo e Revmo Signor Cardinale Cicognani Amleto Giovanni, Protettore delle "Sisters of St. Joseph of Newark" (Spring Lake, Trenton, N. J., USA).

L'Emo e Revmo Signor Cardinale Confalonieri Carlo, Membro della Pontificia Commissione Centrale Preparatoria del Concilio Ecumenico Vaticano II.

L'Emo e Revmo Signor Cardinale Larraona Arcadio Maria, Protettore delle Suore Benedettine di Santa Geltrude (Napoli).

S. E. il prof. Chadwick Giacomo, di Cambridge (Inghilterra), Docente di Fisica Sperimentale, Membro della Pontificia Accademia delle Scienze.

S. E. il prof. De Almeida Antonio, di Lisbona (Portogallo), Docente di Antropologia, Membro della medesima Accademia.

S. E. il prof. De Hevesy Giorgio, di Stoccolma (Svezia), Docente di Biochimica Fisica, Membro della medesima Accademia.

S. E. il prof. Eccles Giovanni Carew, di Canberra (Australia), Docente di Neurofisiologia, Membro della medesima Accademia.

S. E. il prof. Fisher Ronaldo Aylmer, di Cambridge (Inghilterra), Docente di Genetica, Membro della medesima Accademia.

[*Latin ed. p. 330*]

Acta Apostolicae Sedis - Official Commentary 330, April 8th.

His Excellency, Professor Giacomello Giordano, of Rome (Italy), Professor of Pharmaceutical Chemistry, Member of the aforementioned Academy.

His Excellency, Professor Vittorio Francesco Hess, of New York (USA), Professor of Experimental Physics, Member of the aforementioned Academy.

His Excellency, Professor Cirillo Normanno Hinshelwood, of Oxford (England), Professor of Physical Chemistry, Member of the aforementioned Academy.

His Excellency, Professor Domenico Marotta, of Rome (Italy), Professor of General Chemistry, Member of the aforementioned Academy.

His Excellency, Professor Hideki Yukawa, of Kyoto (Japan), Professor of Theoretical Physics, Member of the aforementioned Academy.

The Most Reverend and Venerable Monsignor Mario Crovini, Clerical Prelate of the Reverend Apostolic Chamber.

With tickets from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

April 25th.

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May 2nd.

May 10th.

May 12th, 1961.

The Reverend Father Verenfrido von Straaten, of the Premonstratensian Order, Consultant of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council.

The Reverend Fathers Andrea Brien and Honoré Giovanni, Consultants of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Salvatore Famoso, Consultant of the Pontifical Commission for the Sacred Liturgy for the preparation of the Second Vatican Ecumenical Council.

The Eminent and Reverend Lords Cardinals Giuseppe Ferretto, Paolo Marella, and Gustavo Testa, Members of the Supreme Tribunal of the Apostolic Signature.

The Eminent and Reverend Lord Cardinal Gustavo Testa, Member of the Pontifical Commission for Biblical Studies.

His Excellency, Reverend Monsignor Giuseppe Strebler, Archbishop of Lomé, Consultant of the Sacred Congregation for the Propagation of the Faith.

The Reverend Father Gaetano Stano, of the Order of Friars Minor Conventual, Consultant of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 331*]

From the Diary of the Roman Curia, 331, May 12, 1961.

His Excellency, Reverend Monsignor Filippo Francesco Pocock, titular Archbishop of Isauropolis and Coadjutor of Toronto, Consultant of the Pontifical Commission for the Discipline of the Clergy and of the Christian people for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor Giorgio Flahive, Archbishop of Winnipeg, Member of the Pontifical Commission of Religious for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor Alessandro Carter, Bishop of Sault Sainte Marie, Consultant of the Pontifical Commission of the Apostolate of the Laity for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor Bernardo Giacomo Sheil, titular Archbishop of Selge and Auxiliary of Chicago, Consultant of the Secretariat of the Press and of Spectacle for the preparation of the Second Vatican Ecumenical Council.

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Furthermore, with tickets from the Secretariat of State, the Most Holy Father John XXIII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

1959. Monsignor Luigi Actis (Azul).

1960. Monsignor Maurizio Nedoncelle (Paris).

Monsignor Eugenio Carubelli (Lomas de Zamora).

Monsignor Carlo Stefano Cremata (Lomas de Zamora).

Monsignor Giovanni Tumini (Lomas de Zamora).

Monsignor Arturo Melo (Catamarca).

November 11. Monsignor Moisés Alberto Várela (Catamarca).

Monsignor Giovanni J. Denicolay (Mar del Plata).

Monsignor Nicasio Duran (Mar del Plata).

Monsignor Guglielmo J. Baldwin (Norwich).

December 9. Monsignor Giuseppe V. King (Norwich).

Monsignor Enrico E. Laurion (Norwich).

Monsignor Guglielmo H. Ducharme (Worcester).

Monsignor Andrea A. Lekarczyk (Worcester).

Monsignor Omer A. Dénomme (Worcester).

Monsignor Giuseppe P. O'Connell (Worcester).

Monsignor Carlo J. Chwalek (Worcester).

Monsignor Francesco J. Warburton (Worcester).

Monsignor Michele I. Carney (Worcester).

Monsignor Giovanni J. O'Brien (Worcester).

Monsignor Davide M. Elwood (Worcester).

Monsignor Davide E. Sherin (Worcester).

Monsignor Francesco J. Manning (Worcester).

Monsignor Tommaso F. Neary (Worcester).

April 17.

July 15.

August 26.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Commentarium Officiale, December 16, 1960. Most Reverend Gerard J. Ducote (Alexandria, USA). Most Reverend Terenzio J. Lennon (Alexandria, USA). Most Reverend Faustino Rebolledo Blanco (Campeche). Most Reverend Charles W. Blesch (New York). Most Reverend Arthur A. Campbell (New York). Most Reverend John E. Carroll (New York). Most Reverend John B. Conroy (New York). Most Reverend Francis S. Delaney (New York). Most Reverend Edward J. Dolan (New York). Most Reverend Francis S. Harper (New York). Most Reverend

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Edward P. Monckton (New York). Most Reverend John M. Brew (New York). Most Reverend Henry A. Cauley (New York). Most Reverend John J. Driscoll (New York). Most Reverend Francis J. Flattery (New York). Most Reverend John J. Nevin (New York). Most Reverend Thomas J. O'Brien (New York). Most Reverend William J. Remey (New York). Most Reverend Louis Riccio (New York). Most Reverend William J. Ward (New York). Most Reverend William F. Wilkins (New York). Most Reverend John A. Goodwine (New York). Most Reverend John J. Lennon (New York). Most Reverend John A. McDermott (New York). Most Reverend Michael F. O'Donnell (New York). Most Reverend Henry J. Pregenser (New York). Most Reverend Andrew F. Quinn (New York). Most Reverend Francis J. Baum (New York). January 8, 1961. Most Reverend Louis De Biase (Treviso). Most Reverend Daniel Ortega (Surigao). Most Reverend Thomas Brett (Kansas City-St. Joseph). Most Reverend James E. Devine (Kansas City-St. Joseph). Most Reverend Martin E. Froeschl (Kansas City-St. Joseph). Most Reverend Vincent L. Kearney (Kansas City-St. Joseph). Most Reverend Joseph G. Killgallon (Kansas City-St. Joseph). Most Reverend Bernard G. Koenig (Kansas City-St. Joseph). Most Reverend Michael F. McAuliffe (Kansas City-St. Joseph). Most Reverend Patrick G. Noonan (Kansas City-St. Joseph). Most Reverend Denis A. O'Duignan (Kansas City-St. Joseph). Most Reverend Maximilian Pilsl (Kansas City-St. Joseph). Most Reverend Anthony F. Radwich (Kansas City-St. Joseph). February 10. Most Reverend Eugene McLinnes (Argyll and The Isles). Most Reverend Carroll Dozier (Richmond). Most Reverend Louis J. Flaherty (Richmond). Most Reverend Paul V. Heller (Richmond). Most Reverend Leonard J. Köster (Richmond). Most Reverend Justin D. McClunn (Richmond). Most Reverend Harold F. Nott (Richmond). Most Reverend John Bland (San Diego).

[*Latin ed. p. 333*]

Diarium Romanae Curiae 333 co, February 10, 1961. Monsignor Kenny, Patrick J. (San Diego). Monsignor Lawlor, James (San Diego). Monsignor Walsb, Patrick J. (San Diego). Monsignor Foucart, Henry (Paris). Monsignor Maggia, Delphin (Biella). Monsignor Debernardis, Mario (Casale Monferrato). Monsignor Porzio, Louis (Casale Monferrato). Monsignor Savio, John (Casale Monferrato). Monsignor Fitzpatrick, William (Dublin). Monsignor Hurley, Charles (Dublin). Monsignor Prat, Desire (Aix). March. Monsignor Baccaglioni, Hugo (Brescia). Monsignor Bianchi, Peter (Brescia). Monsignor Faita, Peter (Brescia). Monsignor Fossati, Louis (Brescia). Monsignor Cattani, Joseph (Rieti). Monsignor Riccardi, Ezio (Tortona). Monsignor Ngote, Peter (Douala). Monsignor Bergamini, Joseph (Mantova). Monsignor Ruina, Alipio (Orvieto). Monsignor Agrano, Paul (Ivrea). April 17. Monsignor Gentile, Louis (Sabina and Poggio Mirteto), Secret Chamberlains, extraordinary, to

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His Holiness: February 13, 1959. Monsignor Becker, Charles Stanislaus (Freiburg im Breisgau). March 6. Monsignor Canal, Alfred (Trento). May 15. Monsignor Fiiglister, Charles (Linz). August 26, 1960. Monsignor Casanova, Augustine (Lomas de Zamora). Monsignor Hladnik, John (Lomas de Zamora). Monsignor Martin, Reuben (Lomas de Zamora). December 9. Monsignor Dal Gallo, Paul Darius (Verona). Monsignor Mazzi, Candid (Verona). Monsignor Harrington, Timothy J. (Worcester). Monsignor Kubik, Stanislaus J. (Worcester). Monsignor Kidd, Joseph F. (Alexandria - USA). Monsignor Teacle, Howard C. (Alexandria - USA). Monsignor Connors, Edward M. (New York). Monsignor Goodwine, Joseph (New York). Monsignor McGowan, John A. (New York). January 8, 1961. Monsignor Lorenc, Francis (Glasgow). Monsignor Calisti, Baldassarre (Monreale). Monsignor Giordano, Stephen (Monreale). Monsignor Bauer, Henry G. (Kansas City-St. Joseph). Monsignor Baum, William W. (Kansas City-St. Joseph). Monsignor Fiedler, Ernest G. (Kansas City-St. Joseph). Monsignor Harper, James G. (Kansas City-St. Joseph). Monsignor Huhmann, John F. (Kansas City-St. Joseph). Monsignor Moser, Victor G. (Kansas City-St. Joseph). Monsignor O'Brien, Thomas G. (Kansas City-St. Joseph).

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary, January 27, 1961. Monsignor Robert E. Summers (Kansas City-St. Joseph). February 7: Monsignor Gianfilippo Bartolazzi (Macerata). Monsignor Otello Gentili (Macerata). Monsignor Carlo Salvi (Macerata). Monsignor Torello Simonelli (Macerata). Monsignor Giulio Taffetani (Macerata). Monsignor Aldo Moretti (Udine). February 8: Monsignor Francesco Xuereb (Malta). Monsignor Michael Chester Paolo (Richmond). Monsignor Ernesto L. Unterkoefler (Richmond). Monsignor Enrico Salazar (Tulancingo). Monsignor Francesco Velasco Marañón (Tulancingo). February 23: Monsignor Emanuele Da Costa Nunes (Goa). Monsignor Giacomo Frigerio (Milan). February 26: Monsignor Amde Michele Aleazar (Asmara). February 27: Monsignor Giuseppe Alfredo R. Chayer (Montreal). Monsignor Pietro Lafortune (Montreal). Monsignor Giovanni Bresciani (Trento). February 28: Monsignor Fernando Sarandrea (Alatri). March: Monsignor Gabriele Gamba (Asti). Monsignor Domenico Grassi (Asti). Monsignor Lorenzo Mondo (Asti). Monsignor Mario Scarabello (Asti). Monsignor Angelo Chiarini (Brescia). Monsignor Andrea Morandini (Brescia). Monsignor Tommaso Vezzola (Brescia). Monsignor Nicola Storti (S. Angelo in Vado). Monsignor Domenico Carenzio (Tortona). Monsignor Pietro Mongiardini (Tortona). Monsignor Giuseppe Frabotta (Trivento). March 8: Monsignor Antonio Belsito (Trani). March 10: Monsignor Carlo Rabini (Ancona). Monsignor Giuseppe Cipolla (Palermo). Monsignor Sergio Borchi (Pisa). Monsignor Renato Corsi (Pisa). Monsignor Giuseppe

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Carranza Chévez (Tegucigalpa). March 16: Monsignor Arrigo Mazzali (Mantua). Monsignor Renato Montanari (Mantua). Monsignor Antonio Cinelli (Orvieto). Monsignor Eraldo Rosatelli (Orvieto). Monsignor Francesco Troili (Orvieto). March 17: Monsignor Emanuele Oardoso de Carvalho (Lamego). March 19: Monsignor Panfilo Carnatiu (Fägäras, and Alba Julia). March 24: Monsignor Giovanni Aveta (Capua). Monsignor Giovanni B. Gionti (Capua). Monsignor Donato Niccolò (Capua). Monsignor Ciro Porciello (Capua). Monsignor Dino Monduzzi (Faenza). Monsignor Luigi Massenzi (Norcia).

[*Latin ed. p. 335*]

Diarium Romanae 24 » 25, March 14 » April 335, Curiae 1961.

Most Reverend Anthony Ottaviani (Norcia).

Most Reverend Graziano Petrelli (Norcia).

Most Reverend Aldo Leoni (Mantua).

Most Reverend Carlo Oingolani (Rome).

Secret Chamberlain, extraordinary, of Sword and Mantle, of His Holiness: June 26, 1959.

The Count Paolo Faina (Milan).

Chamberlains of Honour, in peacock blue attire, of His Holiness: March 10 » 24 » 1961.

Most Reverend Gilbert Batosti (Ancona).

Most Reverend Luigi Carbonari (Ancona).

Most Reverend Sebastian Grasso (Acireale).

Chamberlains of Honour, extraordinary, of Sword and Mantle, of His Holiness: March 24, 20; April 1961.

Mr. Luigi Fortini (Rome).

Mr. Miecislao Casimiro de Habicht (Geneva).

Chaplain of Honour, extra Urbem, of His Holiness: March 10, 1961.

Most Reverend Domenico Renna (Palermo).

HONOURS

By means of tickets from the Secretariat of State, the Most Holy Father, John XXIII, happily reigning, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: December 9, 1960.

Upon Mr. Orazio Guzman (Jujuy).

January 26, 1961.

Upon Mr. Carlo Benigni (Italy).

Upon Mr. Paolo Faber (Luxembourg).

February 10.

Upon Mr. Tommaso C. Barger (Arabia).

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March 23.

Upon Mr. Arturo Cassina (Palermo).

March 9.

Upon Mr. Giuseppe Augusto Macedo Soares (Brazil).

March 10.

Upon Mr. Giuseppe Bottiglieri (Bari).

March 16.

Upon Mr. Gamal Naguib (R.A.U.).

April 12.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 8, 1960.

Upon Mr. Adolf Leone (Strasbourg).

Upon Mr. Giulio Wolfram (Strasbourg).

August 26.

Upon Mr. Giorgio Pereda (Lomas de Zamora).

September 2.

Upon Mr. Celeste Halain (Lac Moero).

January 26, 1961.

Upon Mr. Aquila de Haufife (Montreal).

Upon Mr. Felice Raugel (Paris).

February 10.

Upon Mr. Giacomo Mertens de Wilmars (Malines).

Upon Mr. Alberto Hormidas (Liége).

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary, February 10, 1961. To Mr. Amato Anthony (Salerno); To Mr. Zampino Mario (Salerno). 23 To Mr. Bracci Vincenzo (Rome). To Mr. Boschi Carlo (Rome). 3 March To Mr. Gellad Giorgio (Beirut of the Melchites). To Mr. Sehnaoui Nicola Michele (Beirut of the Melchites). To Mr. Dante Marcello (Rome). 10 To Mr. Cignitti Giuseppe (Subiaco). To Mr. Spila Pietro (Subiaco). To Mr. Fantini Rodolfo (Bologna). 16 To Mr. Cinque Aurelio (Rome). To Mr. De Gottrau Leone (Rome). 24 To Mr. Amaro Vito (Boiano-Campobasso). To Mr. Gavassa Giovanni (Massa Marittima). To Mr. Louyot Giovanni (Paris). To Mr. Pieri Pier Felice (Pescia). To Mr. Sardi Giovanni (Lucca). To Mr. Fabris Olinto (Udine). To Mr. Harter Luigi Matteo (Versailles). 25 To Mr. Duran Figueros Ramiro (Guatemala). April 20 To Mr. Ronse Leone (Belgium). To Mr. De Habicht Miecislao Casimiro (Geneva). To Mr. Szmitkowski Taddeo (Geneva). The Order of Saint Gregory the Great, military class: December 9, 1960. To Mr. Codechèvre Pietro (Paris). The Order of Saint Gregory the Great, civil class: 1960. To Mr. De Sarrazin Pietro (Tours). To

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Mr. Andres Luigi (Strasbourg). To Mr. Baas Emilio (Strasbourg). To Mr. Elsaesser Carlo (Strasbourg). To Mr. Metz Augusto (Strasbourg). To Mr. Meyer Nicola (Strasbourg). To Mr. Rohr Federico (Strasbourg). To Mr. Rottner Edoardo (Strasbourg). To Mr. Schmutz Giuseppe (Strasbourg). To Mr. Schott Luigi (Strasbourg). To Mr. Sehl Emilio (Strasbourg). To Mr. Zimmermann Marcello (Strasbourg).

NECROLOGY: April 29, May 13, 15, 23, 1961.

Most Reverend Georges Debray, Bishop of Meaux.

Most Reverend Jacques Teerenstra, Bishop of Doumé.

Most Reverend Francesco Pieri, Bishop of Orvieto.

Most Reverend Benjamin Celtus J., titular Bishop of Bindaios.

Most Reverend Leonardo Gregorio Gallardo Heredia, titular Bishop of Areopoli.

[*Latin ed. p. 337*]

A. and R. LH1, July 1, 1961 (Series III, vol. HI), No. 7.

ACTA APOSOLICAE COMMUNITATIONIS SEDIS OFFICIALIS

Direction: Apostolic Palace - Vatican City

Administration: Libreria Editrice Vaticana

ACTA IOANNIS PP. XXIII

APOSTOLIC CONSTITUTIONS

I. SERENENSIS - S. PHILIPPI (ILAPENSIS)

After certain territories have been detached from the Churches of Serens and St. Philip, a new "nullius" Prelature is established, to be called "Ilapensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE,

Just as a man, possessing a vast and opulent inheritance, not only preserves it with the utmost care, but also omits nothing that might be upon attempted to increase it, so too have We received, according to the counsel and will of God, the faith, the religion, and the doctrine, as if celestial treasures to be administered and guarded. Therefore, We strive with the greatest zeal and diligence not only to preserve these, integrally and sin-

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cerely, among the Christian people, as the beauty of a flourishing flower, but also to promote their growth, doing all that is within Our power.

Wherefore, when the Most Reverend Prater Opilius Rossi, Archbishop with the title of Ancyra and Apostolic Nuncio in the Republic of Chile, proposed that a new "nullius" Prelature be established in that Nation, since this would be beneficial for strengthening the faith of the people, We, approving of all these things, having considered them to be well-advised, and having heard the opinion of the Venerable Brothers: Alfredi Cifuentes Gómez, Archbishop of Serens, and Raimundus Munita Eyzaguirre, Bishop of St. Philip.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - An Official Commentary on the deliberations of the Venerable Brothers, Our Sacred Congregation of Cardinals, of the Holy Roman Church. The following, we deem worthy of our authority. We separate the territory of the archdiocese of La Serena and the diocese of Saint Philip, which in common parlance is called the "civil department of Illapel," and which includes the following parishes: Mincha, Canela, Illapel, Salamanca, Choapa (El Tambo), Los Vilos, and Quilimari. We establish a "nullius" prelature within these territories, to be called the Prelature of Illapel, with its seat in the principal city of Illapel, where the episcopal residence will be located, with the cathedral dedicated to Saint Raphael the Archangel, which will be suitably adorned with prelatic dignity. Furthermore, it pleases Us that the Prelate of Illapel be a suffragan of the Archbishop of La Serena, and that his Church be subject to the same metropolitan See. The means of support shall be: the revenues of the parishes, collections from the people, and a portion of the goods, according to the norm of canon 1500 of the Code of Canon Law, which will be allocated to the prelature. We command that, as soon as possible, the Ordinary Prelate erect at least a minor seminary, according to the norms of the Code of Canon Law and the Sacred Congregation for Seminaries and Universities. And when young men have reached the age of maturity, those who are most worthy shall be sent to Rome, to the Pontifical College of the Latin American Missionaries, to be instructed in philosophy and sacred theology. Regarding the clergy, we decree that as soon as these Letters of Ours are put into effect, priests shall be assigned to the parishes in which they hold office or benefice, and other clerics shall be assigned to the place where they legitimately reside. With regard to administration, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, We command that those things established by Canon Law be observed. Finally, all acts and documents pertaining to the new prelature and its citizens shall be sent to the prelatic curia, where they shall be carefully preserved. Furthermore, the execution of these Our decrees will be overseen by the Venerable Brother Opilius Rossi, of whom We have made mention, or by

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whomever he may delegate, provided that he has the necessary authority for the matter. Upon completion of the business, he will order the drafting of documents, and true copies thereof shall be promptly sent to the Sacred Congregation of Cardinals. And if, at that time, another person presides over the same nunciature, he shall strive to carry out Our commands. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since by these Letters We repeal all others. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to divide or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of the prelate, shall be kept in the church.

[*Latin ed. p. 339*]

339 The acts of Pope John XXIII, established with pontifical dignity, and signed by a public notary, shall have the same validity as if they were presented. Whoever, in general, should disregard or in any way condemn Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. / Given in Rome, at St. Peter's, on the thirtieth day of the month of April, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Card. COPELLO © MARCELLUS Card. MIMMI B. R. E. Chancellor 8. Congregation Consistorialis a Secretis Franciscus Tinello Apostolic Chancery Franciscus Caesar, Regent H. Ferretti, Federici, Protonotary Apostolic. © Plumbi In Ap. Cane, tab., vol. CIV, n. 68. II KHARTUM (DE EL OBEID) From the Vicariate Apostolic of Khartoum, certain territories are separated, upon which a new Apostolic Vicariate is founded, to be called "El Obeid." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Whereas the Sacred Congregation for the Propagation of the Faith, after deliberation, and with the opinion of the venerable Brother Silvius Oddi, Archbishop with the title of Mesembria, and Apostolic Nuncio to the United Arab Republic, currently engaged in affairs of the Holy See in the territory of Sudan, or the sacred Ordinary concerned, deemed it opportune to establish a new apostolic vicariate in the region commonly known as Sudan; We, receiving this proposal and approving it with Our authority, and by the counsel of Our beloved son, the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, decree and order the following: We separate the civil provinces of Kordofan and Darfur from the Apostolic Vicariate of Khartoum, and from these We establish a new

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Apostolic Vicariate, to be called El Obeid, whose boundaries shall be: to...

[*Latin ed. p. 340*]

Acts of the Apostolic See - Official Commentary 340, the northern part, the apostolic vicariate of Khartoum; to the west, the aforementioned vicariate and the apostolic prefecture of Malakal; to the south, the same prefecture and the apostolic vicariate of Bahr el Ghazal; and finally, to the east, the civil territories known as Chad and Oubangui-Chari. To the Most Holy Prelate of this ecclesiastical circumscription, which We entrust to the Congregation of the Sons of the Sacred Heart, according to Our will and the will of the Apostolic See, We grant all rights and impose the obligations proper to the superiors of the same religious order. Furthermore, We wish that these Letters be carried out by the one who is currently administering the affairs of the Apostolic See in the Sudanese region, or by whomever he may delegate, provided that he is a man constituted in ecclesiastical dignity, with the necessary faculties to carry out the aforementioned affairs. When the matter has been completed, he will order that these documents be drawn up, and sent as soon as possible to the Congregation for the Propagation of the Faith. We wish these Letters to be effective now and in the future; in such a way that those things decreed by them will be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of these Letters, since by these Letters We derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties established by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of May, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Cardinal COPELLO. GREGORY P. Cardinal AGAGIANIAN. Secretary of the Congregation for the Propagation of the Faith. Franciscus Tinello, Apostolic Delegate. £8 of Lead. In Ap. Cane, tab., vol. CIV, n. J 0. f. Bernardus De. Albertus Serafini, Felicis, Protonotary. Protonotary Apostolic. Apostolic.

[*Latin ed. p. 341*]

Acta Ioannis PP. XXIII 341. EXARCHATUS FOR UKRAINIANS IN FRANCE. A new Apostolic Exarchate is established in France for Ukrainian Byzantine Rite Christians residing there. JOHN, BISHOP,

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SERVANT OF THE SERVANTS OF GOD, desiring to express the image of the Eternal Shepherd, who seeks out the scattered sheep and feeds those gathered together (cf. Ez. 34, 11-16), extends paternal care to the Ukrainian Christians of the Byzantine Rite living in France, whose community was incorporated into the Ordinariate for Eastern Catholics by our predecessor, Pope Pius XII, on the sixteenth day of June in the year 1954. Since they are numerous and possess a sufficient number of priests, it seems beneficial to their spiritual well-being, and also to the fostering of faith and the preservation of the integrity of the rites, if we were to bring them, separated as they are from the Ordinariate mentioned above, into the form of an Apostolic Exarchate. Therefore, after hearing the venerable Brother Ordinary for the Eastern faithful, and the Apostolic Nuncio in France, and after obtaining the opinion of our venerable Brother, Cardinal Prefect of the Sacred Congregation for the Eastern Churches, from the Secretariate, by our supreme authority we decree and order the following. In the nation of France, we establish an Apostolic Exarchate for Ukrainian Christians of the Byzantine Rite residing there, whose seat will be in the city of Lutetia Parisiorum, where the Exarch will establish his residence, with the chair of his teaching located in the church of St. Vladimir. The new Exarchate will be subject to the Parisian Metropolitan Church, as if it were a suffragan; and with regard to rights and obligations, we consider that those described in the Apostolic Letters "To the Holy Clergy" concerning the Eastern Rites and Persons, canons 366-387, should be observed; nevertheless, we wish that the Exarch exercise the power of jurisdiction not exclusively, but cumulatively, with the authority of the local Ordinaries, whom we encourage to use their own rights only secondarily, and to inform the Apostolic Exarch of matters of greater importance that they have undertaken. In places where a parish for Ukrainian Christians is lacking, we order that a priest of the Latin Rite should take care of them, until a priest or pastor is appointed for them. As for the education of young people who are destined for the priesthood,

[*Latin ed. p. 342*]

Acts of the Apostolic See - Official Commentary. Those who desire to be initiated [into the priesthood] shall be sent to Rome to be instructed in the sacred disciplines in the seminaries established in the city for Ukrainians. Consultors for the Exarchate shall be chosen in the manner prescribed by legitimate custom. The Exarchate's expenses, which they call "the Exarchal table," shall be covered either by collections from the people or by the revenues of the Exarchate's assets. Finally, We desire that those who are in charge of the Apostolic Nunciature in Gallia shall see to the execution of Our decrees, either personally or through another, provided that the person is one established in ecclesiastical dignity. Furthermore, upon completion of this business, they shall draw up the necessary documents,

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and copies thereof, faithfully written, shall be promptly sent to the Sacred Congregation for the Eastern Church. We will that these Letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since through these Letters We annul all others. Therefore, if anyone, with whatever authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were the original documents. Let those who, in general, either revile or in any way disparage Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of July, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

IOANNES H. Card. CICOGNANI

Secretaries of the Sacred Congregation for the Eastern Church

Francis Tinello, Apostolic Delegate

Bernardus De Felicis, Regent of the Chancery

Albertus Serafini, Protonotary Apostolic

[*Latin ed. p. 343*]

IV. EXARCHATE FOR THE ARMENIANS IN FRANCE. The community of Armenians residing in France is separated from the Ordinariate for the faithful of the Eastern rite and is brought into the form of an Exarchate.

IOANNES, BISHOP, SERVUS SERVATORUM DEI, for the perpetual memory of the matter: The most sacred and weighty words, full of love and solicitude, which the blessed Apostle Paul spoke to the elders of the Church, when he was about to be apprehended by the Jews and given into custody, at the shores of Miletus: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood" (Acts 20:28), as if addressed to us, we spare no effort to provide such assistance to the flocks of individual Churches, which in this our age are more fiercely beset by ravenous wolves, as seems most fitting for strengthening the faith and promoting religion.

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Therefore, when it has seemed good to the venerable brothers, the Patriarch of the Armenians, the Archbishop of *Parisiensi*, and the Apostolic Nuncio in France, to separate the community of Armenians residing in France from the Ordinariate for the faithful of the Eastern rite, and to bring it into the form of an Exarchate, We, fully approving of this plan, after due deliberation, by Our apostolic authority, We decree and order the following.

We establish an Apostolic Exarchate for the faithful of the Armenian rite residing in France; whose seat is established in *Lutetiae Parisiorum*, in which city the Exarch will have the chair of his authority, namely, in the church of the Holy Cross, which will be adorned with the exarchal dignity.

It pleases Us that the new ecclesiastical circumscription be placed under the metropolitan See of Paris, as a suffragan Church, together with the Exarch; who, moreover, will choose advisors to assist him, and will take care to foster and maintain the established Minor Seminary with the utmost care.

The exarchal fund, which is called, will be either the money given by the people, or the revenues of the Exarchate's own property.

The rights of the new Church and its Prelate are described in canons 366387 of the Apostolic Letters "To the Holiness of the Clergy," which concern the Eastern Rites and the Persons.

In this matter, let the Exarch take care not to exercise jurisdiction over the Armenian faithful, excluding the other Ordinaries of the place, but rather together with them, or, as they say, cumulatively.

[*Latin ed. p. 344*]

We, however, exhort that they make use of this right only in the second place, and that the Exarch, if they have undertaken matters of greater importance, should inform [him]. Furthermore, in those places where a curia or parish is lacking for the Armenian faithful, the curia of the Latin rite shall take care of them, until a curia of their own rite is established, or another priest is designated for that purpose. Moreover, we wish that these Letters of Ours be carried out by the Apostolic Nuncio in Gallia, or by someone whom he has delegated, after the necessary preparations have been made with the authorities. Once this has been done, the same documents shall be drawn up, and true copies thereof shall be promptly sent to the Holy Congregation for the Oriental Church. And if, at the time of execution, another presides over the same Apostolic Nunciature, he shall carry out the same mandates of Ours, and with the same authority. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to be contrary to the efficacy of these

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Letters, since through these Letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the one who holds the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let anyone who shall despise or in any way reject Our decrees know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of July, in the year of Our Lord one thousand nine hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO

IOANNES H. Card. CICOGNANI

S. B. E.
Cancellarius
S. Congr. pro Ecclesia Orientali
a Secretis
Franciscan Tinello
Apostolic Loco
83 Plumbi
In Ap. Cane, tab., vol. CIV, n. 82.
Cancellariam
Begens
Bernardus De Felicis,
Albertus Serafini,
Proton.
Proton.
Apost.
Apost.

[*Latin ed. p. 345*]

Acta Ioannis PP. XXIII, 345 V. LYCIENSIS. The diocese of Lyciensis is separated from the ecclesiastical Province of Hydruntina and is placed immediately under the Apostolic See.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER.

Since it has been requested of Us that the diocese of Lyciensis, which is currently a suffragan of the metropolitan Church of Hydruntina, be di-

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rectly subject to the Apostolic See, We have considered it fitting to grant these prayers, being persuaded that this will be conducive to the honor of the diocese of Lyciensis for the time being. For this Church, venerable in antiquity, illustrious with monuments, has begun to grow greatly in our times, and has been declared the head of the civil Province. And it is a remarkable thing that, together with its civil progress, it has greatly fostered the flame of Christian faith and has given excellent examples of Christian life. Among these, the Eucharistic Congress, held a few years ago, must certainly be numbered, to which many came from all regions of Italia, to celebrate the heavenly kingdom of Christ and His grace.

Since these things are so, desiring to provide more appropriately for the new circumstances, and also to express Our benevolence towards the people of Lyciensis, after hearing the counsel of Our venerable Brother, the Most Reverend Cardinal, Prefect of the Sacred Congregation of the Consistory, and after obtaining the consent of those who have some right or believe themselves to have some right in this matter, We, with Our supreme authority, separate the See of Lyciensis from the ecclesiastical Province of Hydruntina, which is located in Apulia, and We make it directly subject to Us and to the Apostolic See, notwithstanding anything to the contrary.

The execution of this decree of Our will will be overseen by Our venerable Brother, Charles Grano, Archbishop with the title of Thessalonica, and Apostolic Nuncio in Italia, with the necessary faculties for this purpose, and with the power to delegate another, provided that he is a man adorned with ecclesiastical dignity.

After the matter has been carried out, he will cause these documents to be drawn up and will send true copies to the Sacred Congregation of the Consistory as soon as possible.

We will and desire that these Letters be effective now and in the future; in such a way that those things which have been decreed by them be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these Letters...

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary 346: No authority, of any kind, can issue prescriptions contrary to these, since through these documents we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented, as long as they are authentic. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the

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penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of September, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Card. COPELLO MARCELLUS Card. MIMMI S. R. E. Chancellor of the Sacred Congregation Consistorial, Secretary Franciscus Tinello, Apostolic Chancellor Franciscus Caesar, Regent. H. Ferretti, Protonotary. Federici, Apostolic Delegate. In Ap. Can. tab., vol. CIV, n. 89. VI VIETNAMESE: In the Vietnamese region, a Hierarchy of Bishops is established. IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY of Our Venerable Brothers of the Sacred Roman College, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having approved the opinion of those who, after hearing the most devoted son, Marius Brini, Apostolic Delegate to Indochina, considered it opportune and fitting to establish a Hierarchy of Bishops in the Vietnamese region, We, for the same reason...

[*Latin ed. p. 347*]

After carefully considering the acts of Pope John XXIII, number 347, and with the agreement of all those who, in this matter, either have a role or believe they have some right, We, by Our apostolic authority, decree and order the following: In the territory of Vietnam, We arrange matters so that there will be three ecclesiastical provinces, which will be: the Hanoiensis Province, consisting of the metropolitan cathedral church of Hanoi, formerly the Apostolic Vicariate, whose cathedral will be dedicated to Saint Joseph, and the following suffragan sees, which We reduce from Apostolic Vicariates to the form of dioceses: namely, the Langsonensis, whose cathedral will be dedicated to Saint Dominic; the Haiphongensis, and the Bacninhensis, whose cathedrals will be dedicated to the Most Holy Rosary; the Hunghoaënsis, whose cathedral will be dedicated to the Blessed Virgin Mary, assumed into heaven; the Thaibinhensis, whose cathedral will be dedicated to the Most Sacred Heart of Jesus; the Buichuensi, whose cathedral will be dedicated to the Most Holy Rosary; the Phatdiemensi, whose cathedral will be dedicated to the Most Holy Rosary; the Thanhoaënsis, whose cathedral will be dedicated to the Immaculate Conception of the Blessed Virgin Mary; the Vinhensi, whose cathedral will be dedicated to the Blessed Virgin Mary, assumed into heaven. The ecclesiastical Province of Hueensis, comprising the metropolitan church of the same name, formerly the Apostolic Vicariate, whose cathedral will be dedicated to the Most Pure Heart of the Blessed Virgin, and as suffragan sees, those which follow, reduced from Apostolic Vicariates to dioceses: namely, the Quinhonensem, whose cathedral will be dedicated to the Blessed Virgin Mary, assumed into heaven; the Nhatrangensem, whose cathedral will be dedicated to Our Lord Jesus Christ, King; the Kontumensem, whose cathedral will be

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dedicated to the Immaculate Conception of the Blessed Virgin. Finally, the ecclesiastical Province of Saigonensis, which will consist of the metropolitan cathedral church of Saigon, formerly the Apostolic Vicariate, whose cathedral will be dedicated to the Immaculate Conception of the Blessed Virgin, with the following suffragan dioceses, which were formerly Apostolic Vicariates: the Vinhlongensi, whose cathedral will be dedicated to Saint Anne, Blessed Virgin Mary, Mother; the Canthoënsi, whose cathedral will be dedicated to the Most Sacred Heart of Jesus, and finally, the newly established dioceses: the Dalatensi, whose cathedral will be dedicated to Saint Nicholas; the Mythoënsi and the Longxuyensi, whose cathedrals will soon be built. We also order that the ecclesiastical territories of Langsonensis, Haiphongensis, Bacninhensis, Thanhoaënsis, Hunghoaënsis, Thaibinhensis, and Hueensis, which were previously entrusted to the Fathers of the Society of Missions of Paris and to the Brothers of the Order of Preachers, as well as the new dioceses of Dalat, Mytho, and Long Xuy, be...

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary: To the secular clergy of the dioceses of Má»[1] Tho and Long XuyÃªn in Vietnam, we grant all rights, honors, and appropriate privileges; and to the bishops and other ecclesiastical authorities of these and all the aforementioned churches and their respective cathedrals and sacred places, we grant all rights, honors, and appropriate privileges; and to the aforementioned ecclesiastical authorities, we also impose duties and obligations. Furthermore, all that we have said pertains to territories that remain subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith; and with regard to their ecclesiastical superiors, it has been decided that the venerable Brother Joseph Maria Trinh-nhu-Khuè, currently the Apostolic Vicar of HÃ Ná»□i, shall be appointed to the metropolitan Church of Hanoiensem with the titular see of Synaita; the venerable Brother Vincent Pham-Van-Du, currently the Apostolic Administrator of Langsonensis, shall be appointed to the cathedral Church of Langsonensis with the titular see of Boseta; the venerable Brother Peter Khuat-Van-Tao, currently the Apostolic Administrator of Haiphongensis, shall be appointed to the cathedral Church of Haiphongensis with the titular see of Carallia; who will also serve as the Apostolic Administrator of the diocese of Bac Ninh; the venerable Brother Peter Nguyen-Huy-Quang, currently the Apostolic Administrator of Thaibinhensis, shall be appointed to the cathedral Church of Hunghoaënsem with the titular see of Claudiopolis in Isauria; the venerable Brother Dominic Dinh-Duc-Tru, currently the Apostolic Administrator of Thaibinhensis, shall be appointed to the cathedral Church of Thaibinhensem with the titular see of Cataquas; the venerable Brother Joseph Pham-Nang-Tinh, currently the Apostolic Administrator of Buichuensis, shall be appointed to the cathedral Church

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of Buichuensis with the titular see of Berenice; the venerable Brother Paul Bui-Chu-Tao, currently the Apostolic Administrator of Phatdiemensis, shall be appointed to the cathedral Church of Phatdiemensis with the titular see of Numida; the venerable Brother Peter PhamTan, currently the Apostolic Administrator of Thanhoaënsis, shall be appointed to the cathedral Church of Thanhoaënsem with the titular see of Justinianopolis in Galicien; the venerable Brother John Baptist Tran-Huu-Duc, currently the Apostolic Vicar of Vinhensis, shall be appointed to the cathedral Church of Vinhensem with the titular see of Niciota; the venerable Brother Peter Martin Ngo-Dinh-Thuc, currently the Apostolic Vicar of Vinhlongensis, shall be appointed to the metropolitan Church of Hueensem with the titular see of Saesina; the venerable Brother Peter Pham-NgocChi, currently the Apostolic Vicar of Buichuensis and the Apostolic Administrator of Quinhonensis, shall be appointed to the cathedral Church of Quinhonensem with the titular see of Sozopolis in Haemimonto; the venerable Brother Marcellus Piquet, currently the Apostolic Vicar of Nhatrangensis, shall be appointed to the cathedral Church of Nhatrangensem with the titular see of Erizena; the venerable Brother Paul Seitz, currently the Apostolic Vicar of Kontumensis, shall be appointed to the cathedral Church of Kontumensem with the titular see of Catula; the venerable Brother Paul Ngu-

[*Latin ed. p. 349*]

The acts of Pope John XXIII, page 349, state that Yen-Binh, who is still the Apostolic Vicar of Cáº§n ThÆ¡, is assigned the titular see of Agnusiensis to the metropolitan Church of Saigon. The venerable Brother Simon Hoa-Nguyen-Van-Hien, who is still the Apostolic Vicar of Saigon, is assigned the titular see of Sagalassus to the cathedral Church of Ã□Ã Láº¡t. We also name the following chosen sons: Joseph Tran-Van-Thien, Bishop of Má»[1] Tho; Anthony Nguyen-Van-Thien, Bishop of VÄ©nh Long; Philip Nguyen-Kim-Dien, Bishop of CanthoÃ«nsis; and finally, Michael Nguyen-Khac-Ngu, Bishop of Long XuyÃªn. In these new dioceses, whether cathedral or metropolitan, if a Chapter of Canons cannot be established due to local circumstances, diocesan consultors shall, in the meantime, act according to the norms of Canon Law, and shall cease from their duties once the Canons are established. The sacred prelates should diligently strive to educate the young men of Buena Esperanza for the priesthood, for they are the future leaders of the Christian people. The episcopal table of each see, which is called the "mensa episcopalis," shall be endowed with the same goods that the Church presently possesses, including revenues, free offerings from the people, and the funds that the Sacred Congregation for the Propagation of the Faith customarily sends. With regard to administration, the governance of the Church, the rights of the clergy and the people, the election of a Capitular Vicar in the event of a vacancy, and

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other matters of this kind, Canon Law shall be observed. Furthermore, we decree through these letters, sealed with our seal, that the Apostolic Delegate to Indochina, whom we have named, or whom he may designate, shall ensure that these matters are carried out, provided that he is a man established in ecclesiastical dignity. If, at the time of execution, another Apostolic Delegate is fulfilling duties in Indochina, he shall carry out these orders. Whoever completes this task shall be responsible for preparing and writing a document of the completed work, and for sending a faithful copy of it to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these letters be effective now and in the future, so that all that is decreed through them shall be religiously observed by those to whom it pertains, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since through these letters we abolish all that is contrary to them. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, it shall be considered entirely null and void. Furthermore, it is not permitted for anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were the original.

[*Latin ed. p. 350*]

The Acts of the Apostolic See – Official Commentary, number 350, would demonstrate this. Whoever, in any way, disregards or disparages Our decrees throughout the world, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of November, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate. For the Holy Roman Church, the Cardinal DOMINIC Tardini. GREGORIUS P. Card. Agagianian, for ecclesiastical affairs. Franciscus Tinello, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus H. Albertus Ferretti, Apostolic Chancellor. Proton. Serafini, Proton. Apost. Apostolic Place. £8 of Lead, in the Apostolic Cane, table, volume CV, number SI. APOSTOLIC LETTERS: To the Blessed Virgin Mary, most heavenly Patroness of the city of "Moreno" and the entire Morenensis region, within the boundaries of the Moronensis diocese in the Republic of Argentina, are declared. JOHN PP. XXIII. For the perpetual memory of this matter. It pleases Us to be informed that the civil authorities agree with the moderators of the Church and provide mutual assistance to each other. Therefore, We are greatly pleased to learn that the Venerable Brother Michael Raspanti, Bishop of Moronensis, reported to Us that the Honorable Council of the city, commonly called "Moreno," located within the boundaries of the Moronensis diocese in the Republic

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of Argentina, having heeded the wishes of the citizens, has repeatedly requested that the Blessed Virgin Mary, invoked as Our Lady of the Most Holy Rosary, be declared the principal heavenly Patroness of the entire Morenensis region, as well as of the city itself. Furthermore, it seems to Us particularly worthy of praise that the Council of the same Morenensis city has erected a new [structure] in honor of the Virgin Mary.

[*Latin ed. p. 351*]

The Acts of Pope John XXIII, page 351, concerning the Temple of the Rosary, which is being built at the expense of others for the public benefit and the piety of the citizens, mentions that he has generously promised to do so. Having considered all of these things, the Bishop, whom we have praised above, requested that we, at the beginning of the century since the founding of the city by its highest magistrate, would deign to declare the same Virgin Mary of the Rosary of the city of Morena and of the same region, as the heavenly Patroness before God. And we, in order to foster greater and greater concord between the pastors of the Church and the civil authorities, and to promote the piety of the faithful in the Virgin Mary, we have gladly decided to accept such a request. Therefore, after consultation with the Congregation of Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we choose, make, and declare the Blessed Virgin Mary, known as Our Lady of the Most Holy Rosary, as the principal heavenly Patroness of the entire city of Morena and of the entire region of the continent, with all the honors and liturgical privileges that rightly belong to the Patronesses of principal places. Notwithstanding any contrary things whatsoever. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that it shall be rightly judged and defined, and from this moment shall be declared void, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 2nd day of the month of June, in the year 1960, in the second year of Our Pontificate. D. Card. Tardini, concerning the public affairs of the Church. The Blessed Virgin Mary of the Most Holy Rosary of the White River is established as the principal heavenly Patroness of the diocese of Jujuy. JOHN PP. XXIII. For the perpetual memory of this event. The faithful of Jujuy are shown to cultivate with singular devotion the Most Blessed Virgin Mary of the Most Holy Rosary of the White River, who is known by that name, and whose image is in...

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - The official commentary states that the prin-

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cipal temple is dedicated to this purpose. The sanctuary, located near the Río Blanco [White River], to which the people of God are accustomed to flock in large numbers, is dedicated to the Blessed Virgin, to whom they offer their prayers. Desiring to promote this excellent form of devotion and to draw forth a greater abundance of spiritual benefits, the Venerable Brother Henry Muhn, Bishop of Jujuy, having also considered the wishes of the clergy and the people under his care, requested that We declare the Blessed Virgin, under that name, the heavenly patroness of the entire diocese. We, who strive with all our efforts to spread the Marian devotion more and more widely, readily agreed to comply with this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, for all time, the Blessed Virgin Mary of the Most Holy Rosary of the Río Blanco to be the principal heavenly patroness of the entire Diocese of Jujuy, with all the rights and liturgical privileges that properly belong to the principal patrons of dioceses. All contrary provisions to the contrary notwithstanding. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be considered void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the first day of July, in the year 1965, in the second year of Our pontificate. D. a Card. Tardini, Prefect of the Congregation for Church Affairs. The Blessed Virgin Mary "of the Seven Sorrows," also known as "Virgen de Dolores," is chosen as the principal heavenly patroness for the Diocese of Sololá in Guatemala. JOHN PP. XXIII. For the perpetual memory of this event. — The religion which is deeply ingrained in the hearts of the Christian people, which joins together the most grievous sufferings of Jesus Christ with the unspeakable sorrows of His Mother, so that piety is directed towards the Virgin Mary.

[*Latin ed. p. 353*]

Decrees, Pope John XXIII, 353. Concerning the devotion to the Sorrowful Virgin, or "Seven Sorrows," which has spread widely and abundantly with a rich harvest of spiritual benefits. This is likewise the case in the diocese of Sololá, in Guatemala. The Most Reverend Angelic Melotto, Bishop of Sololá, reported to Us that not only are images and confraternities in honor of the Blessed Virgin Mary, Sorrowful, commonly called "Hermandades de la Virgen de Dolores," to be found in all the churches of the diocese, but also that a special devotion to this same Virgin of Sorrows, together with the Passion of Our Lord Jesus Christ, is practiced. Furthermore, the image

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of the Sorrowful Virgin is especially venerated in the cathedral itself, and many faithful come to venerate her. After carefully considering all of this, the aforementioned Ordinary earnestly urged Us to deign to confirm the Blessed Virgin Mary, under the title of "Seven Sorrows," as the principal heavenly Patron of the entire diocese of Sololá. We, however, resolved to receive such requests with a willing heart, in order to promote and increase devotion to the Mother of God among the faithful. Therefore, after consultation with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by these letters, in perpetuity, confirm the Blessed Virgin Mary, under the title of "Seven Sorrows," as the principal Patron before God of the entire diocese of Sololá; or rather, We re-establish and declare this, with all the honors and liturgical privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be considered void from this moment. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eighteenth day of the month of August, in the year 1961, in the second year of Our pontificate. D. Card. Tardini a 23 - ACTA, vol. III, n. 7. — 1-7-1961. concerning public affairs of the Church.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary IV. The Most Holy Virgin Mary, Immaculate, is established as the principal celestial Patroness of the diocese of Divinópolis. JOHN PP. XXIII. For the perpetual memory of this event. — The cult of the Immaculate Virgin was introduced to the shores of Brazil by the Portuguese, so that the Christian inhabitants of that vast region, long before the dogma of the Virgin Mary, conceived without original sin, was defined, firmly believed this truth and erected temples to the August Virgin, adorned with this singular privilege, and were accustomed to add the name of the Immaculate Conception to it, commonly calling her "Senhora da Conceição." Among the temples dedicated to this sweet mystery, the ancient church, located in a place commonly called "Conceição do Para," within the territory of the diocese of Divinópolis, is renowned. From distant regions, the faithful flock there to implore the protection of the most pious Virgin and to give thanks for the benefits received. Considering the desires of the clergy of both orders with a willing heart, the Venerable Brother Christian Portela de Araújo Pena, Bishop of Divinópolis, requested that We declare the Most Blessed Virgin Mary, free from all taint of original sin, the principal Patroness of his jurisdiction,

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through Our benevolence. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, establish and declare, perpetually, the Most Holy Virgin Mary Immaculate as the principal Patroness before God of the diocese of Divinópolis, with all the rights and liturgical privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We determine; these present letters shall forever remain valid and effective; shall have and obtain their full and complete effect; and those to whom they pertain, now and in the future, shall fully observe them; and it shall be rightly judged and defined; and shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given from the Vatican, under the Fisherman's ring, on the fifth day of the month of September, in the year 1965, in the second year of Our pontificate. D. a Card. Tardini, Prefect of the Congregation for the Affairs of the Church.

[*Latin ed. p. 355*]

Acta Ioannis PP. XXIII, 355 •V The Most Blessed Virgin Mary, conceived without sin, is established as the principal celestial Patron of the entire Kisiensis diocese.

IOANNES PP. XXIII. For the perpetual memory of this matter. — The Virgin, undefiled, Mother of her own Author, Mary, who is constituted Queen and most merciful Mother to men, ought to be honored with pious devotion and perpetual observance by all who are throughout the lands, especially by those to whom the light of the Gospel has recently shone, and in whose regions the Catholic cause must be promoted with great effort and diligent labor. Aware of this, the Venerable Brother Mauritius M. Otunga, Bishop of Kisiensis in Kenya, requested that We, with Our benevolence, confirm the Most Blessed Virgin Mary, free from the first taint, as the principal celestial Patron of his newly established diocese. These requests We readily heard, for nothing is more dear to Us than that the boundaries of the Kingdom of Christ and Mary may be widened day by day. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, perpetually, We confirm, establish, and declare the Most Blessed Virgin Mary, conceived without sin, as the principal Patron of the entire Kisiensis diocese before God, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary things.

These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly

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judged and defined; and that, from this moment, they shall be void and of no effect, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of October, in the year one thousand eight hundred and sixty, in the second year of Our pontificate.

D. Card. Tardini, for the public affairs of the Church.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary VI The Blessed Virgin Mary, "Lady of Africa," is declared the principal Patroness of the entire archdiocese of Algiers. JOHN PP. XXIII For the perpetual memory of this matter. — The fervent love for the Immaculate Mother of God is evident among all, even in distant lands. Indeed, from ancient times in the region of Algiers, as has been brought to Our attention, the faithful have shown great devotion to the Blessed Virgin, and in the year 1840, the first Bishop of Algiers, with solemn rites, dedicated his diocese to Mary, free from all stain, and consecrated an image made of bronze, a gift from the city of Lyons, to the Virgin Mary. In the year 1875, Our Predecessor, the venerable Pope Pius IX, raised the church, which had previously been under construction by the second Bishop of that same diocese, to the honor and dignity of a Minor Basilica, and ordered that the statue of the Blessed Virgin Mary be adorned with a golden crown, by His name and authority. From then on, the cult of the Mother of God has grown, even in the most remote parish churches. By their examples, words, and exhortations, successors in the Algiers See have striven to foster and make more solemn the devotion to Mary. In the episcopal city, the faithful keep vigils in the sacred temple, and many visit it daily in large groups, among whom are even members of the Mahumedan faith. The most merciful Mother of God, in turn, responds to the prayers of the faithful, sometimes even in a miraculous way; and she does not cease to assist the faithful as a bountiful Mother, who brings salvation to that Church and to those cities in these troubled times. In Our Jubilee Year, We ourselves, on the nineteenth day of the month of March in the year 1880, visited the Marian sanctuary, and together with the clergy, the dignitaries of the region, and the people, We gave thanks to Our Lady. Retaining this joyful event in Our hearts, We are pleased to grant the requests made to Us by Our venerable brother Leo Stephanus Duval, Archbishop of Algiers and Caesarea of Julia, who, expressing the sentiments of the entire clergy and of all the faithful of his archdiocese, presented them to Us. Therefore, We, invoking the health and true peace of the entire population of Algiers through the intercession of the Blessed Virgin Mary, who is called "Notre-Dame d'Afrique" in the French language, and through Our own prayers, having heard Our beloved son Ferdinand Antonelli, O. F. M., the General Promoter of the Faith, with certain knowledge and mature deliberation,

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and by the fullness of Our Apostolic power, by these letters, forever and perpetually, We declare the Blessed Virgin Mary...

[*Latin ed. p. 357*]

Acta Ioannis PP. XXIII, 357 A. From this, We establish and declare the Most Holy Lady to be the principal Patroness of the entire archdiocese of Algiers, with all the honors and principal liturgical privileges pertaining to the Patronesses of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall be fully supported by them, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-third day of the month of November, in the year one thousand eight hundred and sixty, in the third year of Our Pontificate. D. Card. Tardini, Prefect of the Public Affairs of the Church. Saint Isidore the Farmer, heavenly Patron of all the farmers and rural inhabitants of Spain, is instituted. IOANNES PP. XXIII. For the perpetual memory of this matter. Ecclesiastical and profane authors, even those ignorant of the Christian religion, have been accustomed to praise agriculture with the highest commendations; for Saint Augustine, the most wise doctor, did not hesitate to affirm: "It is the most innocent of all arts" (De Haeres, ad Quodvultdeum, 46; P.L. 42, 37), and with the most excellent ancient writer: "This rural life, which you call rustic, is a teacher of frugality, diligence, and justice" (Cic., Pro Rose., 75). But this art, joined with so many virtues, is, in these times in which the doctrines of vice are spread and many refer everything to material things, in considerable danger from this aspect. Therefore, it is necessary that the rural inhabitants, while they perform their work and gather the fruits, the possession of which is most natural and just, also compose their lives according to the precepts of religion and piety. That this may be happily brought to effect, it is fitting that they be protected by heavenly patronage. Considering this with sincere thought and intention, Our beloved Son, Henry, Cardinal Priest of the Holy Roman Church, Pia and Deniel, Archbishop of Toledo, requested Us to institute Saint Isidore as the Patron.

[*Latin ed. p. 358*]

Acts of the Apostolic See - Official Commentary 368 of Spain, we proclaim Saint Isidore as the heavenly Patron of the rural population. For Isidore, a humble and simple man, shone as an example to those who cultivate the land, since, while diligently performing his work in the fields,

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he also prayed to God, excelled in obedience, and fulfilled the duties of charity. We, who ourselves are descended from a people devoted to this art, for whom "nothing is better, nothing more fruitful, nothing sweeter, nothing more pleasing to men, nothing more worthy of a free man" (Cic., Off. I, 42), with a willing heart, resolve to honor this man through prayers. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by these letters, perpetually and in all respects, we confirm and establish Saint Isidore the Farmer as the heavenly Patron of all the agricultural or rural population of the nation of Spain, with all the honors and liturgical privileges that rightly belong to the Patrons of congregations or orders. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of December, in the year 1961, the third year of Our Pontificate. D. Card. Tardini concerning public affairs.

ADDRESSES

Given in the Vatican Basilica, on the sacred day of Pentecost, to fourteen Prelates, from the regions of Africa, America, and Asia, who were consecrated as bishops by the Most Blessed Father.

* To the Venerable Brother, beloved sons. The celebration of the rite, in which each of us has participated, has filled our spirits with emotion and, at the same time, with holy joy and renewed fervor. Here, the Spirit of the Lord has been renewed.

* May 21, 1961.

[*Latin ed. p. 359*]

The Acts of Pope John relate that he encompassed the entire world with his voice. XXIII, 359. And truly, it is fitting that we gather and transmit these voices from heaven and earth, from past ages and the present hour, and that we penetrate their intimate and magnificent meaning. Behold, fourteen priests of the Lord, gathered from three continents: Africa, America, and Asia, rejoicing in having received from our hands the episcopal consecration. An incomparable spectacle! Oh, the tenderness of our heart and yours, recalling Pentecost on Zion, and the feeling that you, newly chosen, are continuing the testimony that the first called already gave and continue to give to Christ throughout the world. The families and compatriots of you, newly consecrated, the seminaries and religious institutes that have

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educated you, and particularly the Sacred Congregation of Propaganda Fide, which for each of you desires to be and is a generous and wise mother, rejoice in hearing proclaimed under these immense vaults of St. Peter and in the presence of the militant Church, the names of the peoples upon whom the amiable protection of your new episcopal authority is about to extend. The *Lhnfula* and the staff recall to you the sweet image of the Good Shepherd, who, wholly absorbed in the care of his sheep, precedes them and guides them to pastures of health, to the sources of pure water. Sons of the East and of the West, rejoice. Sons of Basutoland, of Kenya, of Liberia, of Nigeria, and of Tanganyika, of Colombia and of Burma, of Formosa and of India: rejoice! That little weariness which the complexity of the august ceremony may lead you to believe has befallen us, instead, vanishes and is gladdened, allowing us to address you with three thoughts, here at the end, which shall be the seal of our common rejoicing, and a fervent vow of prosperity for you, of serene and holy peace for the peoples, who will become the object of your pastoral solicitude.

I. Yes, the most fervent wish for prosperity is for you, who have now become not only beloved sons of ours, but venerable brothers, having entered as you have into the order of bishops, and thus being raised to the summit of the sacred ministry that constitutes you in a most exalted dignity, placed at the governance of chosen portions of the Holy Church. Sap. I, 7.

[*Latin ed. p. 360*]

The Acts of the Apostolic See – Official Commentary 360. The institution of the ecclesiastical hierarchy in new and vast territories of Africa and Asia, with the erection of archdioceses and dioceses, which have enriched the annals of the Church with their names, is a cause of universal rejoicing. These new churches, the Mother Church of Rome embraces with the most tender affection, bearing with them the fragrant incense of a history woven with heroic charity and sacrifices sometimes bloody, to whose memory it is always necessary and sacred to render tribute of gratitude and honor. You, apostles of this new Pentecost, carry the fragrance of the balm that flows from your foreheads and your consecrated hands, and you have become the living expression of the flourishing of the vast fields opened to the evangelization of Christ. We will always be spiritually united and close to you. Your joys and your concerns will be ours, and you will feel and transmit to the Christian communities this unbreakable bond that God Himself has willed to place in our hands, to gather, We and you together, the scattered members of humanity, and to make of all peoples one people, so that there may be one perpetual praise, one saving sacrifice, one certainty of living well and of perfect action, in Christ glorious, King and Savior of the world.

II – And now, our beloved sons, here assembled for the mysterious rite. The variety of origins of the fourteen prelates today raised to the highest

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priestly dignity as bishops and pastors of souls, suggests to us some practical and opportune considerations for you. These countries from which you come, or for which the new bishops are consecrated, preserve and rightfully extol the heritage of very ancient civilizations, whose arcane beauties, scattered with evident traces of revealed truth, may become the object of more careful study and prove very useful to the monumental collection and knowledge of human thought. We bless God for the fact that the accession of these peoples to international relations on a larger scale is received by all honest and judicious men as a noble incentive to the consolidation of supranational communities, dedicated to the common service of culture, spiritual and material well-being, and peace. This very observation gives a characteristic form to today's liturgical gathering, as it were, for an affirmation of new youth.

[*Latin ed. p. 361*]

Such is the nature of it: the joy of peoples of every tribe and denomination; the moved admiration of brothers bearing the sign of Christ upon their foreheads, and the promising surprise of those in the world who feel a living attraction to the Christian name and its civilization. Reasons for sadness and temptations to discouragement are not lacking, even when considering this movement of energies destined to consolidate the positions achieved, and to turn towards sincere and prompt cooperation in the ministry of the Holy Church, so that the benefit of Redemption may truly reach all men, families, institutions, and peoples. At times, the path becomes difficult, and the contrasts intensify. But where there is fervor of prayer, harmony of voices and works, and the spread of that spirit which unites and overcomes contrasts, the spring continues; there, youth is renewed in a happy perpetuity of gradual and secure conquest. All the children of the Church, both clergy and laity, are invited to this effort of prayer and cooperation. The generations that have already had good experiences, and those that follow at a distance, but without calculated or sudden interruptions, offer reasons for joyful anticipation of the good successes of the future. How often, entering here into the temple of St. Peter for the General Audiences, We think of this, and sometimes We like to say it, seeing so many young people, vigorous and full of fervor and courage, educated in good manners and respect for ancient tradition. Oh! Why should not the flame be kindled in many of them, which would dispose them to leave everything in order to dedicate themselves to the priesthood, to religious life, to the practice of works of mercy, to the vast fields of missionary apostolate? No. We have no reason to fear. Our duty is to encourage and to pray, as yesterday, so today, and so always: to encourage, to enkindle, We and others. God will give growth.

III - Allow us, those of you who are here, a final brief word. The rite of the episcopal consecration today coincides with the exact centennial of

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the death of Monsignor Charles Joseph Eugene de Mazenod, Bishop of Marseille, Founder of the Oblate Missionaries of Mary Immaculate. This noble and zealous bishop deserved to be placed among the benefactors of the movement of missionary renewal in modern times, an imitator of those priests and prelates who felt the beating of the universal Church in their hearts. And the Institute founded by him in...

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary 362, 1826, is now a strong tree, whose branches extend over two continents, adapting to the harsh climate of the arctic regions, as well as to that of the torrid zone near the equator. This circumstance is worthy of note. The son of Basutoland, upon whom we have laid our hands, as we did with the other thirteen of his brethren, is a flower of the Congregation of the Oblates of Mary Immaculate, and all of them today love to bring to the venerable father of the missionaries the testimony of their blessed hands and their prayers. Indeed, the Catholic Church pays homage to the tombs of its glorious sons, and if sometimes it pauses briefly at those sacred memorials, it is to draw inspiration for good work and courage in the happy path that it resumes with zeal, entirely directed, as it always is, towards the peaceful conquest of the whole world. Venerable Brothers, beloved sons. Feast of Pentecost. What joy, what sweetness for all of us. We have invoked the Holy Spirit with the universal Church. Let us, for what we have accomplished, call upon the heavenly blessing upon the dear name that was the smile of our priestly and missionary vocation. The words that we heard pronounced in the first chapter of the Evangelist St. Luke, between heaven and earth, at the most luminous point, captivating the history and life of peoples and centuries, resonate in our hearts. ”Hail, full of grace, the Lord is with thee: blessed art thou among women.” The mystery of Mary, the Mother of Jesus, our Mother, overshadows and envelops the mystery of her Son, and through Jesus, the mystery of the holy and blessed Church, of the episcopate, of the priesthood, of the Christian people; the mystery of the past, the present, the future; the mystery of the Catholic apostolate. Brothers and sons: here truly the words fail us to add more. There remains only the heart to rejoice, to wish well, to bless. With Jesus, and Amen. Alleluia. Cf. Luke 1:28, 35. ”Hail, full of grace, the Lord is with thee: blessed art thou among women.”

[*Latin ed. p. 363*]

Acts of Pope John XXIII, 363, II. Concerning distinguished men from the Council of City Administrators of the city of Lutetiae, Paris, who, led by the President of that same Council, presented themselves to the Supreme Pontiff.

Monsieur, esteemed President, Gentlemen,

It is a great joy for Us to grant you the audience that you have requested

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with a filial eagerness that has deeply touched Us. To receive here, at the Vatican, the Municipality of Paris, is indeed to revive—with the emotion that you can imagine—the unforgettable memories that are attached to Us concerning Our sojourn in your capital. What intensity of intellectual, cultural, and spiritual life! What a ferment of projects, of accomplishments, of undertakings of all kinds, a good portion of which had their starting point in the City Hall of Paris, and received from your illustrious assembly their initial impetus! And what shall we say of the deference, the cordiality, the delicacy with which the members of the Municipal Council of Paris treated the humble representative of the Holy See! We shall never forget the delicate attentions with which your Council has honored Us, on so many occasions, during these years of Our Papacy. Since Providence has called Us to a new and more extensive apostolate, We can say that France is daily present in Our mind and in Our heart, and when We say France, it is naturally towards Paris that Our thought first turns. How many of your citizens have come to Us in these thirty months of Our Pontificate! And what always renewed joy to recognize, in welcoming them, one or another of those with whom We maintained in Paris relations marked by such a cordial and respectful friendship! The life of your capital knows its trials, which have repercussions throughout the world. It is unnecessary to tell you that We have closely followed, and with what heart, the recent events that have caused such grave concerns everywhere. But We seemed to hear a...

Die 23 Maii mensis a. 1961.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Commentarium Officiale: A voice, rising from the depths of Our memories, repeated to Our ears with insistence: "Fluctuat nec mergitur!" And once again, the suggestive motto of your beautiful City has been verified in deeds. Allow Us, dear Gentlemen, to draw from this a hopeful and comforting omen for the future. May God always assist the vessel which so eloquently symbolizes the destiny of the Capital of France, and of which a beautiful bronze replica will, thanks to you, adorn in Rome the street that bears the name of Paris. The ancient "caravel" will, indeed, still be tossed by storms: may it never be overwhelmed! May it surge forward with ever-renewed vigor towards new achievements worthy of its glorious past! And may God shower upon you all, upon your works, upon your families, and upon your beloved, great, and noble city, the abundance of His Divine Blessings.

III. To His Majesty Baldwin, King of the Belgians, and to his consort Fabiola, Queen, together with the Supreme Pontiff, greetings.

* The visit that Your Majesties make to Us today is a cause of particular joy for Us. It offers Us, first of all, the opportunity to renew, in person, to you, a few months after your marriage, the wishes that We expressed for

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you on this memorable occasion. It was indeed very pleasing to Us to see the designs of Providence manifested in the meeting of your two destinies, and to think that, before God, in all the fervor of their Christian faith, the young Sovereign so esteemed of the valiant Belgium, and the descendant of a great and noble family, rich in the best traditions of Catholic Spain, would be united. Spain! How many enchanting visions does Your homeland evoke for Us, Madame, where We had the joy of staying on two occasions a few years ago! How could We forget those innocent faces of children, radiant with such clear joy, the cordial hospitality of the people, and above all, that depth of religious spirit manifested in a splendid flowering of souls dedicated solely to God and His service! It is, in truth, a spectacle that...

* June 8th, in the year 1961.

[*Latin ed. p. 365*]

The Acts of Pope John XXIII, page 365, contain accounts that your country has given us, which are strengthening and edifying, and they will never be erased from Our memory. And Belgium! To mention its name is to evoke an entire past of honor, courage, and persevering labor. It is also to speak of a tradition of fidelity to the Holy See, which it is very pleasing to Us to acknowledge today in the presence of Your Majesties. Indeed, in this period of preparation for the upcoming ecumenical Council, We like to recall with what unanimous zeal the Belgian bishops participated in the first Vatican Council, and what a prominent role was played in that illustrious assembly by the Archbishop of Malines, who later became Cardinal Dechamps. How can We not also mention the great figure of Cardinal Mercier, an admirable son of the Church and a true symbol of the national spirit in hours that were among the most dramatic in the history of Belgium? As for Us, in the early years of Our priesthood, under the guidance of the unforgettable Bishop of Bergamo, Monsignor Radini Tedeschi, We had the opportunity to come into contact with several of the pastors of souls and eminent masters of Catholic sociology in your country, where the social encyclicals of the Popes always find such a fervent welcome. The apostolate of missionary cooperation that was entrusted to Us later led Us to personally visit your beloved homeland and allowed Us to appreciate even more its magnificent contribution to the apostolate of the Church beyond the seas. Indeed, it is not only great bishops and eminent sociologists that Belgium has given to the Church: it is also an innumerable army of missionaries, to whom We are pleased to pay homage. We affirm this without fear: the pages they have written in distant continents, at the cost of their sweat and sometimes their blood, remain forever inscribed in the annals of Christian civilization, for the honor of their earthly homeland, and for the growth and edification of the entire Church. What a precious religious and moral heritage thus comes, from your two nations, to unite in your persons! You have, We know, the will to honor it in all circumstances, in your private life as in your public

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life, and this noble resolution constitutes, in Our eyes, the most beautiful jewel of your crown. To a deep love for Belgium – which you both now share so intimately, both in its joys and its trials – to a high sense of your royal duties and the responsibilities they entail, you know how to add an attachment...

[*Latin ed. p. 366*]

Acts of the Apostolic See - Official Commentary 366, inviolable to God and to His law, and the humble pride of belonging to the Holy Church: this is truly the surest guarantee of a reign that We desire, with all Our heart, to see continue happy and prosperous. In expressing this wish, We are pleased to recall the beautiful formula of the nuptial rite in use in the dioceses of Belgium, and according to which you yourselves exchanged your vows under the noble and austere vaults of the collegiate church of Sainte Gudule: "I give you, to you whom I hold here by the hand, my faith of marriage." Hand in hand: This is indeed the image of the sacred commitment of the spouses, of the unreserved communion of two hearts and two souls. But what a suggestive symbol, also, of what the life of the various communities within each nation, and of the different nations within the great human family, could be! Thus, while We raise to God Our prayers and Our wishes for your intentions, We also want to extend them to all of Belgium, with the confidence that it will always be, thanks to the unanimous agreement of all its citizens and to the high quality of its leaders – of whom We are pleased to greet here illustrious representatives – a factor of unity, fraternity, and fruitful collaboration in the international community. In these sentiments, and as a pledge of the graces that We invoke abundantly upon your persons, upon the Royal Family, and upon the entire Belgian people, We bestow upon you with all Our heart Our Apostolic Blessing.

GIVEN IN WRITING BY THE PONTIFF

To the Most Reverend Father, D. Maurice, S.R.E. Presbyter, Cardinal Feltin, Archbishop of Paris, and Military Vicar in France, to the soldiers from various nations piously making a pilgrimage to Lourdes.

From Paris, Our dear Son, the Military Vicar, Cardinal Maurice Feltin, Archbishop of France.

The fourth international military pilgrimage, which gathers in Lourdes under your presidency numerous delegations from various countries, is for all a reason for edification and encouragement. It is very pleasing to Us, dear Son, to tell you how We are present in thought and in heart among the pilgrims who are gathered there.

[*Latin ed. p. 367*]

Acts of Pope John XXIII, 367, before the blessed grotto. May the union

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of prayers, which the presence of soldiers from so many nations renders so moving, bear abundant fruit in their homelands and throughout the world! May it be a guarantee of harmony and concord among peoples, which cannot be established in a lasting manner on relations of force, but only in mutual respect, justice, and charity! It is with these sentiments, dear Sons, and entrusting them to the Virgin of Massabielle, that We earnestly invoke an abundance of divine graces upon all the participants in this pilgrimage, upon their devoted chaplains, and upon their families. And, as a pledge of Our paternal affection, We gladly bestow upon you yourselves and upon all the military pilgrims a generous Apostolic Blessing. From the Vatican, June 4, 1961. IOANNES PP. XXIII.

[*Latin ed. p. 368*]

Acts of the Apostolic See - Official Commentary 368. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. I. PROVISIONS REGARDING CHURCHES. His Most Holy Lord, Pope John, by Divine Providence XXIII, having succeeded to the Papacy, and by successive decrees of the Sacred Consistory Congregation, has provided for the following churches, each with a new pastor, namely: on October 26, 1960. — He appointed the Reverend Valentine Wójcik, of the diocese of Sandomierz, professor of Canon Law at the Catholic University of Lublin, as titular bishop of the church of Barena in the Hellespont, to serve as Auxiliary to His Excellency John Cantu Lorek, Bishop of Sandomierz. on April 5, 1961. — He appointed His Excellency Alfred Müller and San Martín, formerly titular bishop of Ana, as titular bishop of the cathedral church of Centumfocensis. on April 8. — He appointed the Reverend Cyrus Alfonsus Gómez, rector of the seminary of the diocese of Socorro y San Gil, as titular bishop of the cathedral church of Girardotensis. on May 3. — He appointed the Reverend Erasmus Hinojosa, Urban, the General Vicar of the archdiocese of Arequipa, as titular bishop of the church of Bosetana, and appointed him Coadjutor with right of succession to His Excellency Charles Albert Arce Masias, Archbishop of Piura. on May 5. — He appointed the Reverend Gerald Francis O'Keefe as titular bishop of the church of Candyba, to serve as Auxiliary to His Excellency William O. Brady, Archbishop of St. Paul of Minnesota. on May 1k. — He appointed His Excellency Radulfus Silva Henriquez, formerly Bishop of Valparaíso, as titular bishop of the metropolitan church of St. James in Chile. on May 22. — He appointed His Excellency Aemilius Tagle Covarrubias, formerly titular Archbishop of Nilopolis ad Nestum, as titular bishop of the cathedral church of Valparaíso. on May 22. — He appointed the Reverend Joseph de Jesús Sahagún, of the clergy of the diocese of Zamora in Mexico, as titular bishop of the newly established

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cathedral church of Tullanensis.

[*Latin ed. p. 369*]

Sacred Consistorial Congregation 369 — To the Reverend Monsignor Joseph Salazar López, titular Bishop of Prusias, and Urban, Rector of the Major Seminary of the archdiocese of Guadalajara, whom the Most Reverend Monsignor Joseph Gabriel Anaya and Diez de Bonilla, Bishop of Zamora in Mexico, appointed as Coadjutor or Auxiliary. May 24th. — To the Reverend Monsignor Anthony Ona de Echave, until now titular Bishop of Dystis, now appointed to the Cathedral Church of Lugo in Spain. — The Most Reverend Monsignor Joseph H. Hodges, titular Bishop of Rusaditan, was appointed Coadjutor with right of succession to the Most Reverend Monsignor John Joseph Swint, Archbishop-Bishop of Wheeling. May 29th. — To the Reverend Monsignor Peter N. Bantigue, parish priest of Saint John the Baptist, from the archdiocese of Manila, now appointed titular Bishop of Catula, whom the Eminent Monsignor Rufino J. S. R. E. Cardinal Santos, Archbishop of Manila, appointed as Auxiliary.

DECREE Concerning the Modification of Diocesan Boundaries.

For the greater convenience of ecclesiastical administration and for the safer consideration of the spiritual good of the faithful, the Most Reverend Monsignor Aloisius Raimondi, titular Archbishop of Tarsus and Apostolic Delegate in the Republic of Mexico, requested that the boundaries by which, at present, the dioceses of Tulancingo and Huejutla are circumscribed, be somewhat modified and thus more suitably arranged. The Sacred Consistorial Congregation, considering the interests involved and the favorable vote of the local Ordinaries, and exercising the special faculties granted to it by the Most Holy Pope John, by the Divine Providence, XXIII, deemed it fitting to grant this request with prayers offered. Therefore, with the consent of those whose interests are involved, or are presumed to be involved, by this Consistorial Decree, the territory of the diocese of Tulancingo, commonly called: Tlahuiltepa, Juárez Zacualtipan, Tianguistengo, and the municipalities of Eloxochitlan, Metzquititlan, and Molango, and also Metztitian, are permanently assigned to the diocese of Huejutla, together with all their houses, ecclesiastical goods, and pious foundations, thus modifying the boundaries of both ecclesiastical jurisdictions.

24 - ACTA, vol. III, n. 7. — 1-7-1961.

[*Latin ed. p. 370*]

Acts of the Apostolic See - Official Commentary 370. Furthermore, the Sacred Congregation orders that, as soon as it is possible, the documents and records pertaining to the clergy, the faithful, and temporal goods of the aforementioned municipalities be transmitted from the archives of the Curia of Tulancingo to the archives of the Curia of Huejutla. Concerning the

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clergy, it is decreed that, as soon as the aforementioned Decree has been carried into effect, those clergy shall be considered incardinated in the diocese within whose territory they legitimately reside. To ensure the execution of all these matters, the aforementioned Sacred Consistorial Congregation appoints the Most Reverend Father Aloysius Raimondi, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to remit to the aforementioned Sacred Congregation, as soon as it is permissible, an authentic copy of the executed act. With regard to the matters mentioned above, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 18th day of the month of February, in the year 1961. Marcellus Card. Mimmi, Bishop of Sabina and Mondello, Secretary. L. S. Reverend Father Francis Carpino, titular Archbishop of Serdica, Assessor. NURSINE DECREE Concerning the erection of the dignity of Primicerius in the Cathedral Chapter. Whereas the Most Reverend Father Albert Scola, Bishop of Nursia, recently presented humble petitions to the Apostolic See, requesting that another capitular dignity, to be called Primicerius, be erected in the Cathedral Chapter of Nursia, the Sacred Consistorial Congregation, by virtue of the special powers granted to it by His Holiness, our Most Holy Father John, by the Divine Providence, Pope XXIII, deemed it fitting to grant the aforementioned petitions. Therefore, having considered the matter, and with the consent of those who are, or are presumed to be, interested, the present Consistorial Decree permanently erects and establishes the capitular dignity of Primicerius in the Cathedral Chapter of Nursia.

[*Latin ed. p. 371*]

The Holy Congregation of Religious 371. The collation of this dignity, according to the norms of the sacred canons, is reserved to the Apostolic See. However, the Sacred Consistorial Congregation, by this Decree, confers the dignity of Primicerius upon the Reverend Father John Organi, canon penitentiary of the same Chapter of Nursia, for this first time. Thus constituted, the Primicerius shall possess all the rights and privileges with which dignities, by common law, enjoy and are endowed. "To accomplish all these things, the same Sacred Consistorial Congregation appoints the aforementioned Reverend Father Albert Scola, granting him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical dignity, with the obligation of submitting the authentic copy of the completed act to the same Sacred Consistorial Congregation as soon as possible. Regarding these matters, this Consistorial Decree shall be valid as if it were issued by the Apostolic See under the seal. All contrary things to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation,

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on the 21st day of the month of March, in the year 1961. Charles Cardinal Confalonieri, Prefect of the Secretariate. © S. f. Francis Carpino, Archbishop of Serdica, Assistant.

SACRED CONGREGATION FOR RELIGIOUS

INSTRUCTIONS AND STATUTES CONCERNING SISTERS ADDRESSED TO THE SERVICE OF EXTERNAL MONIAL MONASTERIES.

I. The particular condition of the nuns who live within the cloister is such that, in order to safeguard their contemplative life, it requires certain persons who are engaged in the business and administration of the monastery outside the cloister. Hence, there has never been a time when pious women were lacking, who generally reside outside the cloister and are bound either by no religious vows or not properly by religious vows, and who are called by the titles of Oblates, Mandatories, Door-keepers, or other names.

[*Latin ed. p. 372*]

Acts of the Apostolic See - Official Commentary 372. With the passage of time, these pious women demonstrated a desire to more intimately participate in the cloistered life; and in various places, it was permitted that, with a specific declaration, promise, oath, or vow, they remain attached to the external service of the Monastery. Nor were there lacking Rules, Constitutions, or special Statutes, approved by the Apostolic See, which seemed to consecrate such a purpose of their religious life. In our times, the status of the Sisters with simple religious vows was properly ordered and effectively established by the Decree of the Holy Congregation for Religious, entitled "The Condition of Many Monasteries," issued on July 16, 1931. The Sisters were declared "members of the Community to which they serve, and sharers in the same spiritual goods as the nuns" (cf. "Statutes to be observed by the Sisters who are external members of the Monastery of each Order of Nuns," n. 4). However, in order that the juridical incorporation of the Sisters into the Community should not be detrimental to the contemplative cloistered life, it was established as a general rule that the Sisters should inhabit a part of the Monastery outside the papal enclosure. But, since experience over these past six decades has clearly shown that some of the aforementioned Statutes of 1931 require improvement, and in order to adapt them to more recent pontifical documents concerning the institute of nuns, and to omit certain prescriptions of common law, because they are already contained in the Constitutions of the nuns themselves, and finally, in order to adapt them more closely to the Rules and Constitutions of the Second Order to which the Sisters belong, the Holy Congregation for Religious proposed to perfect a new and shorter, yet complete, redaction of the aforementioned Statutes, saving, however, the following: 1. Those monasteries of nuns which do not have Sisters attached to external ser-

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vice, or which do not deem it necessary because the external service of the Monastery is provided for by laypersons of proven faith, who, with the consent of the local Ordinary, reside outside the enclosure, are not obliged to include this class of Sisters. 2. Where the Rule or Constitutions of a particular Order expressly prescribe and regulate external service for the nuns of the monastery, the canonical provisions governing said service remain in full force, provided that they are not contrary to the sacred canons or to the Apostolic Constitution "Sponsa Christi." 3. If, for the better preservation of the spirit of its own foundation and vocation, an Order deems it appropriate, special provisions may be made for service.

[*Latin ed. p. 373*]

The Sacred Congregation of Religious has desired to insert certain provisions pertaining to external service within the proper Constitutions of monasteries; it is permitted for them to do so, provided that such provisions are submitted for the approval of the Sacred Congregation of Religious. Such prescriptions, having likewise obtained approval from the Sacred Congregation, may be included in the statutes of those Federations erected by the Holy See, which maintain a regular observance, within the same Order, that is somewhat different. However, the prescriptions, both in the Constitutions and in the statutes of the Federation, according to the nature of the Order, must conform to the following general statutes.

Chapter I: Concerning Sisters dedicated to external service, their duties and their residence.

Article 1, § 1. Monasteries may, with the consent of the Chapter and with the approval of the local Ordinary, and, if they are subject to one, the Regular Superior, establish Sisters dedicated to external service, whose special duty it shall be to serve the monastery in carrying out external affairs which cannot be handled by the cloistered religious.

§ 2. As external service, certain moderate works of the apostolate may be attached to the monastery, to be carried out outside the enclosure.

Article 2. Sisters dedicated to external service are members of the community of their respective monastery and, in order of precedence, follow the choir nuns and the converses; they profess the same Rule and Constitutions as the other nuns, but, by reason of their own office, are subject to these statutes, by virtue of which certain prescriptions are derogated from in their own Rule and Constitutions.

Article 3, § 1. Except for Article 4, Sisters dedicated to external service have a residence attached to the monastery and are subject to the common enclosure (can. 604; Instr. «Inter cetera », n. 73), but not within the enclosure of the nuns (Instr. «Inter cetera», n. 11 b; 44 b). Therefore, it is

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necessary that...

[*Latin ed. p. 374*]

Acts of the Apostolic See - Official Commentary 374: concerning: the part of the Monastery reserved for nuns, which may not be entered except within the limits defined by the Statutes.

§ 2. Subject to the stricter laws of individual monasteries, it is the right of the Superior, with the consent of her Council and with the approval of the local Ordinary and, if present, the Regular Superior, to permit that the sisters dedicated to external service may, at times, enter within the enclosure of the monastery, for reasons of piety or instruction, as well as for recreation and spiritual refreshment, and to converse with the nuns, provided that precautions are taken to prevent any resulting inconvenience. Then, the sisters, even if questioned imprudently, must refrain from relating what they have seen or heard outside the monastery, and must be exceedingly silent concerning those things which are not examples of virtue, or which may disturb peace and tranquility of mind. The Superior must diligently oversee this with her councilors, and if the entry of sisters into the monastery provides an opportunity for abuses, appropriate remedies must be applied.

§ 3. Sisters residing outside the enclosure may, at the judgment of the Superior and her Council, and with at least general approval of the local Ordinary and the Regular Superior, if present, be occasionally employed in internal duties or labors within the monastery, provided that they are not habitually mingled with the nuns.

§ 4. What is stated in this article regarding the entry of sisters into the enclosure also applies to postulants and novices of the second year of the novitiate.

Article 4 § 1. Taking into account the spirit and character of each Order, as well as the number of nuns residing in the monastery, with a prior vote of the Chapter and, if the matter concerns monasteries belonging to a federation, after hearing the Council of the federation, monasteries may establish, with the approval of the Holy See, that sisters dedicated to external service may habitually reside within the enclosure of the monastery, even though they are not bound by the papal enclosure law. In this case, precautions must be prescribed so that such intercourse between these sisters and the nuns subject to the enclosure law does not harm the spirit of recollection; in addition, a certain separation must be established within the enclosure itself, similar to the provision for novices (can. 564 § 1), and the sisters must be forbidden from relating to the nuns what happens outside the enclosure.

§ 2. For sisters who habitually reside within the enclosure, who are not bound by the papal enclosure law, it is permissible, at the judgment of the Superior, for reasons of service or other external work for the monastery,

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or for another just and reasonable cause, to leave the enclosure.

[*Latin ed. p. 375*]

The Sacred Congregation for Religious Institutes 375. The same applies to novices, even those in their first year of the novitiate, and to postulants, if the postulancy, according to article 9, section 2, is carried out within the enclosure, always respecting the discipline and purpose of the postulancy and the novitiate (canon 565). Article 5. The dwelling and other places intended for the Sisters dedicated to external service of the Monastery are subject to the vigilance and visitation, not only of the local Ordinary and the Regular Superior, if present, according to the law, but also, with due respect, of the Abbot of the Monastery himself, as well as the Superioress of the Federation, if it concerns monasteries belonging to a federation (Instruction "Inter cetera," n. 24, 5°). Article 6, Section 1. In order that the works of the apostolate, according to article 1, section 2, may be carried out in the monasteries in a suitable manner, with the prior approval of the local Ordinary and the Regular Superior, if present, the approval of the Holy See is required. Section 2. In the exercise of the works of the apostolate, the Sisters shall follow the norms given by the local Ordinary. Article 7, Section 1. The habit of the Sisters shall be the same as that of the nuns, but adapted, as far as possible, to the needs of the external service and the circumstances of the place, by the Chapter. Section 2. In monasteries belonging to the same Federation, the Sisters, as regards their religious habit, should wear it in the same manner, as much as possible. Chapter II Concerning the Admission and Formation of Sisters Dedicated to External Service. Article 8. In admitting and forming Sisters destined for external service, the same conditions shall be observed as are prescribed for nuns in the respective monastery by the Constitutions, always taking into account the particular mission of these Sisters. The Abbot, with his Council, should take care to receive only those who are judged to be mature, and those who...

[*Latin ed. p. 376*]

Acts of the Apostolic See - Official Commentary 376, may they shine with uncommon piety, with such a disposition that they may serve as an example, especially outside the Monastery, in their dealings with the laity. Article 9, § 1. The postulancy shall last for one year; however, the Superior, after hearing her Council, may shorten this time to six months, or extend it by another six months beyond the year, as it may seem that the candidate requires more time for suitable preparation for the novitiate. § 2. The postulancy shall be completed in the residence of the Sisters, so that the postulants may be trained and tested in their own duties. Nevertheless, with the judgment of the Superior and her Council, and with the approval of the local Ordinary, as well as the Regular Superior, if present, the postulancy may be completed within the Monastery, that is, within the enclosure of

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the nuns, subject to the statutes of the Federation, if a federated Monastery is involved, and subject to Article 4, § 2. Article 10, § 1. The novitiate shall extend for two years, of which the first year shall be strictly canonical, and although these novices are not bound by the law of enclosure, it shall be completed within the enclosure of their own Monastery, together with the novices of that Monastery, or, if a Federation is involved, also of another Monastery of the Federation. This, to be valid, must be continuous and uninterrupted, according to the law. § 2. In order that the novices may be trained in external duties, the second year of the novitiate is ordinarily completed in the residence of the Sisters, under the supervision of a Sister appointed for this purpose, who renders an account to the Mistress of the Novices. However, two months before profession, the novices shall be completely excused from external service and shall remain within the novitiate of the Monastery, so that there, under the direction of the Mistress of the Novices, they may more peacefully prepare themselves for profession. § 3. With the judgment of the Superior and her Council, and with the approval of the local Ordinary, as well as the Regular Superior, if present, the second year may also be completed within the Monastery, without the novices being bound by the law of enclosure. § 4. In instructing the novices for the religious life, while instructions and discussions are imparted in exactly the same manner as is prescribed in the Constitutions for the novitiate of nuns, special care shall be taken to teach them about the external duties and works to which they are destined.

[*Latin ed. p. 377*]

377. The Holy Congregation for Religious, Article 11: The novitiate undertaken for Sisters dedicated to external service is not valid for cloistered nuns (chorist or convers), nor is a novitiate undertaken for chorists or convers valid for external Sisters (canon 558). Article 12, § 1. Upon completion of the novitiate, the novice shall make a profession of simple, temporary vows for six years, which must be renewed each year, at least during the first three years; after six years, she shall make a profession of simple vows, but perpetual, or she may return to the world. § 2. The rite for making profession shall be observed according to the custom of each monastery, with the necessary modifications. The first religious profession, which follows the novitiate, is made by the Sisters within the cloister of the monastery; however, the renewal of vows, as well as the perpetual profession, shall be performed outside the cloister, at the stalls of the nuns' choir. Nevertheless, with the judgment of the Abbot and his Council, and with the approval of the local Ordinary and the Regular Superior, if present, these may also be performed within the cloister. § 3. The formula of profession shall be the same as for cloistered nuns, with the necessary additions and modifications: for each Sister must make her profession as a Sister dedicated to external service for the monastery, according to the Rule and Constitu-

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tions of the monastery, as well as the specific statutes for external Sisters approved by the Apostolic See. Article 13, § 1. Except for the provisions of the Constitutions concerning the transfer of administration and the disposition of the use and enjoyment of goods, in accordance with common law (canon 569 § 1 and canon 580 § 1), any Sister who makes a profession of simple, perpetual, or temporary vows, unless otherwise provided in those same Constitutions, retains ownership of her own goods and the capacity to acquire other goods. However, Sisters dedicated to external service for the monastery, in order not to be concerned about their own goods, may freely make a civilly valid will regarding present or future goods, even before making temporary vows; which they shall not be allowed to change without the permission of the Holy See, or, if the matter is urgent and there is no time to appeal, without the permission of the Abbot of the monastery in which the Sister actually resides.

[*Latin ed. p. 378*]

Acta Apostolicae Sedis - Official Commentary 378 § 2. Unless a dispensation has been granted by the Holy See, the Sisters themselves may not renounce their property or freely relinquish title to it. § 3. The disposition or cession of which mention is made in canon 569 may be changed, not indeed by their own arbitrary will, unless the Constitutions permit it, but with the permission of the Prelate, as well as of the Ordinary of the place and the Superior of the Order, if one exists, provided that the change, which concerns a notable part of the property, is not made to the benefit of the Monastery; but by leaving the Monastery, such cession and disposition loses its force. § 4. Whatever the Sisters acquire through their own industry or with a view to the Monastery, they acquire for the Monastery. Chapter III Concerning the Discipline of Sisters Dedicated to External Service Article 14 § 1. The Sisters, just like the nuns, are subject to the Prelate of the Monastery in all things, whether concerning religious discipline or the service which they are to render. It is the duty of the Prelate habitually to prescribe the order of exercises for the Sisters, and also to provide, with maternal care, whatever is necessary for them to lead a life, whether common or individual. § 2. The Prelate may appoint one of the Sisters dedicated to external service, or a nun, who is advanced in prudence and age, and who has made perpetual vows, whose duty it shall be to see that all things pertaining to discipline and service are carried out in an orderly manner, according to the mandates of the Prelate. This Sister shall prudently report to the Prelate, or to another nun designated for this purpose, whatever needs to be reported, and shall receive instructions from her. Article 15 § 1. The Prelate shall see to it that the Sisters dedicated to external service of the Monastery perform the exercises of piety which are contained in the Rule and the Constitutions, except those which are proper to the choir of nuns. § 2. For Holy Communion and for Confession, the same regulations shall be observed as are prescribed

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in the Constitutions for the nuns. § 3. They may avail themselves of the facilities for occasional Confessions.

[*Latin ed. p. 379*]

Sacred Congregation for Religious 379 - Concerning those religious women who are not subject to the papal enclosure, it is permitted that, if a Sister, for the tranquility of her conscience, visits a confessor approved by the Ordinary of the place for women, the confession, once completed, in any church or oratory, even a semi-public one, or in another place legitimately designated for the confessions of women or religious, or even in a manner designated, is valid and licit (canon 522). § 4. The pious spiritual exercises, of which we spoke above in § 1, may be performed by the Sisters dedicated to external service within the enclosure of the nuns, with the consent of the Superior and her Council, and with the approval of the Ordinary of the place and the Regular Superior, if present. Article 16. The offices of piety, of which we spoke in the preceding article, should, in common, be performed by the Sisters as much as possible. In common also, the Sisters should refresh themselves and find recreation. Article 17. The Superior should act maternally towards the Sisters dedicated to external service, "regarding the laws of abstinence and fasting proper to each Order, according to the Rule or Constitutions, granting dispensations in them, as it may truly be necessary. It is to be hoped that in each Order, or at least in Federations, a certain equal norm regarding the observance of such proper laws should be established, as far as concerns the Sisters." Article 18. § 1. The Sisters should remain at home, diligently engaged in prayer and labor, and should not go outside except for matters pertaining to the monastery or for another reasonable cause, with the express permission of the Superior; however, without a just cause and the permission of the Superior, no Sister shall go outside the house. Those who go out should remember, in their manner of acting and speaking with secular people, their condition, and should show modesty, piety, gentleness, the utmost courtesy, and the greatest reverence, so that in all their actions they may be edifying to others. § 2. It is not permitted for the Superior to allow the Sisters to live outside their own house, unless for a just cause and for the shortest possible time; for an absence exceeding one month, the permission of the Ordinary of the place and the Regular Superior, if present, is required; for an absence that extends beyond six months, the permission of the Apostolic See is necessary.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary, Article 19, § 1. A sister who is infirm, and who, according to the judgment of a physician or the Superior, cannot be suitably cared for in an external residence, may be brought within the enclosure, and the cloistered sisters should attend to

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her with the greatest charity, providing willing and diligent assistance. § 2. Likewise, sisters weakened by age, who are unable to perform external service, and who are deprived of suitable assistance in an external house, may, with the permission of the Superior, granted with the consent of the Council, and with the approval of the Ordinary of the place, as well as the Regular Superior, if present, be admitted into the monastery. § 3. The Superior should take care that, on this occasion, the discipline of the nuns, and especially the spirit of recollection, which must always prevail within the enclosure, should not suffer any detriment. The Holy Congregation responsible for the affairs of religious communities, having made a report to His Most Holy Name, Pope John Divine, during an audience granted to the Most Reverend Cardinal Prefect on March 21, 1961, and in virtue of the office entrusted to it by the Apostolic Constitution "Sponsa Christi" of November 21, 1950 (A. A. S., volume XXXIII, page 5), and with the force of the faculties granted to it, has decreed and ordered that the following Norms and Statutes for sisters dedicated to external service in monasteries be observed. Contrary provisions notwithstanding. Given in Rome, on March 25, 1961. Valerius Card. Valeri, Prefect. © S. Fr. Paulus Philippe, O. P., from the Secretariat.

[*Latin ed. p. 381*]

381. THE HOLY CONGREGATION FOR THE RITUALS, in Taurinensis. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, LEONARDO MURIALDO, a professed priest, founder of the Pious Society of Taurinensis of Saint Joseph. REGARDING THE QUESTION: Whether it is established that God, concerning the virtues, both those pertaining to temperance and the theological virtues of faith, hope, and charity, and the cardinal virtues and those attached to them, and also prudence, exhibited a heroic degree, in the case and with the effect of which we are speaking. With the glorious name of Saint Joseph, whom God appointed as the guardian and protector of the Holy Family of Nazareth, and whom the Catholic Church holds as a powerful patron, many religious institutions and societies are adorned. For all, whatever their condition or place, commend themselves and entrust themselves to the protection and care of the blessed Patriarch. Among these religious institutions, the Pious Society of Taurinensis of Saint Joseph is also counted, founded by the Venerable Servant of God, Leonardo Murialdo, whose heroic virtues are demonstrated and declared by this Decree. He, born in Taurinorum, in Augustae, on October 26th of the year 1828, from parents conspicuous for their piety and sufficiently educated, from an early age showed a love for religion and virtue, together with a gentle disposition. He was five years old when he was orphaned by his father, and, sent by his pious mother to Savona to the Fathers of the Piarists, he was entrusted to their care, together with his older brother. For almost seven

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years, Leonard distinguished himself as an excellent student, excelling in diligence, obedience, and piety. Upon returning home, he was entrusted by his mother to a pious and learned priest, under whose guidance he made many advancements in doctrine and virtue. After hearing a sermon about the torments of hell, he considered taking the name of the brethren of the Order of the Capuchin Franciscans. But, recognizing the will of God more fully, he put on clerical vestments and diligently studied various disciplines in the Athenaeum of Taurinensis, but especially...

[*Latin ed. p. 382*]

In the same city, he diligently devoted himself to theological studies in the Seminary, and before the most distinguished academic authority, he obtained a degree in Theology with honors. Having demonstrated himself worthy to be raised to the priesthood, on September 20th of the year 1851, he joyfully began his ministry. He began his sacred ministry by educating young people, and in 1857, at the request of Saint John Bosco, he offered himself to the Salesian Society as a companion in labor and works. In 1865, in Paris, at the Seminary named after Saint Sulpitius, he joined, and there, while studying new disciplines, he distinguished himself with priestly virtues. Returning to Turin, he was appointed director of the College for young artisans. He considered himself unequal to the task; indeed, there were particular difficulties that would have deterred any prudent man from accepting it, since the College was heavily burdened with debt. Nevertheless, he did not refuse this weighty responsibility, and he strove to sustain and protect the work, even though it lacked suitable resources, dedicating himself entirely to its stability and growth, while diligently performing his priestly duties in the meantime. However, in order that the Institute of artisans might be better served, the thought occurred to the Servant of God to form a religious association of members devoted to religion, who, among others, would be chosen to instruct the students in good arts and disciplines. After giving his counsel, and with the approval of men distinguished for their knowledge and piety, the Servant of God prepared rules for the new association, which he presented to the Archbishop of Turin. With his approval, on March 19th of the year 1873, the new association was established, which was named the Pious Society of Saint Joseph. He retained the supreme direction of it, albeit reluctantly, until his death, and he spared no effort or industry to ensure that the strength of discipline prevailed among the members, and that suitable provision was made for the condition of each artisan. The new Society, which was subsequently approved by both the diocesan and the Apostolic authorities, from the very beginning enjoyed the favor of all good men, since it seemed fully suited to the needs of the times. As the number of members of the same Society increased, and as many other houses were founded and flourished, both within and outside of Italy, they were established with various titles,

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namely Oratories, Patronages, Colleges, Orphanages, Apostolic Schools, and Agricultural Institutes, according to their particular purpose. The Servant of God was remarkably drawn to the Most Holy Eucharist, before which he spent many hours of the night; he was devoted to the Sacred Heart of Jesus.

[*Latin ed. p. 383*]

The Sacred Congregation of Rites, number 383, diligently worked to spread this devotion, as the faithful of that time were somewhat indifferent to it. He promoted an association called "Friends of Jesus"; he also diligently spread frequent reception of the Most Holy Eucharist, the hour of the Blessed Watch (commonly known as the "Guardia" hour), the Apostleship of Prayer, and the first Saturday of each month, so that he deservedly received the title of "Apostle of the Sacred Heart" from the Most Reverend Cardinal Richelmy, Archbishop of Torino. Among those who most fervently defended the dogma of the Immaculate Conception of the Blessed Virgin, and who promoted her cult, he must also be mentioned. He bequeathed this sentiment to his followers as a kind of testament: "Revere and love the Blessed Virgin above all!" When he saw in Saint Joseph the Master of the Students of Jesus, he established him as the patron of his Congregation, which cares for working-class youth. He prescribed that in their institutions, novenas and feasts of the Most Sacred Heart of Jesus, the Immaculate Mother of God, and Saint Joseph should be celebrated with particular solemnity. Moved by charity towards the poorer classes and groups of workers, surrounded as they were by so many harmful doctrines, he worked with great zeal for their moral and economic upliftment. On January 29, 1871, in Augsburg, he founded the Society of Catholic Workers, which he spread throughout Italy; he also established economic, auxiliary (commonly known as "assistenziali"), and vocational works, thus effectively working towards the Christian solution of the "Social Question." Filled with a great desire for divine glory, he roused courageous lay people and inspired them to defend Christian principles; he founded and promoted associations and initiatives to defend the rights of the Church and to restore society in Christ; he organized and instructed Catholic gatherings in Italy, and he also actively contributed to and participated in those held in foreign nations; he also gathered men and young people to defend the Catholic School and to impart Christian doctrine within it; and he worked to promote the cessation of servile labor on holidays; he took care to have periodicals and commentaries published, and he prepared libraries, whose books were circulated and read at appointed times; he established curators for the dissemination of good books: truly a precursor of the lay apostolate and of our modern Catholic Action. Most devoted to the rights and doctrines of the Roman

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Pontiff and the Catholic Church, he vigorously refuted pernicious errors.

[*Latin ed. p. 384*]

The *Acta Apostolicae Sedis* – Official Commentary – vigorously opposed [him], prepared for all things, even unto death, to uphold and defend justice and the liberty of the Church. The Servant of God met his precious death on March 30th of the year 1900, which was the seventy-second year of his life. A multitude of citizens, of every order, flocked to view his body and attend his funeral, praising his virtues and proclaiming his holiness. Moreover, the fame of his holiness was seen to be confirmed by heavenly signs; for which reason, a process was initiated to investigate the causes for granting him the honors of the Blessed in Heaven. Therefore, after the Ordinaries, who are said to have conducted the process in the ecclesiastical court of Turin during the years 1910-1913, a decree was issued on July 24th of the year 1918, and a commission was established by the Sacred Congregation of Rites on November 23rd of the year 1921, to introduce the cause. Subsequently, on June 22nd of the year 1922, a decree was issued recognizing the obedience to the Urbanian decrees concerning undue veneration, and concerning the juridical validity of the investigations, both ordinary and apostolic, conducted regarding the virtues in question. After all these things were duly completed, a discussion was held concerning the theological and cardinal virtues of the Servant of God, Leonard Murialdo, first in the preparatory meeting on December 21st of the year 1943, and then on May 29th, 1945, and May 13th, 1947, in the preparatory meetings. Finally, the general meetings, as they are called, of the Sacred Congregation of Rites took place on March 21st of this year, before His Most Holy Lord John, Pope XXIII, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri and General Vicar of His Holiness, as Promoter of the Cause, proposed a question for discussion, namely: Whether it is established that the theological virtues of Faith, Hope, and Charity, as well as Justice, both towards God and towards one's neighbor, Temperance, and Fortitude, and also the cardinal virtues attached to them, were heroic in degree in the case and to the effect of which we are speaking. And the Reverend Cardinals, entrusted with safeguarding the sacred rites, and the Official Prelates and Consultor Fathers, gave their votes. The Blessed Father postponed issuing his judgment, so that he might obtain a greater abundance of heavenly light to bring forth that judgment, offering prayers to God. Therefore, on this day, I was summoned by the Prefect of the Sacred Congregation of Rites, the aforementioned Cardinal, and the Reverend Cardinal Clemens Micara, as Promoter of the Cause, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, from the Secretariat, and, with most sacred piety, he declared: It is established

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that the theological virtues of Faith, Hope.

[*Latin ed. p. 385*]

The Sacred Congregation of Rites, with piety towards God, justice, and promptness, having considered the case of the Servant of God, Leonardo Murialdo, concerning the effects of grace, namely, faith, hope, and charity, as well as temperance, fortitude, prudence, and justice, in a heroic degree, and the other matters pertaining to him, has decreed that this decree be duly promulgated and recorded in the acts of this Sacred Congregation of Rites. Given in Rome, on the 26th day of April, 1961. [Signature] Card. Cicognani, Bishop of Tusculan, Prefect. [Signature] L. S. Henry Dante, Secretary II BERGOMEN. Concerning the beatification and canonization of the Venerable Servant of God, Gertrude Comensoli, foundress of the Institute of the Sisters of the Most Holy Sacrament. ON THE QUESTION: Whether it is established that the Venerable Servant of God possessed the theological virtues of faith, hope, and charity, as well as the cardinal virtues of prudence, justice, temperance, and fortitude, in a heroic degree, in the matters concerning her. Moved by a fervent desire to establish a special bond with men, Christ the Lord, at the end of His mortal course, left us the Most Holy Eucharist, a monument of immense charity, and that most divine gift, drawn from the depths of His Heart, to bring forth salutary fruits of redemption. Among the devout worshippers of the divine Host, who have founded institutes and sodalities to enhance the splendor of the eucharistic rites, and who diligently adore the most august Sacrament day and night, or to defend it against insults and injuries, the Venerable Servant of God, Gertrude Comensoli, deserves to be remembered. In the year 1847, on the 18th day of January, in the town of Bienno, in the diocese of Brixiensis, she was born, the Servant of God, from pious and honorable parents, who, the following day, had her regenerated by the waters of Baptism, and gave her the name Catherine. At the age of five, she began to confess her sins; at seven, seized by a most ardent desire to receive the Eucharist, 25 - A C T \. VOL. III. N T. — 1-7-1961.

[*Latin ed. p. 386*]

The Acts of the Apostolic See - Official Commentary 386 secretly approached the sacred gathering. As soon as the girl recoiled from the vanities of the world, and eagerly embraced the path of a more perfect life, having clearly felt herself divinely called to the religious life. Hence, at the age of fifteen, she entered the Institute of the Sisters of Charity in Lovere, but after six months, she voluntarily left it due to poor health, and returned home to her family. In order to somewhat alleviate the needs of her family, she devoted herself to domestic service for about thirteen years, meanwhile acquiring a reputation for holiness. For, while entirely absorbed in her humble work, she gave examples of outstanding modesty, charity

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towards the poor and the sick, humility, obedience, zeal for the salvation of souls, and, above all, in the Sacrament of the Altar, of religion. Firmly refusing honorable marriage proposals, she devoted her mind to founding a new religious family, whose particular purpose would be the adoration of the Most Holy Sacrament. Indeed, she began to lay the foundations of such an Institute, together with the Servant of God Francis Spinelli, on December 15, 1882, and two years later, she put on the religious habit, taking the name Gertrude. Everything, at the beginning, was difficult, but, after a short time, the new Institute was found to be involved in various affairs, not entirely in accordance with the primary purpose of its foundation. Consequently, a division arose between two Servants of God and the Sisters, some of whom followed one, while others adhered to the other, in order to establish a new religious family. Gathered together with the Sisters in a very poor house, Gertrude, with great dedication, through the example of her virtues, and with prudent counsel, guided the destiny of the Institute, and indeed, after a short time, caused it to flourish so that new religious houses, either in the Bergamo diocese or in neighboring areas, could be established, in which the Sisters of the Most Holy Sacrament, commonly called "Sacramentines," worked diligently, to the admiration and applause of the people, in the education of youth. The most pious of all, Mother Gertrude led all her daughters by example; she encouraged them not to falter in difficulties, but rather to be strengthened by them, and to extend themselves more and more each day to all difficulties. Endowed with a sweet nature, to which were added the ornaments of virtues and graces, she attracted all hearts and comforted souls. However, when it came to maintaining the regular observance, she was very vigilant; but she tempered her zeal with gentleness, and exercised justice, fortitude, and the burning spirit of charity with humble meekness. On April 11, 1900, the new Institute received a commendatory Brief from the Apostolic See, and on December 14, 1906, it was definitively approved and canonically erected.

[*Latin ed. p. 387*]

The Sacred Congregation of Rites, 387. Like a good soldier of Christ, after having seen the work entrusted to her spread and flourish, and the worship and adoration of the Sacrament of the Eucharist burning brightly in the chapels of religious houses, she, worn out by labors, more by virtue than by age, reached the fullness of years in the year 1903, in the fifty-sixth year of her life, and on February 18th, having been duly provided with the sacraments of the Church, peacefully fell asleep in the Lord. The funeral ceremonies revealed how much she was esteemed by all, and how precious her death was in the sight of the Lord. It is therefore not surprising that the fame of her sanctity, which she enjoyed even while alive, due to the outstanding virtues with which she was adorned, has increased so much from the time of her death to our own days, that after ordinary

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proceedings were completed in the Curia of Bergamo in the years 1928-1932, from June 4th, 1941, after a Decree was issued on May 22nd, 1939, the cause for the beatification of this Handmaid of God was instituted before the Sacred Congregation of Rites. On December 12th, 1941, a Decree was issued "regarding the lack of cult." Then, after the apostolic proceedings were completed, and all that was necessary for such a judgment was discussed, deliberation began regarding the virtues of the same Handmaid of God: first in the preparatory congregation on March 20th, 1956, then in the preparatory session, which was held on January 12th, 1960, and finally, the general congregation before the Most Holy Lord was convened on March 21st of this year. In which, the Reverend Cardinal Clemente Micara, Bishop of Velletri and Relator of the Cause, proposed the following question for discussion: Whether it is established that the Handmaid of God possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in every circumstance and with the proper effects. The Most Reverend Cardinals, officials, and Consultor Fathers, in turn, gave their votes, which the Most Holy Lord received with a joyful and attentive spirit, but He refrained from revealing His mind, considering that, in so grave a matter, He should grant Himself time for prolonged prayer, so that He might obtain help from the Father of lights, the celestial wisdom. But today, April 26th, after the Sacred and most devout ceremony, He ordered the Most Reverend Cardinals Caietan Cicognani, Bishop of Tusculanum, Prefect of the Sacred Congregation of Rites, and Clemente Micara, Bishop of Velletri, Relator of the Cause, together with the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned, and He solemnly declared: It is established that the Handmaid of God possessed the theological virtues of Faith, Hope, and Charity.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary concerning, in God, Justice, Temperance towards one's neighbor, and also Fortitude, with the cardinal virtues annexed, the Venerable Servant of God Gertrude Comensoli, in the heroic degree, in the case and to the effect of which we are speaking. This Decree was ordered to be made public and to be recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 26th of April, 1961. [Signatures: Card. Cicognani, Bishop of Tusculan, Prefect; H. Dante, Secretary III]

DECLARATION Concerning the commemoration of the feast of the Fourth Class. Since certain doubts have been presented to this Sacred Congregation concerning the commemoration of the feast of the Fourth Class, both in festive Masses in the broader sense, and in votive Masses, this Sacred Congregation, in order to obtain greater clarity in the matter of

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commemorations in general, has judged it fitting to declare: that the feast of the Fourth Class is never to be commemorated in festive Masses, nor in votive Masses, not even in conventual Masses. Therefore, it is decreed that the following be changed in the Code of Rubrics:

a) No. 26 shall be written: "All feasts, namely Nos. 23-25, which are not named, are feasts of the Fourth Class; which are never commemorated."

b) No. 289, at the beginning, shall be written: "In all feasts of the Fourth Class... it is permissible to say, without commemoration of the feast:"

c) The other part of No. 299 shall be written: "In the remaining feasts, the Mass of the preceding Sunday is said, unless otherwise provided by the rubrics."

Rome, from the Offices of the Sacred Congregation of Rites, on the 27th of May, 1961. [Signatures: Card. Cicognani, Bishop of Tusculan, Prefect; H. Dante, Secretary]

[*Latin ed. p. 389*]

Tribunal Vicariatus Urbis 389 ACTA TRIBUNALIUM TRIBUNAL VICARIATUS URBIS. Summons by edict, ROMA. Concerning the nullity of the marriage (Gentile - Chaya). Since the actual place of residence of the Lady Ivonna Chaya is unknown in this cause, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Vicariate of Rome (Roma, Via della Pigna, 13 a), on the 12th of August, 1961, at the hour of 13, to discuss the matter and reach an agreement, or to subscribe to the following question: Does the marriage in this case exist as null? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Ivonna Chaya, must take care to inform her of this edictal summons. * Arturus Lovelli, V. Off. From the Chancery of the Tribunal of the Vicariate of Rome, on the 29th of May, in the year 1961. Vincentius Frazzano, Chancellor. * The place of current residence of Madame Yvonne Chaya, defendant in this cause, being unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Roma, Via della Pigna, 13 a) on August 12, 1961, at 13:00, to agree upon or subscribe to the following question: Does the marriage in this case exist as null? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Yvonne Chaya, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 390*]

On Saturday, May 27, 1961, the Holy Father received in a solemn audience His Excellency Dr. Don Antonio Alvarez Yidaurre, Extraordinary and Plenipotentiary Ambassador of the Republic of El Salvador, for the presentation of his credentials.

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On Monday, June 5, 1961, the Holy Father received in a solemn audience His Excellency General Dr. Ihsan Kiziloglu, Extraordinary and Plenipotentiary Ambassador of Turkey, for the presentation of his credentials.

On Thursday, June 8, 1961, the Holy Father received in an official visit Their Majesties King Baudouin and Queen Fabiola, Sovereigns of Belgium.

On Monday, June 19, 1961, the Holy Father received in a solemn audience His Excellency Dr. HilgervanScherpenberg, Extraordinary and Plenipotentiary Ambassador of the Federal Republic of Germany, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

On Tuesday, April 11, 1961, in the palace of the Congregations, in the presence of the Most Reverend and Illustrious Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God Charbel Makhlouf, a professed priest of the Lebanese Order of Antonine Maronites, the Holy Congregation of Rites, in its preparatory session, was convened, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, May 2, 1961, in the Apostolic Palace of the Vatican, the Holy Congregation of Rites, in its new preparatory session, was convened, in which the Most Reverend and Illustrious Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed two miracles which are asserted to have been worked through the intercession of the Blessed Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate.

The same Most Reverend and Illustrious Cardinals and Reverend Prelates then discussed in an ordinary session:

1. The resumption of the Cause of the Blessed Martyrs Matthew Kalemba Morumba and companions, who were killed in Uganda in the year 1886.

[*Latin ed. p. 391*]

Diarium Romanae Curiae 391 2. Concerning the writings of the Servants of God: a) Nicola Busca, Parish Priest in Sondrio, killed for the faith, as is asserted, in the year 1618; b) Isabel Maria of Gethsemane (de Olermont-Tonnerre), foundress of the Oblate Sisters of the Assumption. On Tuesday, May 23, 1961, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials discussed: 1. The resumption of the Cause for Canonization of the Blessed Gutberto of the Mani Peninsula, a secular priest; John Hughton, of the Order of the Carthusians; Edmund Campion, of the Society of Jesus; Richard Gwyn, a layperson; and 36 companions, Martyrs. 2. The introduction of

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the Cause for Beatification of the Servants of God, Già Corno Ousmano, a priest, foundress of the religious order known as "Of the Bread of the Poor," and Paul Pius Perazzo, of the Third Secular Order of Saint Francis. 3. Concerning the report of the theological censors regarding the writings of the Servant of God, Augustine Roscelli, a priest, foundress of the Sisters of the Immaculate Conception.

SECRETARY OF STATE, BY APPOINTMENT. By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to appoint:

March 25, April 14, 21, 28, 1961.

The Most Eminent and Reverend Lord Cardinal Traglia Luigi, Protector of the "Sœurs de l'Adoration Perpétuelle du Sacré-Cœur de Jésus" (Lyon, France).

The Most Eminent and Reverend Lord Cardinal Marella Paolo, Protector of the "Ancelle du Bambino Gesù" (Zagreb, Yugoslavia).

The Most Eminent and Reverend Lord Cardinal Marella Paolo, Protector of the "Sœurs de la Charité et de l'Instruction Chrétienne de Nevers" (Nevers, France).

The Most Eminent and Reverend Lord Cardinal Traglia Luigi, Protector of the Trinitarian Sisters (Rome, Italy).

The Most Eminent and Reverend Lord Cardinal Confalonieri Carlo, Protector of the Missionaries of Saint Charles for Italian Emigrants (Scalabrinians) (Rome, Italy).

The Most Eminent and Reverend Lord Cardinal Ferretto Giuseppe, Protector of the "Primaria Associazione della Santa Croce" in the Sessorian Basilica (Rome, Italy).

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary. Furthermore, the Holy Father John XXIII, reigning happily, deigned to appoint:

Assistants to the Papal Throne:

February 25, 1961. His Excellency, Reverend Monsignor Alfred Viola, Bishop of Salto.

March 13. His Excellency, Reverend Monsignor Adrian William L., Bishop of Nashville.

March 13. His Excellency, Reverend Monsignor Corrado Mingo, Bishop of Trapani.

April 22. His Excellency, Reverend Monsignor Jean-Louis Coudert, Apostolic Vicar of Whitehorse.

May 2. His Excellency, Reverend Monsignor Natale Mosconi, Archbishop of Ferrara.

May 2. His Excellency, Reverend Monsignor Pasquale Venezia, Bishop of Ariano.

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May 12. His Excellency, Reverend Monsignor Angelo Calabretta, Bishop of Noto.

Apostolic Protonotaries, as if participating:

November 18, 1960. Monsignor Juan M. Zabala (Mar del Plata).

January 31, 1961. Monsignor Francesco Singleton (Monterey-Fresno).

February 11. Monsignor Mark Raffaele Tortolero (Caracas).

February 11. Monsignor Calogero Cumbo (Agrigento).

February 16. Monsignor Gesù Maria Pellin (Caracas).

March 4. Monsignor Julian Skrzypinski (Gary).

March 4. Monsignor William P. Little (New York).

March 13. Monsignor Owen L. Gallagher (Youngstown).

March 13. Monsignor Alfred John Heinrich (Youngstown).

March 13. Monsignor Luigi S. Kazmirski (Youngstown).

March 13. Monsignor Ralph C. Kotheimer (Youngstown).

March 13. Monsignor William S. Nash (Youngstown).

March 25. Monsignor Domenico Saletta (Lodi).

May 6. Monsignor Anthony Palmiotti (Molfetta).

With letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to appoint:

May 17, 1961. The Most Eminent and Reverend Lords, Cardinals Giuseppe Frings and Carlo Confalonieri, Members of the Sacred Congregation for the Eastern Church.

May 22. The Reverend Monsignor Gioacchino Nabuco, Consultor of the Sacred Ceremonial Congregation.

May 24. His Excellency, Reverend Monsignor Giuseppe M. Antonio da Conceiçao Cordeiro, Archbishop of Karachi, Consultor of the Pontifical Commission for Missions for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 393*]

From the Roman Curial Diary, May 24, 1961. The Most Reverend and Reverend Monsignor Canals Salvatore, a member of the Secretariat for the Press and for Entertainment, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Klausener Erico and the Reverend Father Poitevin Giovanni Maria, Consultors of the Secretariat for the Press and for Entertainment, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Reverend Monsignor Palazzini Pietro, a Consultor of the Supreme Sacred Congregation of the Holy Office.

Furthermore, with letters from the Secretariat of State, the Holy Father

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John XXIII, happily reigning, has deigned to appoint:

Domestic Prelates of His Holiness:

January 26, 1961.

Monsignor Savio Pietro (Asti).

Monsignor Daly Patrizio (Monterey-Fresno).

Monsignor Leddy Patrizio (Monterey-Fresno).

Monsignor Mac Loughlin William T. (Monterey-Fresno).

Monsignor McMulan Owen (Monterey-Fresno).

February 10.

Monsignor Becker Francesco L. (Dallas-Fort Worth).

Monsignor McCulough Edward V. (Dallas-Fort Worth).

Monsignor Meyer Lorenzo J. (Dallas-Fort Worth).

Monsignor Micola Vincenzo P. (Dallas-Fort Worth).

Monsignor Smid Charles W. (Dallas-Fort Worth).

Monsignor Brys Anthony (Bruges).

March 23.

Monsignor Keulers Giovanni G. D. (Roermond).

Monsignor Ryan Joseph T. (Albany).

Monsignor Mayer Giovanni H. (Dubuque).

Monsignor Gallagher Emmett P. (Richmond).

Monsignor Schmidt Charles (Sankt Pölten).

Monsignor Powers William E. (Grand Rapids).

March 10.

Monsignor Costello Michael (Springfield in Illinois).

Monsignor Klasner Frederick W. (Springfield in Illinois).

Monsignor Masterson Peter F. (Springfield in Illinois).

Monsignor Toliusis Casimir (Springfield in Illinois).

March 16.

Monsignor Quadri Santo (Bergamo).

Monsignor Asip James (Brooklyn).

Monsignor Balkunas John (Brooklyn).

Monsignor Bariila Francis (Brooklyn).

Monsignor Cafiero Salvatore (Brooklyn).

Monsignor Dawson George (Brooklyn).

Monsignor Fitz Gibbon Francis S. (Brooklyn).

Monsignor Genova Vincent O. (Brooklyn).

Monsignor Kelaher Peter E. (Brooklyn).

Monsignor Little Thomas F. (Brooklyn).

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Monsignor McCormack Joseph A. (Brooklyn).

Monsignor Reagan Joseph W. (Brooklyn).

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary, March 16, 1961. Most Reverend Moran, Edward H. (Brooklyn). Most Reverend Mrozinski, Miecislao (Brooklyn). Most Reverend Murray, William (Brooklyn). Most Reverend Osborne, William (Brooklyn). Most Reverend Boylan, John S. (Brooklyn). Most Reverend Broschart, Francis S. (Brooklyn). Most Reverend Crawford, Thomas (Brooklyn). Most Reverend Cross, John (Brooklyn). Most Reverend Egan, Joseph E. (Brooklyn). Most Reverend Foley, Joseph (Brooklyn). Most Reverend Gately, William (Brooklyn). Most Reverend Griffin, James (Brooklyn). Most Reverend Hanraban, Daniel (Brooklyn). Most Reverend King, John (Brooklyn). Most Reverend Purick, Elwood (Brooklyn). Most Reverend Regulski, John (Brooklyn). Most Reverend Reilly, Charles F. (Brooklyn). Most Reverend Ronaghan, Sylvester (Brooklyn). Most Reverend Ryan, William (Brooklyn). Most Reverend Schaeffner, Joseph (Brooklyn). Most Reverend Scharfenberger, Philip (Brooklyn). Most Reverend Sharkey, Terence (Brooklyn). Most Reverend Blaton, Felix (Gand). Most Reverend Van Peteghem, Leander (Gand). April 14. Most Reverend Durante, Salvatore (Catanzaro). Most Reverend De Girolamo, Alfred (Squillace). April 20. Most Reverend Bajano, Louis (Casale Monferrato). Most Reverend Assemaine, George (Versailles). Most Reverend Martin, John (Versailles). Most Reverend Solano, Ernest (Bogota). Most Reverend Borgia, Lawrence (Tivoli). Most Reverend Paoli, Louis (Volterra). April 28. Most Reverend Caminetti, Emilio (Ancona). Most Reverend Carletti, Otello (Ancona). Most Reverend Leoni, Olindo (Ancona). Most Reverend De Marco, Dominic (Caiazzo). May 4. Most Reverend Kim, Paul Chang Hyun (Kwangju). Most Reverend Cagnetta, Michael (Molfetta, Giovinazzo, and Terlizzi). Most Reverend Carabellese, Michael (Molfetta, Giovinazzo, and Terlizzi). Most Reverend Minervini, Leonardo (Molfetta, Giovinazzo, and Terlizzi). May 12. Most Reverend Tinti, Octavius (Arezzo). Most Reverend Lambruschini, Ferdinand (Rome). May 19. Most Reverend Tavares, Paul (Angra). Most Reverend Pappalardo, Salvatore (Catania). Most Reverend De Marchi, Joseph (Rome). Most Reverend Poledrini, Alfred (Rome). Most Reverend Zabkar, Joseph (Salzburg).

[*Latin ed. p. 395*]

Diarium Romanae Curiae 395. Secretaries extraordinary to His Holiness, January 26, 1961.

Most Reverend Monsignor Doherty, Dionigi Giuseppe (Monterey-Fresno).

Most Reverend Monsignor Flood, Patrizio V. (Monterey-Fresno).

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Most Reverend Monsignor Lahey, Maurizio Cameron (Monterey-Fresno).

Most Reverend Monsignor Lee, Howard T. (Monterey-Fresno).

Most Reverend Monsignor Losada, Giuseppe A. (Monterey-Fresno).

Most Reverend Monsignor O'Shea, Guglielmo J. (Monterey-Fresno).

Most Reverend Monsignor Riechenmacher, Roberto (Monterey-Fresno).

Most Reverend Monsignor McTamney, Clair E. (Dallas-Fort Worth).

February 10. Most Reverend Monsignor Szapka, Edoardo J. (Dallas-Fort Worth).

Most Reverend Monsignor Ferliti, Roberto Q. (Dallas-Fort Worth).

Most Reverend Monsignor De Falco, Lorenzo M. (Dallas-Fort Worth).

Most Reverend Monsignor Tschoepe, Tommaso (Dallas-Fort Worth).

Most Reverend Monsignor Smyth, Guglielmo J. (Dallas-Fort Worth).

Most Reverend Monsignor Weinzapf, Tommaso W. (Dallas-Fort Worth).

Most Reverend Monsignor Mulholland, Carlo L. (Dallas-Fort Worth).

Most Reverend Monsignor McCoey, Guglielmo J. (Dallas-Fort Worth).

Most Reverend Monsignor Teeuwen, Paolo Stefano G. G. (Roermond).

March 23. Most Reverend Monsignor Chiavalon, Giuseppe (Pareé e Pula).

March 28. Most Reverend Monsignor Frangipane, Giovanni (Altamura).

March 3. Most Reverend Monsignor Schelling, Giorgio (Innsbruck).

Most Reverend Monsignor Verhoeven, Raniero E. M. (Utrecht).

Most Reverend Monsignor Beccia, Vincenzo (Lucera).

April 10. Most Reverend Monsignor Cavanagh, Guglielmo (Brooklyn).

April 16. Most Reverend Monsignor Di Marco, Giuseppe (Brooklyn).

Most Reverend Monsignor McDonald, Giuseppe (Brooklyn).

Most Reverend Monsignor McLees, Arcibaldo (Brooklyn).

Most Reverend Monsignor Privitera, Santi (Brooklyn).

Most Reverend Monsignor Testagrossa, Raffaele (Brooklyn).

Most Reverend Monsignor Yeager, Merritt (Brooklyn).

Most Reverend Monsignor Loreti, Giacomo (Rome).

Most Reverend Monsignor Romano, Gregorio (Nola).

April 14. Most Reverend Monsignor Buzzi, Luigi (Acqui).

April 20. Most Reverend Monsignor Caroprese, Giuseppe (Capua).

Most Reverend Monsignor D'Aquino, Umberto (Capua).

Most Reverend Monsignor Santoro, Vincenzo (Isernia e Venafro).

Most Reverend Monsignor Testa, Giulio (Isernia e Venafro).

Most Reverend Monsignor Colosimo, Celestino (Rossano).

Most Reverend Monsignor Gravina, Luigi (Rossano).

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Most Reverend Monsignor Gallina, Pasquale (Rossano).

Most Reverend Monsignor De Cala, Silvio (Rossano).

Most Reverend Monsignor Guarasci, Antonio (Rossano).

Most Reverend Monsignor Laureti, Alfredo (Fermo).

April 28. Most Reverend Monsignor Michetti, Giovanni (Fermo).

Most Reverend Monsignor Sardellini, Giuseppe (Fermo).

Most Reverend Monsignor Viozzi, Oreste (Fermo).

Most Reverend Monsignor Bonicelli, Gaetano (Bergamo).

May 4. Most Reverend Monsignor Marchisano, Francesco (Turin).

[*Latin ed. p. 396*]

Acta Apostolicae Sedis - Official Commentary 396, May 10, 1961.

Most Reverend Balducci Cosimo (of San Miniato).

Most Reverend Giuntini Eligio (of San Miniato).

Most Reverend Sfacchini Pietro (of San Miniato).

May 12.

Most Reverend Banelli Bruno (of Arezzo).

Most Reverend Barbagli Alfred (of Arezzo).

Most Reverend Bordoni Francesco (of Arezzo).

Most Reverend Cappelli Tullio (of Arezzo).

Most Reverend Chiodini Ettore (of Arezzo).

Most Reverend Fatucchi Bruno (of Arezzo).

Most Reverend Orlandini Guy (of Arezzo).

Most Reverend Randellini Mario (of Arezzo).

Most Reverend Tafi Angelo (of Arezzo).

Most Reverend Natalini Oreste (of Spoleto).

May 26.

Most Reverend Bellomo Paolo (of Caltanissetta).

Secret Chamberlain, extraordinary, of the Sword and Cape of His Holiness: April 14, 1961.

Mr. Bernetti Evangelista of the Counts Emilio (of Boma).

Honorary Chamberlain, extraordinary, of the Sword and Cape of His Holiness: April 28, 1961.

Mr. Cattelani Anthony (of Rome).

Honorary Chaplain, beyond the city, of His Holiness: April 20, 1961.

Most Reverend Gibellini Bruno (of Modena).

HONORS

By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to bestow:

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The Supreme Order of Christ: June 1, 1961.

Upon His Majesty Baldovino, King of the Belgians.

The Grand Cross of the Order of Pius: April 18, 1961.

Upon His Excellency Nureddin Vergili, Ambassador of Turkey to the Holy See.

May 20.

Upon Mr. Galas Arce Santiago (of Mexico).

June 1.

Upon His Excellency Lefèvre Theo, Prime Minister of Belgium.

Upon His Excellency Spaak Paul-Henri, Vice President of the Council and Minister of Foreign Affairs of Belgium.

Upon His Excellency the Count D'Aspremont Lynden Gobert, Grand Marshal of the Court of Belgium.

The Grand Cross of the Order of Saint Gregory the Great, civil class: June 1, 1961.

Upon the Count d'Alcantara Adhémar (of Belgium).

Upon His Excellency the Count du Parc Locmaria Gatien (of Belgium).

Upon His Excellency Rotschild Robert (of Belgium).

[*Latin ed. p. 397*]

From the Roman Curial Diary, 397: The Grand Cross of the Order of Saint Gregory the Great, military class: June 1, 1961. To Major General Velghe Emilio (Belgium). The Grand Cross of the Order of Pope Saint Sylvester, civil class: March 14, April 4, 1961. To His Excellency, Shaikh Abdnlla As-Salim As-Sabah (Arabia). To Mr. Eugenio Gualdi (Rome). By letters from the Secretariat of State, the Most Holy Father John XXIII, happily reigning, deigned to bestow: The Plaque of the Order of Saint Gregory the Great: April 28, 1961. To Mr. Pietromarchi of the Counts Ruggero (Rome). The Commanderate of the Order of Saint Gregory the Great: April 28, 1961. To Mr. Pietromarchi of the Counts Clemente (Rome). The Knighthood of the Order of Saint Gregory the Great: April 15, 1961. To Major Stadler Luigi (Rome). The Plaque of the Order of Saint Gregory the Great, civil class: April 14, 1961. To Mr. Aldo Samaritani (Rome). The Commanderate of the Order of Saint Gregory the Great, civil class: February 23, 1961. To Mr. Giovanni B. Dalla Fiore (Milan). March 16. To Mr. Luigi Cavezzale (Milan). April 14. To Mr. Walter Me Adoo (Philadelphia). To Mr. Ignazio Guidi (Rome). To Mr. Vincenzo Scognamiglio (Rome). April 20. To Mr. Giovanni Dauvillier (Blois). To Mr. Umberto Morando (Volterra). May 12. To Mr. Raffaele Cecchi (San Miniato). May 16. To Mr. Lauro Soutello Alves (Brazil). May 19. To Mr. Carlo Mazzagalli (Lodi). May 26. To Mr. Giovanni Larnaud (Paris). To Mr. Ugo Bigelli (Rome). To Mr. Michele De Gregorio (Rome). The Commanderate of the Order

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of Saint Gregory the Great, military class: April 28, 1961. To Lieutenant Colonel de Balthasar Dieter (Rome). To Mr. Salloum Chafic (Baalbek of the Melchites). To Mr. Guido Avignone of Saint Theodore, Marquis (Rome).

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary

Knighthood of the Order of Saint Gregory the Great, Civil Class:

December 9, 1960.

To Mr. Calleros Cleofas (El Paso).

To Mr. Archambault Henry A. (Norwich).

To Mr. Goundrey Joseph Eugene (Norwich).

To Mr. McKay Edward G. (Norwich).

To Mr. Roy Arthur Joseph (Norwich).

To Mr. Kuyper Ernest (Paris).

January 26, 1961.

To Mr. Lautenslager Christian P. M. (Haarlem).

To Mr. Tromp James (Rotterdam).

To Mr. Verhoeven Bernard John (Utrecht).

To Mr. Moloney Paul (Cleveland).

To Mr. Franich Charles Stephen (Monterey-Fresno).

To Mr. Lips George H. (Monterey-Fresno).

To Mr. O'Rourke Charles Richard (Monterey-Fresno).

To Mr. Romeiro Anthony L. (Monterey-Fresno).

To Mr. Simon-Zalooha John (Monterey-Fresno).

To Mr. Timmings William Joseph (Monterey-Fresno).

To Mr. Sullivan John (Monterey-Fresno).

February 7.

To Mr. Crowley William P. (Saint-Louis).

To Mr. Dolan Robert R. (Saint-Louis).

To Mr. George John E. (Saint-Louis).

To Mr. Guyol Francis (Saint-Louis).

To Mr. Neill Thomas P. (Saint-Louis).

To Mr. Stapenhorst Herman (Saint-Louis).

To Mr. Switzer Frederick M. (Saint-Louis).

To Mr. Vournas Christopher G. (Saint-Louis).

February 10.

To Mr. Girisch John Charles (Groningen).

To Mr. Bensmann Peter Alexander E. (Rotterdam).

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To Mr. Di Lello George (Rome).
To Mr. De Plinval Fernando (Rouen).
To Mr. Lanquetuit Marcello (Rouen).
To Mr. Hudson William Thomas (San Diego).
To Mr. Semansky Edward J. (San Diego).
To Mr. West Francis Edwin (San Diego).
To Mr. Yuskis Anthony Stanislaus (San Diego).
February 12.
To Mr. Carissimi Piercarlo (Bergamo).
February 23.
To Mr. Sivignon John (Autun).
To Mr. Albino Leo Luca (Nicotera and Tropea).
To Mr. Ferro Horace (Nicotera and Tropea).
March 3.
To Mr. Laurent Desire (Arras).
To Mr. Lescaut Berty (Arras).
To Mr. Sahyoun Elias (Beirut of the Melchites).
To Mr. Lombard Theo (Marseille).
To Mr. Calloni Daniel (Milan).
March 13.
To Mr. Battey Alfred M. (Savannah).
March 16.
To Mr. Massarini Cesare (Bologna).
March 24.
To Mr. Galleano Jerome (Genoa).

[*Latin ed. p. 399*]

Diarium Romanae Curiae, folium Foschi Dante (Forlì). 1st April, 1961. To the Most Reverend Signor Leboroni Cesare (Rome). To Signor Le Roy Francesco (Blois).

20th April. To Signor Musso Evasio Gino (Casale Monferrato).

19th May. To Signor Di Giovanni Eligio (Isernia and Venafro). To Signor Inghingolo Leonardo (Isernia and Venafro). To Signor Barniaud Pietro (Versailles). To Signor Benoist Andrea (Versailles). To Signor Bouveret Giorgio (Versailles). To Signor Caillebot de la Salle Giovanni (Versailles). To Signor Doumayrou Ligorio (Versailles). To Signor Roullier Andrea (Versailles). To Signor Tardy Renato (Versailles). To Signor Torcheux Marcello (Versailles). To Signor Tournesac Luigi (Versailles). To Signor Lorenzini Dino (Volterra). To Signor De Lorenzo Severino (Taranto).

The Knighthood of the Order of Saint Gregory the Great, military class,

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July 1960. To Signor Py Clemente (Strasbourg).

10th February, 1961. To Major Arnol Piero (Aosta).

21st March. To Colonel Ellerson Geoffrey Dixon (U.S.A.). To Signor Des Hays de Gassart Enrico (Bayeux).

The Insignia of the Order of Saint Sylvester the Pope: 9th March, 1961. To Signor Dalla Torre, Count of Sanguinetto, Paolo.

The Commanderate of the Order of Saint Sylvester the Pope: August 1960. To Signor Catani Alfonso (Lomas de Zamora).

10th February, 1961. To Signor Vandendungen Aurelio (Liége).

24th March. To Signor Albanese Angiolino (Rome).

14th April. To Signor Bove Francesco (Rome). To Signor Burdisso Giuseppe (Rome). To Signor Colombani Giulio (Ravenna). To Signor Sammartino Serafino (Trivento). To Signor Tondini Armando (Rome). To Signor Frascolla Vincenzo (Taranto). To Signor Giannotti Pietro (Lucca). To Signor Passi Alessandro (Venice). To Signor Coppo Angelo (Casale Monferrato). To Signor Ruggiero Benigno (Gaeta). To Signor Ragni Carlo (Grosseto). To Signor Oerbara Gaetano (Rome). To Signor Dado Armando (Rome). To Signor Felici Luigi (Rome). To Signor Mariani Edoardo (Rome). To Signor Someda de Marco Carlo (Udine). To Signor Giordani Francesco (Rome). To Signor Scarozza Serafino (Rome).

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary on the Knighthood of the Order of Saint Sylvester, Pope: October 10, 1959. July 1960.

To Mr. Lim Francesco (Cebù).

To Mr. Brun Luigi (Strasbourg).

To Mr. Hatterer Carlo (Strasbourg).

To Mr. Karcher Lorenzo (Strasbourg).

To Mr. Letzkus Carlo (Strasbourg).

To Mr. Mennrath Andrea (Strasbourg).

To Mr. Stock Francesco (Strasbourg).

November 11:

To Mr. Umana Camacho Giuseppe (Bogota).

November 24:

To Mr. Ollada Filippo (Nueva Segovia).

To Mr. Quirino Antonio (Nueva Segovia).

To Mr. Reyes Goffredo (Nueva Segovia).

December 2:

To Mr. Fontaine Leone (Paris).

To Mr. Carcano Antonio (Como).

January 26, 1961:

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To Mr. Van Eijndhoven Goffredo A. F. A. (Breda).
To Mr. Beelen Giovanni (Haarlem).
To Mr. Geise Enrico Francesco Antonio (Rotterdam).
To Mr. Van Kalmthout Marino C. M. (Roermond).
To Mr. Strijbosch Gaspare ('s-Hertogenbosch).
February:
To Mr. Dracopoli Alberto (Athens).
To Mr. Aureli Alceo (Rome).
February 10:
To Mr. Colandrea Giancarlo (Rome).
To Mr. Berrube Giovanni (Rouen).
To Mr. Pimont Claudio (Rouen).
To Mr. Remy Paolo (Rouen).
To Mr. Bottiglieri Antonino (Rome).
February 23:
To Mr. D'Agostino Fausto (Rome).
To Mr. Imolesi Guido (Rome).
To Mr. Novelli Alfredo (Rome).
To Mr. Orlandi Pietro (Rome).
March 3:
To Mr. Scapin Emilio (Padova).
To Mr. Cesari Agostino (Ravenna).
To Mr. Ruggero Domenico (Rome).
To Mr. Sammartino Filippo (Trivento).
March 16:
To Mr. Coletta Roberto (Ferrara).
To Mr. Bindi Giuseppe (Grosseto).
April 24:
To Mr. Santucci Giovanni (L'Aquila).
NECROLOGY
May 8, 1961:
Most Reverend Bernardo Manyurane, elected Bishop of Ruhengeri.
June 3:
Most Reverend Albert Stohr, Bishop of Mainz.
June 9:
Most Reverend Pius Maturin Le Ruyet, titular Bishop of Alessandretta.
June 10:
Most Reverend Michael Buchberger, Archbishop-Bishop of Regensburg.

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June 2:

Most Reverend Antonio Cardona Riera, titular Archbishop of Nicopolis of Epirus.

[*Latin ed. p. 401*]

A.D. et Vol. LH1 15 Iunii 1961 (Ser. m, v. ELT) - N. 8

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

Directio: Palatium Apostolicum - Civitas Vaticana

Administratio: Libreria Editrice Vaticana

ACTA IOANNIS PP. XXIII

LITTERAE ENCYCLICAE

Ad Venerabiles Fratres Patriarchas, Primates, Archiepiscopos, Episcopos aliosque locorum Ordinarios, pacem et communionem cum Apostolica Sede habentes, itemque ad universum clerum et christifideles catholici orbis:

De recentioribus rerum socialium processibus ad christiana praecepta componendis.

IOANNES PP. XXIII

Venerabiles salutem et fratres,

Apostolica dilecti filii benedictionem gentium a Christo Iesu ob eam causam catholica Ecclesia constituta est, ut, per saeculorum decursum, omnes, qui in eius sinum et amplexum venturi essent, cum praestantiori vitae plenitudine salutem reperirent.

Cui quidem Ecclesiae, columnae et firmamento veritatis, duplex illud sanctissimus eius Conditor munus detulit, ut sibi pareret filios, et, quos peperisset, doceret et regeret, materna consulens providentia sive singulorum hominum sive populorum vitae, cuius excellentem dignitatem ipsa summo semper in honore habuit, vigilanter que tuita est.

Mater et magistra.

1 Cfr. 1 Tim. 1:15, 26.

ACTA, vol. III, n. 8. — 15-7-1961.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentarium Officiale. Nam doctrina Christi terram cum caelo quasi coniungit; quoniam illa integrum hominem complectitur, scilicet animam et corpus, intellectum et voluntatem, et

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eundem iubet mentem ex hac varia humana condicione ad supernae vitae regiones erigere, ubi inoccidua beatitudine et pace aliquando fruetur. Quamvis igitur Ecclesiae sanctae ante omnia sit animos ad sanctitatem adducere et bonorum caelestium facere participes, eadem tamen de cotidianae quoque hominum vitae necessitatibus sollicita est, quae non modo ad eorum pertinent victum cultumque, sed etiam ad commoda et prosperitates, in vario bonorum genere, in variisque temporum momentis. Quod cum Ecclesia sancta praestat, praecepta Conditoris sui Christi in rem adducit, qui cum alibi dicit: "Ego sum via, et veritas, et vita," alibi: "Ego sum lux mundi," in primis utique spectat ad aeternam hominum salutem; cum vero, famelicorum multitudinem circumspiciens, veluti gemens clamat: "Miseror super turbam," etiam populorum terrenas necessitates sibi curae esse ostendit. Neque id verbis dumtaxat divinus Redemptor demonstrat, sed etiam suae vitae factis cum, multitudinis famem compescendi causa, non semel panem prodigiali ter multiplicat. Quo pane, corporibus nutriendis dato, simul caeleste illud animorum praesignificare voluit alimentum, quod, pridie quam pateretur, daturus erat hominibus. Nihil igitur mirum si catholica Ecclesia, a Christo capiens documentum, mandatum Christi conficiens, per bis iam mille annos, a priscorum nempe diaconorum ministeriis ad nostros usque dies, continenter altam praetulit facem caritatis, non minus praeceptis quam exemplis latissime editis: caritatem dicimus, quae mutui amoris praecepta et usum concinne copulans, mirifice binum hoc dandi iussum tenet, quo Ecclesiae doctrina et actio socialis continetur tota. Iamvero socialis huius doctrinae pariterque actionis, quam catholica Ecclesia saeculis volventibus explicavit, longe insignis documentum, nemine refragante, sunt existimandae praeclarissimae Encyclicae Litterae, quibus Rerum Novarum.

[*Latin ed. p. 403*]

Acts of John Paul XXIII, 403, beginning: These instructions, which our predecessor of blessed memory, Leo XIII, published seventy years ago for the common good, are intended to set forth principles by which the question of the condition of workers may be resolved in accordance with the norms of Christian doctrine. It is not often that papal pronouncements receive such widespread approval as these letters of Leo XIII, both in terms of the weight of their arguments and the force of their language, and certainly not without reason. Indeed, these norms and exhortations have attained such importance that their memory should not be obscured by the passage of time. For from them, the action of the Church in the world has become more evident, as the Supreme Pastor, moved by the distress, the lamentations, and the needs of the poor and oppressed, sought to defend and restore their rights. Therefore, although not much time has passed since these most remarkable letters were issued, their effectiveness remains very great

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to this day. Indeed, they are evident in the actions of the Supreme Pontiffs who have followed Leo XIII, who, when dealing with economic and social matters, always draw inspiration from these letters, either to clarify and explain them, or to instill new zeal in the hearts of Catholics. Furthermore, they are evident in the laws and regulations of many states. In all of this, it is clearly seen that the principles, the rules of conduct, and the exhortations of paternal charity contained in the great letters of our predecessor still hold their authority in our own day; and that from them, new and salutary counsels can arise, by which men may judge for themselves what is now the proper course of action in social matters, and what measures should be undertaken in this regard. Those precepts which that most wise Pope gave to all of mankind should certainly be considered to have shone with a brighter light, because the times in which they were given were afflicted by many obscurities: namely, because at that time, economic affairs... Acts of Leo XIII, XI, 1891, pp. 97-144.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - The Commentary on Official and Civil Matters was entirely different, and from this arose many disputes, and seditions were stirred up. For it was widely held, and this opinion held sway in the very matters themselves, that since all things were attributed to the powers of nature, there was no reason to join moral and economic laws together; and therefore, he who engaged in economic affairs should consider only his own profit; and that the dealings of merchants should be governed only by a law that allowed for free and unrestrained competition; that interest rates, the prices of goods and services, the measure of profit and wages, should be determined solely by the law of merchants, as if by a mechanical process; and that it was to be carefully avoided that civil authority should in any way interfere with economic affairs! At the same time, guilds of artisans were either not admitted at all, or were tolerated, or were recognized by private law, depending on the variety of nations. It happened at that time that, with regard to economic matters, not only was the arrogant power of the powerful considered legitimate, but it also completely dominated the dealings of men with each other; and thus, the order of economic affairs was completely disrupted. For while a few possessed an abundance of goods, large numbers of workers suffered daily from increasing poverty. Indeed, the wages of laborers were often not sufficient for the necessities of life, and sometimes not even enough to drive away hunger; and in these circumstances, the working class was often forced to engage in activities that threatened their health, their morals, and their religious faith; and in these circumstances, children and women were often forced to work, and were often treated inhumanely; and the daily labor of wage earners, like a constant torment, prevented any rest; and the domestic meal gradually became prone to dissolution. Consequently, it followed that the

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workers, disgusted with their own fortunes, would judge it necessary to openly reject this state of affairs; and it also followed that the comments of seditious men would reach the workers further, suggesting remedies for their troubles that were worse than the original problems.

[*Latin ed. p. 405*]

Acts of John XXIII, 405. In these troubled times, Leo XIII, through the publication of his Encyclical Letter *Rerum Novarum*, offered a message concerning social matters, drawn from the very necessities of human nature, and conformed to the precepts and reason of the holy Gospel; a message which, although, as is often the case, some interpreted it differently, nevertheless captured the attention of the entire world and aroused great admiration. Although it was not the first time that the Apostolic See, concerning the affairs of this life, had taken up the cause of the poor; indeed, our predecessor, Pope Leo XIII, had previously published other documents in which he had, in a certain way, paved the way for this, as we have mentioned. But these Letters, by setting forth fundamental principles and bringing all things under a single perspective, so that, if we consider the matters of economics and social life, we may justly consider them to be the very essence of Catholic doctrine. And this, indeed, is something that deserves to be said to have demonstrated considerable confidence. For while some feared to accuse the Church, with regard to social questions, as if it did nothing other than urge the poor to endure their hardships and encourage the wealthy to be generous, Leo XIII, meanwhile, did not hesitate to openly establish and defend the sacred rights of workers. And in order to explain what the principles and precepts of the Catholic Church are concerning social matters, he openly declared: "We confidently approach the matter and plainly assert our right, because the cause is one in which, unless religion and the Church are its advocates, no favorable outcome can be expected." You, Venerable Brothers, are aware of the fundamental principles so clearly and so forcefully presented by that most excellent Pope, to which, in your consideration of economic and social matters, the very structure of human society must be entirely restored. And at the beginning, he teaches about labor, stating that it cannot in any way be considered a commodity, since it proceeds most directly from the human person. For from it, as from a single source, many people obtain their sustenance and their livelihood; therefore, its measure must not depend on the customs of merchants, but rather on the laws of justice and equity; and if this is not the case, then it follows that...

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406: When contracts for labor are entered into, even if freely agreed upon by both parties, justice is utterly violated. Furthermore, nature itself confers upon each individual

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the right to privately possess goods, even without deducting those things that serve as instruments; to abolish this right is by no means conducive to the well-being of the republic. However, because within the private ownership of goods there naturally exists a social function, it is necessary that he who enjoys this right, not only benefit from his own advantage, but also from the benefit of others. As for the republic, whose purpose is to promote the common good of all in the realm of earthly goods, it cannot in any way neglect the economic affairs of its citizens; rather, it must diligently care for them, so that first, an abundance of goods is generated from them, the use of which is necessary for the exercise of virtue; and then, so that the rights of all citizens are protected, especially those of the weaker, such as artisans, women, and children. It is never permissible for the state to absolve itself from the duty of ensuring that the conditions of workers are improved through their labor. Moreover, it is the duty of the republic to ensure that contracts for labor are drawn up in accordance with the norms of justice and equity; and that, wherever labor is involved, the dignity of the human person, both in body and in spirit, is not undermined. For this reason, in the Leonine Documents, the essential elements of just and true relationships concerning human labor are expounded, relationships that have led our states, in different ways, to their laws, and which – as Our Predecessor, the most holy Pope Pius XI, declares in the Encyclical Letter *Quadragesimo Anno* – have contributed greatly to the establishment and development of that new branch of jurisprudence which is called the Law of Labor. Furthermore, in those same documents, it is affirmed that the right to work is given by nature to workers, not only to associate themselves in corporations, whether composed solely of artisans, or of orders of artisans and masters, and to bring these associations into that form which they consider most suitable for the purposes of their craft, but also to ensure that, within these associations, they themselves, as we have said, are not subjected to any form of oppression.

[*Latin ed. p. 407*]

Acta Ioannis Pp. XXIII 407: Ut, eludente, libere ac sua sponte movere possint, prout suae utilitates ferant. Postremum, operarii operumque conductores, in mutuis componendis rationibus, sese gerant ad principia humanae coniunctionis, atque ad christianae fraternaeque necessitudinis normam: quandoquidem sive immoderata ea aemulatio, quam Uberales, qui vocantur, praedicant, sive alterius ordinis in alterum, pro marxianis placitis, dimicatio, non minus a christiana doctrina quam ab hominum ipsorum natura sunt sane alienissimae. Haec videlicet sunt, Venerabiles Fratres, tamquam fundamenta, sive rerum oeconomicarum sive socialium vero ordini subicienda. Non est igitur mirum, si catholicorum hominum praestantissimi, his incitati adhortationibus, complura susceperunt coepta, ut ad effectum tradita doctrina adduceretur. Neque alii egregie cordati viri

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in variis orbis terrarum regionibus non sunt reperti, qui, ipsis humanae naturae necessitatibus acti, vias sequerentur easdem. Iure igitur optimo huiusmodi Litteras, quoad novum instaurandum rerum oeconomicarum et socialium ordinem, Magnam Chartam ad hunc usque diem nominant.

9 Iamvero, quarto expleto decennio postquam insigne illud praeceptorum quasi corpus in publicam lucem prodierat, Decessor Noster f. r. Pius XI suo loco Litteras Encyclicas foras edendas censuit, quibus initium Quadragesimo Anno. Quibus actis Summus Pontifex tum catholicae Ecclesiae iuris et officii esse confirmat, in id praecipuam conferre operam ut de re sociali causae gravissimae, ut oportet, expediantur, quae tantopere totam civium coniunctionem sollicitant; tum deinde tradita in Leonianis Litteris principia et praeceptiones temporum condicionibus apta inculcando conservat; tum denique, per huiusmodi occasionem, non tantum aliquot doctrinae capita declarat, in quibus vel catholici homines haerebant, sed docet etiam qua ratione principia praeceptionesque eadem, quoad socialium rerum ordinem, sint ad mutatum temporum statum componenda.

10 9 10 Cfr. Ibid., p. 189. Ibid., pp. 177-228.

[*Latin ed. p. 408*]

Acta Apostolicae Sedis - 408 Commentarium Officiale. At that time, some were doubtful as to what should truly be thought concerning private property, what should be thought concerning the wages due to workmen, and finally, what a certain moderate form of socialism should be considered by Catholics. Regarding the first matter, the Predecessor again declares that the right to private property arises from nature itself; moreover, he elucidates and illustrates the social aspect and function of this same private dominion. Concerning the second matter, after the Supreme Pontiff expressed his opinion, he also laments that those who believe that the discipline of wages is inherently unjust, have not once established that it is either inhumane or unjust; and he carefully points out what reasons and conditions must be observed, so that justice and equity are not violated in this matter. In this matter, as our Predecessor teaches most eloquently, it is expedient in the present time that agreements concerning labor be tempered with agreements concerning society; that is to say, so that workmen and officials become partners in the dominion or administration, or participate in some way in the profits received. It is also to be considered important, both in reason and in practice, that Pius XI affirmed that the efficiency of men cannot be justly estimated, nor restored to equality, if their social and individual nature is not taken into account. Therefore, when it is a question of determining the wages of workmen, justice indeed demands that, besides the necessities of the workman and his family, on the one hand the condition of the associations be considered, by which the workmen contribute to the creation of wealth, and on the other hand, the general economic good be taken into account. Furthermore,

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the Supreme Pontiff brings forward the opinions of communists, who are said to strongly contradict the teachings of Christians. It is impossible for Catholics to approve of the precepts of socialists, even if they seem to offer a milder opinion; for, according to their opinion, the first effect is that, when the order of social life in the West is ended at this time, it is ordered to the advantages of this mortal life alone; and then, that the conviction and society of men are directed to external goods.

[*Latin ed. p. 409*]

Acta Ioannis Pp. XXIII 409: Quod si haec solum ad res privatas pertineret, humana libertas nimis minuitur, et vera notio auctoritatis socialis neglecta est. Non tamen obliquo est Pontifici Pio XI, post quadraginta annos ab illis Litteris Leonianis, temporum rationem et rerum faciem esse funditus mutatas, et hoc, ut ex reliquis rebus, ita ex hoc etiam patet, quod libera competitorum aemulatio, ob insitam sibi et quasi innatam vim, eo tandem progressa est, ut seipsam fere dissolverit, et ingentes divitias ex iisdem ortas, dominandi immoderatam facultatem in paucorum congregaverit manus, qui plerumque non domini, sed depositae rei custodes tantum et administratores sunt, eamque nutu suo et arbitrio regant.

Quam ob causam, ut attentius animadvertit Summus Pontifex, libero mercato oeconomicus potentatus suffectus erat; lucri cupiditati proinde effrenata potentiae ambitio successerat; tota oeconomia horrendum in modum dura, immitis, et atroxa facta erat, ex quo sane fiebat, ut vel respublicae munera hominum opulentiorum emolumentis inservirent, atque ita congestae divitiae gentibus omnibus quodammodo imperarent. Cui rerum inclinationi convenienter obsistendi causa, Summus ille Pontifex praecipuas has tradit normas: scilicet rerum oeconomicarum rationem ad moralis vitae rationem revocandam, itemque sive singulorum civium sive societatum utilitates cum universorum utilitatibus esse potissimis temperandas. Quod quidem, quemadmodum Decessoris Nostri praecepta tradunt, utique postulat, ut primum humanus conventus ordinatim restituatur, societatibus minoribus ad res oeconomicas et ad professiones pertinentibus constitutis, quas respublica pro imperio suo non iniunxerit, sed sui iuris; ut deinde civitatum magistratus, suum redintegrantes munus, neutiquam neglegant communibus omnium utilitatibus prospicere; ut postremo, si hominum societatem universam spectemus, respublicae, mutuam inter se operam mutuaque consilia conferentes, bonum etiam populorum oeconomicum consectentur. Sed doctrinae capita, quae Pianarum Litterarum videntur esse propria, ad duo haec potissimum redigi possunt.

[*Latin ed. p. 410*]

The Acts of the Apostolic See - Official Commentary 410, entirely prohibits that, in economic matters, the advantages of individual persons or

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associations, or unrestrained competition, or the excessive power of the wealthy, or the ambitious desire for honor and domination of the state, or any similar thing, be taken as the supreme law. Indeed, every undertaking in economic affairs must be governed by justice and charity, as the principal laws of the social order. The second, which we believe is characteristic of the writings of Pope Pius XI, commands that, in institutions, whether public or private, established both within individual states and among nations, under the auspices of social justice, an order of law be established, in which those who engage in economic activities may properly harmonize their own advantages with the common good of all. However, much credit must be given to our esteemed predecessor, Pope Pius XII, who, on the first of June, in the year nineteen hundred and forty-one, on the sacred day of Pentecost, gave a message to the entire human community through radio waves, so that the minds of all Catholics would remember this event, which it would be fitting for the annals of the Holy Church to record in golden letters: namely, in the fiftieth year after Pope Leo XIII had published those Encyclical Letters of the greatest importance and weight, beginning with the words *Rerum Novarum*; he also gave thanks to Almighty God for the fact that his Vicar on earth, having published such letters, had conferred so great a service upon the Church, and that eternal praises should be offered to the immortal God, who, through those same letters, had inspired such a fire, by which the entire human race is increasingly incited to undertake new and better things. In that message, that great Pope declares that it is the right of the Church truly to determine whether those undertakings and causes that are established by some civil institution are indeed in conformity with that firm order which the Creator and Redeemer God have established both by natural law and by truths divinely revealed.

[*Latin ed. p. 411*]

The Acts of Pope John XXIII, number 411, state that the letters of Leo XIII are of perpetual validity, possessing an abundance of lasting benefit; and that, when the opportunity arises, he will more clearly explain what the Catholic Church teaches concerning the three principal aspects of social and economic life: namely, the use of material goods, labor, and the family; and how these things, indeed, are connected and related to one another, each supporting the other.

Regarding the first of these, Our Predecessor teaches that the right of every individual to use external goods for his sustenance and well-being is of greater importance than any other rights pertaining to economic matters, and indeed, even greater than the right of private ownership. It is certainly true, as Our Predecessor points out, that the right to private ownership is inherent in the very nature of things; but, as God the Creator wills it, this same right cannot prevent these material goods, created by God for the benefit of all people, from belonging to all in equal measure, as both justice

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and charity demand.

Concerning labor, Pope Pius XII reiterates what is contained in the letters of Leo XIII, teaching that labor is to be considered both a duty and a right for each individual; and therefore, those who have the power should, in the first place, establish just relationships regarding labor; but if they are unwilling or unable to do so, then it is the duty of the state to regulate and distribute labor in a just and equitable manner, within limits and boundaries that serve the common good.

Finally, concerning the family, the Supreme Pontiff states that private ownership of external goods contributes greatly to the preservation and flourishing of family life; for from this, the head of the family can freely fulfill the duties that God has commanded him, and provide for the needs of his family, whether those needs pertain to the body, the mind, or religion. Therefore, since the rights of the family also arise from its ability to provide for itself, Our Predecessor reminds the rulers of states that they should either allow their own citizens to leave, or allow foreigners to enter.

[*Latin ed. p. 412*]

Acts of the Apostolic See 412. Let them take care that they admit nothing which might ever diminish or undermine the mutual sincere agreement between these states. And if this has happened on both sides, it is certainly not possible for the benefits to be widely extended to the peoples, through the abundance of resources and the study of the arts.

23. But the condition of affairs at that time was very different from the condition of the previous time, and it seemed to Pius XII to have been completely changed in these twenty years; not only with regard to the proper state of each individual country, but also with regard to the mutual relations between the countries. For if we consider the provinces, whether in terms of doctrine, art, or economics, it is clear that new things have been introduced, especially in our own time: the discovery of atomic energy, which is increasingly used for both military and civilian purposes; the giving to men the almost infinite ability to produce many things through chemical processes; the introduction of automated operations for the production of goods, more widely in the provinces of art and the service of the common good; the adaptation of agriculture to the conditions of recent times; especially through radio and television, which have brought the intervals between peoples who are separated by distance closer together; all kinds of vehicles have increased greatly in speed; and finally, the paths have already been opened by which we are carried to the stars.

If, however, we turn our minds to social matters, it is clear that these have also changed in our own time: the social safeguards of citizens have increased; in some of the richer countries, provisions have been made for all possible cases in the lives of citizens; workers, as members of associations, are more aware of the main economic and social causes; the common insti-

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tutions of most citizens have risen higher; the benefits of life have extended further to citizens; now, more often than before, people migrate from one industry to another, and the distinction between one class and another is constantly diminished; educated people are now more concerned than before with matters that affect the entire globe.

At the same time, if one observes, in the more developed countries, that economic matters have progressed considerably.

[*Latin ed. p. 413*]

From the Acts of Pope John XXIII, page 413, it is easily perceived that increasingly clear discrepancies exist: first, between agricultural activities and mechanical industries and public services; then, between different regions within the same state, some of which are more prosperous than others; finally, among the nations of the world, which are very differently endowed with economic resources. If we add to this a consideration of political matters, we see many innovations there as well: namely, that in many states today, people of almost any condition perform public duties; that today, the leaders of republics are increasingly involved in economic and social matters; that the peoples of Asia and Africa, having shaken off the form of public administration of colonies, use their own laws and their own rights; that the relationships between peoples have increased, and that today, more and more, one depends on the other to some extent; that throughout the world, Associations and Councils have arisen, which, transcending the boundaries and considerations of individual states, seek the benefit of all nations, generally in matters of economic well-being, or social affairs, or the teaching of letters and sciences, or finally, of the mutual relationships of peoples. Having considered all these things with care, We have judged it Our duty to keep alive the flame that Our great Predecessors kindled, and to encourage all to draw light and inspiration from their actions, if they wish to address social questions in ways that are more suited to the needs of the present time. Therefore, We believe that these Our Letters should not only be given, so that We may worthily commemorate the Encyclical Letters of Leo XIII, but also, in accordance with the changed state of affairs, We should reaffirm and more clearly explain the precepts that Our Predecessors have handed down, and We should also clearly establish the teaching of the Church regarding the new and serious issues of this time.

II. And, in the first place, it must be established that in the realm of economic affairs, the greatest importance must be given to the private industry of individual persons, who either work alone, or with others.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis – The official commentary is associated with multiple reasons, in order to secure common benefits for itself. However,

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for reasons explained by Our Predecessors, it is also necessary in this matter that the action of civil authority be added, so that the proper growth of external goods may be promoted, and this may contribute to the progress of social life, and therefore to the benefit of all citizens. This provision for the republic, which fosters, encourages, orders, supplements, and completes, is based on the principle of subsidiarity, which Pope Pius XI presented in the Encyclical Letter *Quadragesimo Anno* as follows: "It remains, however, a most important principle of social philosophy that a particular human activity or institution, because it can be achieved by individuals through their own effort and industry, cannot be arbitrarily taken away from them and transferred to the community, just as it is unjust to deprive smaller and less comprehensive communities of functions which they can themselves adequately perform, and to transfer them to a higher and more comprehensive organization; for every social activity and function should be accomplished by the appropriate organization in the common body of society, and only when it is impossible for the smaller one to accomplish it, should it pass to a larger one." Indeed, it is easily foreseen that more recent developments in doctrine and the increasing growth of resources make it so that, more than ever before, it is within the power of the governors of the state to reduce disparities that exist between various fields of economic activity, or between different regions of the same nation, and even between different peoples of the entire world; to contain, within certain limits, the disturbances that often arise from the complex course of economic affairs; and finally, to provide remedies so that it does not happen that vast numbers of people are forced to be without work. Therefore, it is repeatedly demanded of public officials, whose duty it is to consider the common good, that they devote much effort to economic matters, and that they make them broader, more orderly, and more comprehensive than before; and that institutions, services, instruments, and methods of action be appropriately adapted to this purpose. 24 25 2* A.A.S., XXIII, 1931, p. 203. Ibid., p. 203. 25

[*Latin ed. p. 415*]

Acta Ioannis Pp. XXIII 415. But let this always remain: the provision of public authority regarding economic matters, even if it extends widely and touches the most intimate aspects of the community, must always be such that it not only does not restrict the freedom of individuals in their actions, but also increases it, provided that the fundamental rights of every human person are duly protected. Among these is the right and duty of each individual to provide for his own life and that of his family: so that any economic discipline allows everyone to carry out their work more freely and to make it more productive. Furthermore, it is increasingly understood from the very course of events that a prosperous and well-ordered human society can in no way exist unless both private citizens and the governors

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of the state cooperate in economic matters; and this cooperation must be provided with mutual agreement and effort, so that the contributions of each may best meet the needs of the common good, according to the changing conditions of time and morals. From what commonly happens, we have learned that where the initiative of individuals is lacking, then tyrants and powerful men dominate in the republic; indeed, in various fields of economic activity, many things stagnate, and so the necessary goods are lacking, and the comforts are lacking, which are connected not only with the needs of the body, but especially with the needs of the soul. To obtain these goods and comforts, the ingenuity and industry of individuals are remarkably exercised and stimulated. But when the proper action is either completely lacking or deficient in the economic life of the state, then states are inevitably plunged into serious disturbances, and the more powerful, less concerned with honor, abuse the poverty of others for their own gain; a type of behavior that, alas, has always and everywhere taken root, like weeds among the wheat. To these main features, which seem to be characteristic of our time, must be added the growth of social relationships: namely, the increasingly close ties between citizens, which have given rise to numerous forms of social association, in both private and public life.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary, generally accepted. Several factors, born of the present age, seem to be the origin and source of this phenomenon: these include the advancement of knowledge and the arts, more efficient methods for generating wealth, and a more refined way of life among citizens. These processes in social life are indicative of and contribute to the growing tendency of the state to become increasingly involved in matters that, when related to the deepest aspects of human nature, are of great importance and not without risk; and which, as examples, pertain to the protection of health, the upbringing and education of youth, the selection of professions, and the means and methods for restoring or improving the condition of those who suffer from impairments of mind or body.

This, however, is partly a manifestation and partly a consequence of that natural inclination, which is scarcely able to be restrained: we mean the inclination by which men are spontaneously drawn to associate with one another, when it is a matter of acquiring goods that each has set before himself, and which exceed the capabilities of individuals. Driven by this inclination, especially in this modern age, associations, organizations, and institutions have sprung up everywhere, relating to economic and social matters, the cultivation and relaxation of the mind, athletics, the practice of various arts, and political affairs; which pertain either to a single nation or to all peoples.

Certainly, no one doubts that much benefit and utility arise from this

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progress in social life. Thus, it is possible to provide many people with a better life, especially in economic and social matters; which pertain most directly to the necessities of human life, the care of health, the broader and deeper development of the mind, a more suitable education for the practice of arts, the home, work, appropriate rest, and honest recreation. Furthermore, the recent inventions of the arts, more and more refined, by which men today communicate their thoughts to one another – such as printed writings, cinematographic performances, radio and television broadcasts – provide the advantage that the people of the world can, even though widely separated, seem to be present to one another in real events. But with the multiplication and daily progress of these...

[*Latin ed. p. 417*]

Acta Ioannis PP. XXIII 417: Formae associationum, hoc simul, ut, in pluribus provinciis rerum gerendarum, normae et leges multiplicentur, quae civium necessitudines mutuas regant atque definiant. Ex quo sequitur ut, in angustioribus finibus, libera facultas singulorum hominum agendi contineatur; artes enim saepe adhibentur, viae ineuntur, rerumque condiciones tales exsistunt, ut cuivis sane arduum sit suis consiliis uti, externarum rerum impulsionibus neglectis; quidquam sponte sua agere; iura sua et officia, ut oportet, exsequi; animi sui facultates plane exserere atque perficere. Numquid, magis magisque increbrescentibus socialis vitae rationibus, homines continuo stupebunt, suique iuris esse desinent? Est tale quid praecise negandum. Re enim vera, incrementa socialis vitae nequaquam caeca quadam naturalium virium impulsione efficiuntur; siquidem ea homines, ut iam declaravimus, auctores habent, qui libertate fruuntur, quique ita a natura ad agendum feruntur, ut in se tamen actus suos recipiant; quamquam iisdem opus est progredientis humanitatis leges ac rei oeconomicae cursum agnoscere iisque quasi parere; neque est ipsis omnino integrum vi mediarum rerum carere. Quapropter, progressus socialium rationum iis viis effici potest atque ideo debet, quibus quam maxime promoveantur commoda civium, incommoda vero vel usquequaque praecaveantur vel saltem minuantur. Sed ad hos optatos exitus quo facilius pervehatur, debent qui publicae rei praesunt rectam notionem de communi omnium bono habere, quae summam complectitur earum vitae socialis condicionum, quibus homines suam ipsorum perfectionem possint plenius atque expeditius consequi. Illud quoque necessarium arbitramur, ut collegia seu corpora ceteraque multiplicia incepta, ex quibus potissimum incrementa socialium rationum constent, suis legibus re ipsa regantur, atque, cum ipsius communis boni profectu, ad id, quod assequi studeant, sincera concordia contendant. Neque necesse non est eiusmodi societates veri cuiusdam convictus speciem ac naturam exhibere; quam tunc tantum exhibebunt, si sodales suos pro humanis personis semper duxerint, eosque in rerum suarum

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partem vocaverint. Proficientibus igitur necessitudinibus, quibus aetatis nostrae homines inter se mutuo coniunguntur, eo facilius.

Acts of John PP. XXIII 417: The forms of associations, at the same time, lead to the multiplication of norms and laws in many areas of activity, which regulate and define the mutual relationships of citizens. Consequently, the free ability of individuals to act is restricted within narrower boundaries; for arts are often employed, paths are taken, and conditions exist such that it is very difficult for anyone to use their own counsel, neglecting external influences; to do anything spontaneously; to carry out their rights and duties as they should; to fully develop and perfect the faculties of their minds. Will men, with the increasing complexity of social life, constantly be astonished and cease to be masters of themselves? This must be precisely denied. In truth, the growth of social life is not achieved by a blind impulse of natural forces; for men are the authors of these things, as we have already declared, who enjoy freedom, and who are driven by nature to act, yet in themselves they retain the power of their actions; although they must recognize the laws of advancing humanity and the course of economic affairs, and in a sense, submit to them; nor is it entirely proper for them to be without the use of means. Therefore, the progress of social relationships can and should be achieved through those means which most promote the benefits of citizens, while inconveniences are either completely avoided or at least diminished. But in order to more easily achieve these desired outcomes, those who govern public affairs must have a clear understanding of the common good of all, which encompasses the sum of the conditions of social life in which men can more fully and readily attain their own perfection. We also believe it necessary that colleges, or other associations and groups, from which the growth of social relationships primarily consists, be governed by their own laws, and that, for the sake of the progress of the common good, they strive sincerely for that which they seek to achieve. Moreover, such societies must necessarily exhibit a certain appearance and nature of truth; and they will do so only if they always consider their members as human persons, and invite them to participate in their affairs. As the relationships in which the men of our age are mutually connected increase, so much the easier it will be.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Commentarium Officiale: States will achieve justice if these two elements are properly balanced: namely, the power by which individual citizens or groups of citizens are endowed with the right to use their own laws, while maintaining mutual cooperation; and, secondly, the action of the state, which appropriately regulates and promotes private initiatives. If social principles are truly guided by such norms and moral discipline, their development will, in no way, lead to

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serious discrimination or excessive burdens for individual citizens; rather, it is to be hoped that this will not only perfect the inherent gifts of man, but also contribute to a harmonious social order; this desired order, as Our Predecessor, the late Pope Pius XI, reminds us in the Encyclical Letter Quadragesimo Anno, is absolutely necessary to fully satisfy the rights and duties of social life.

26 Indeed, Our heart is deeply saddened when We see, before Our very eyes – a most distressing sight – vast numbers of workers in many nations, and even on entire continents, receiving such meager wages for their labor that their lives and the lives of their families are reduced to conditions utterly alien to human dignity. This, it is to be understood, is often the case in regions where the latest developments in industrial technology have only recently been introduced, or have not yet made sufficient progress. However, in some of these nations, we see, in stark contrast to the extreme poverty of the majority, the wealth and extravagant expenses of a few, openly and insolently clashing with the plight of the poor; furthermore, in some places, people are burdened with excessive burdens so that the state may achieve a rapid economic growth that, without violating the laws of justice and equity, could not possibly be achieved; finally, in others, a large portion of the nation's income is allocated to enhance the nation's prestige, while enormous sums are spent on military preparations. Moreover, in nations that are more advanced economically, it is not uncommon to find offices of little importance or of uncertain utility.

[*Latin ed. p. 419*]

The Acts of Pope John XXIII, 419, concerning the just compensation of labor, state that while diligent and productive work merits ample and deserved reward, those who belong to the classes of hardworking and virtuous citizens often receive a compensation that is far too meager, insufficient for the necessities of life, or, in some way, unjustly low, especially when considering the benefits conferred upon the state, the revenues of the society in which each person works, and the overall prosperity of the nation. Therefore, We believe it is our duty to reiterate that the amount of compensation must not be left entirely to free competition, nor is it permissible for it to be determined arbitrarily by those in power; rather, in this matter, the principles of justice and equity must be strictly observed. This, of course, requires that the wages of labor be such as to provide a life worthy of a human being and to adequately support the burdens of family life. But in establishing a just remuneration for labor, the following factors must also be considered: first, the contribution of each individual to the creation of economic goods; second, the condition of the fortunes of the associations to which workers contribute their labor; third, the benefits that each city can offer, especially with regard to providing employment; and finally, the demands of the common good of all nations, that is, the associ-

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ations of many states, differing in nature and extent. We have only touched upon these principles, and it is clear that they are valid at all times and in all places; however, how these principles should be adapted to specific circumstances cannot be determined without a proper assessment of the resources available; these resources, in fact, vary in abundance and nature among different peoples, and they also change even within the same nation over time. Given the rapid progress of the economic affairs of our states, especially after the recent and immense war, We consider it appropriate to remind everyone of a very important principle of social justice, which specifically requires that the growth of economic activity should always be accompanied by, and adapted to, the growth of social well-being; in such a way that, from the increased abundance of wealth in the republic, all classes of citizens may receive a just share of the benefits. Furthermore, it is necessary to be vigilant and to strive with all our might to ensure that the disparities between the classes of citizens, which arise from inequalities, are not increased, but rather, as far as possible, are diminished.

[*Latin ed. p. 420*]

Acta Apostolicae Sedis - Official Commentary 420 « The wealth of nations – as Our Predecessor, the Most Holy Pope Pius XII, teaches with careful consideration – is generated and increased by the common labor of citizens, and it exists for no other purpose than to be safely preserved, and indeed continuously, in order that individuals may attain the fullness of their life's perfection. When these principles are firmly established in practice, then the people who utilize them are truly rich in resources; for the principle by which either common prosperity is achieved, or individuals exercise their right to enjoy material things, is entirely in accordance with the norms established by God the Creator. » From this it follows that the prosperity of a nation's economy is to be measured not so much by the total amount of goods and resources it possesses, but rather by the distribution of those goods, in accordance with the norms of justice; so that all within the nation may develop and perfect themselves; to which end the entire economic system of the nation is naturally ordered. It is to be noted that, today, in many nations, the state of economic affairs is such that companies, whether of large or medium size, grow greatly because they allocate a portion of their profits to themselves in order to renew and improve the instruments of their industry. When this occurs, we believe it is fitting that these companies recognize a certain obligation to their workers, if they pay them the highest wage possible, provided that it does not exceed the minimum wage. In this matter, the following principle must be kept in mind, which was transmitted by Our Predecessor, the Most Holy Pope Pius XI, in his Encyclical Letter Quadragesimo Anno, with these words: "Is it not entirely false to ascribe to one thing or one activity whatever has been obtained from it, and is it not utterly unjust to claim for oneself, while denying

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to another, whatever has been accomplished by the other's effort?"* Indeed, in practice, this principle is not always adequately observed. Furthermore, it is greatly to be desired today, that, through more appropriate measures, workers gradually receive a share of the profits of each company; for today, more than in the days of Our Predecessor: x 2 7 27 Cf. A.A.S., XXXIII, s» A.A.S., XXIII , 1941, p. 1931, p. 195. 200.

[*Latin ed. p. 421*]

From the Acts of Pope John XXIII, 421: It must be pursued with all diligence and effort, so that, at least in the future, the shares of resources are distributed in a proportionate manner among those who possess wealth, and are sufficiently and generously provided for those who contribute their labor. However, it must also be noted that the equation of wages with revenues must be defined in such a way that the common good, whether of the city or of the entire association of people, is taken into consideration. Regarding these matters, the following are considered to pertain to the common benefit of the city: to employ as many workers as possible; to prevent the formation of groups or factions within the city, and even within the order of craftsmen, that give preference to certain citizens; to relate the level of wages to the price of goods in a fitting manner; also, to make access to goods and the amenities of a more refined life available to as many people as possible; or, indeed, to eliminate, or at least contain within certain limits, the inequalities that exist between the various branches of economic activity: that is, between agriculture, mechanical industries, and public services; to appropriately balance the increase in resources with the increase in services provided to citizens, especially those provided by public authority; to adapt the methods of creating wealth to the progress of education and the arts, as far as possible; and finally, to ensure that the prosperity achieved through a more humane life serves not only the present age, but also anticipates the benefits of the future. Furthermore, with regard to the common good of all human society, it seems necessary that the competitive efforts of nations in increasing wealth be free from bad faith; that mutual harmony and friendly, fruitful cooperation in economic matters be fostered; and that, finally, effective assistance be provided to the progress of those nations that are less wealthy, with regard to economic matters. These necessities of the common good, whether of individual republics or of all nations together, must, as is fitting, be considered when distributing benefits, whether those that accrue to those who manage the assets of the association for the creation of goods, or those that accrue to those who have contributed capital, in the form of interest.

29 Ibid., p. 198. But, in accordance with the precepts of justice, not only must the method by which goods acquired through labor are distributed

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be conformed, but also their...

[*Latin ed. p. 422*]

Acts of the Apostolic See - Official Commentary 422: The conditions in which men achieve good things. It is a necessity of human nature that those who accomplish something should be allowed both to render an account of the things undertaken and to perfect themselves through their labor. Consequently, if, in preparing wealth, such regulations and structures for economic affairs are employed that, for those who expend their labor, either human dignity is brought into danger, or the sense of accountability is weakened, or the ability to act spontaneously is taken away, we judge such an order of economic affairs to be alien from justice; even if a great abundance of goods is generated from it, and the distribution of these is conformed to the norms of justice and equity. It cannot, therefore, be defined with a single understanding, within economic discipline, which reasons are more in harmony with human dignity, and which more suitably stimulate the conscience of those who are engaged in these activities. Nevertheless, Our Predecessor, Pope Pius XII, suitably sets forth these rules of action: Small and medium-sized holdings of property, belonging to farmers, artisans, merchants, and those who manage enterprises, must be protected and promoted; furthermore, these should join together in associations, so that they may avail themselves of the advantages and benefits of large enterprises; and with regard to these large enterprises, it must be ensured that agreements concerning labor are tempered in some way with agreements concerning the enterprise itself. Therefore, whether it be the management undertaken by artisans or by individual farming families, or whether it be associated economic enterprises, these must be protected and promoted, suitably in accordance with the needs of the common good and with the progress of the arts. Concerning the management of farms, we shall say more later. At present, it seems appropriate to touch upon the management of artisans and of associated economic enterprises. And first, it must be noted that, for these kinds of enterprises to truly thrive and flourish, it is necessary that they be continuously adapted – if the methods of producing goods and the ways of achieving them are considered – to new times.

Nuntius radiophonicus datus die 1 septembris 1944; cfr. A.A.S., XXXVI, 1944, p. 254. (Radio message given on September 1, 1944; cf. A.A.S., XXXVI, 1944, p. 254.)

[*Latin ed. p. 423*]

The acts of Pope John XXI, chapter 423, concern the conditions [of life]; these conditions, whether arising from the progress of arts and sciences, or from the changing needs and inclinations of men, constantly exist. It is especially fitting that this should be done by those who are skilled artisans

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and by those associated in guilds. For this reason, it is entirely appropriate, not only that a suitable institution be provided for both, both for the practice of the arts and for the cultivation of the mind and spirit, but also that they should come together in societies related to their professions. No less is it fitting that the republic should provide suitable provisions for the institution, for taxes, for loans, for security, and for social guarantees. Furthermore, such provision made by the state to artisans and to those associated in guilds is also to be commended and encouraged, because these are true promoters of the common good, and they contribute to the progress of a more refined humanity. Given these things, we exhort, with paternal affection, artisans and members of guilds, all of whom are our beloved children throughout the world, to recognize and fulfill the noble duty entrusted to them in the state; for their works, through mutual awareness and helpfulness in the order of citizens and professions, can daily be more and more encouraged, and the zeal of men can be kindled to accomplish new and excellent works through skillful craftsmanship. Moreover, as our predecessors have believed, so too do we believe that artisans deserve to be called to participate in the good works of society to which they are devoted and in which they dedicate their efforts. We do not believe that the specific roles that are to be assigned can be determined by certain and defined rules, since rather, they should be established according to the good that each society is to produce; for it is certainly not the case that what is suitable for all is the same, but often changes profoundly and suddenly within the same society. Nevertheless, we are not in doubt that active roles should be assigned to artisans in the affairs of the society to which they contribute, whether that society is private or public; for it must always be the case that societies should embody the perfect form of human association, in which the bonds of individuals, the variety of services, and the duties are deeply affected. This, in turn, encourages the mutual relationships that exist between those who conduct and manage the work and the workers of the same society.

[*Latin ed. p. 424*]

The Acts of the Apostolic See - Official Commentary, 424: Reasons, in matters of mutual cooperation, estimation, and benevolence, must be conformed; moreover, it urges that all, as if engaged in a common endeavor, strive together with sincere and present concord, and that the effort they expend be directed not only to the purpose of obtaining profit, but also to fulfilling the duty entrusted to them, and to performing the office that contributes to the benefit of others. Thus, with regard to expediting business and promoting the growth of the society, the desires of the workers are heard most appropriately, and their *socia* is invited to participate in the work. Indeed, Our Predecessor, the Most Holy Pope Pius XII, warned of this: The interests that each individual seeks in economic and social

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matters must not prevent the complete regulation of each individual by the will of others. Certainly, no one doubts that a society which greatly benefits human dignity must maintain the necessary and effective unity of its governance; but it does not follow from this in any way that those who daily contribute their labor to it should be treated merely as administrators, bound to silently obey orders, without being allowed to express their desires or use their skills, but rather that they should remain idle, while decisions are made concerning the placement and management of their work. Finally, it must be remembered that the more important tasks that are now entrusted to workers in various good societies are not only well suited to human nature, but also fully consistent with the economic, social, and civil progress of the present age. Although, in this present age, economic and social affairs have considerable discrepancies, hostile to justice and humanity, and errors abound throughout the entire sphere of economic activity, seriously affecting its actions, its structure, its functions, no one can deny that more recent methods of production, spurred by the advancement of arts and sciences, have made great progress and have been renewed, and that they are growing more rapidly than before. This, indeed, requires that workers today exercise greater skill and expertise in their craft. Therefore, it is necessary that they be provided with a more abundant supply of tools and a longer period of time, for a suitable and more refined institution.

[*Latin ed. p. 425*]

Acta Ioannis P. XXIII 425, so that they may more easily acquire possessions, and also so that studies, morals, and the duties of religion may be cultivated more conveniently. Furthermore, it is fitting that more years may be granted to young people during this time, so that they may acquire a common education and learn the principles of the arts. If these things are done, a condition will arise in which artisans can undertake tasks of greater importance within their own society. As for the republic, it is of no small importance that citizens in all its orders feel themselves increasingly bound by duty to protect the common good. It is evident to all that guilds of artisans have greatly increased in number in our time, and have generally been incorporated into the legal institutions of individual states, and even of several nations; and these institutions attract workers, not now to engage in conflict, but rather to contribute to a common effort; this is especially true through agreements between guilds and associations of employers. It is also advisable, or at least very opportune, that artisans also be given the opportunity to present their opinions and concerns outside the boundaries of their own society, and indeed, before all orders of the state. This seems to stem from the fact that, although individual guilds, however large, efficient, and important they may be for the republic, are nevertheless linked to the general economic and social condition of each nation, from which their own prosperity depends. But to determine what will best promote

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that general economic condition is not the task of each individual guild, but rather of the governors of the republic, and of those institutions that operate in various branches of the economy, either for a single nation or for several states. From this it is clear that it is appropriate, or even necessary, that, besides the employers or those who act on behalf of employers, artisans themselves, or those who defend the rights, needs, and aspirations of artisans in their profession, should also be heard by the authorities of the state and by these same institutions. Therefore, it is fitting that our thoughts and the affections of our paternal care should be directed first to the various associations of arts, and also to the guilds of artisans, which, conformed to the principles of Christian doctrine, exist in many parts of the world.

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - The official commentary contains accounts of their endeavors. We know how greatly these most beloved sons of Ours have been burdened by difficulties, and how effectively they have striven, and still strive, both within the boundaries of their respective nations and throughout the entire world, to defend the rights of workers and to promote the well-being and morality of their lives. But furthermore, We desire to honor the efforts of these Our sons with praise, which is not always evident in the immediate and obvious outcome of events; but which extends to the entire field of human endeavor, having been spread far and wide through righteous principles of action and thought, and through the blessed influence of the Christian religion. And with this paternal praise, We also wish to adorn these most beloved sons, who, imbued with Christian precepts, dedicate themselves with exceptional zeal to other associations of workers and to those guilds of craftsmen, which are guided by the laws of nature and which respect the religious and moral freedom of individuals. Nor can We fail to express our heartfelt joy and to make known Our esteem for the work of the International Association of Employers — commonly known by the abbreviated letters O.IX. or I.L.O. or O.I.T. — which for many years has been recognized as wise, effective, and of great value in promoting order in economic and social affairs throughout the world, in accordance with the principles of justice and humanity; in which order, the legitimate rights of workers are also recognized and protected. As we have observed with our own eyes, in recent years, the share held by those who possess capital has been steadily increasing in the most important associations, to the detriment of the share held by those who manage the company. This presents significant difficulties for the leaders of the state, who must diligently ensure that what is proposed by the directors of the most important administrations, and especially those which have the greatest importance in the economic affairs of the entire country, is in no way inconsistent with the principles of the common good. Furthermore, as we know from experience, these difficulties are no less significant when

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private citizens contribute capital to large enterprises. And it is no secret that today there are more and more people who, based on the most recent economic considerations and multiple safeguards,

[*Latin ed. p. 427*]

From the Acts of Pope John XXIII, 427: "That social relationships may be such that men may look forward to the future with a tranquil mind; and this tranquility, indeed, was formerly placed in the possession of goods, even if in a small way. It also happens in our days that men prefer the skill of some art to the possession of things; and they value more the income that arises from labor or from rights connected with labor, than the income that arises from capital or from rights connected with it. This, indeed, perfectly agrees with the natural character of labor, which, since it proceeds most closely from the human person, must be preferred to the abundance of external goods, which, by their very nature, are to be considered as instruments; and this is certainly an indication of the progress of humanity. The conditions of these economic affairs are, in fact, the reason why it is a matter of doubt among the people whether, in the present circumstances, the force of the principle firmly transmitted and defended by Our Predecessors regarding economic and social matters has been lost, or whether it is to be considered of lesser importance: a principle by which it is established that men have a right, given by nature, to privately possess things, even those suitable for producing goods. This doubt must be considered utterly unfounded. For the right of private ownership, even with regard to things that produce goods, is valid for all time, because it contains within itself the very nature of things, by which we are taught that individual persons are prior to civil society, and therefore civil society ought to be directed towards the individual as its end. Moreover, the right of private individuals to act freely in economic matters is not recognized unless they are also given the freedom to choose and use the things necessary to exercise that right. Furthermore, the monuments of time and the use of things testify that where the governments of peoples do not recognize the right of private individuals to possess even the most productive goods, there the use of human freedom is either violated or completely destroyed in the most important matters; from which it is clear that the use of freedom and the protection of the right of ownership both require and encourage each other. Hence, the reason must be sought why groups and associations, engaged in social and political matters, who strive to harmonize freedom with justice in human society, and who, until now, have scarcely considered the right of private individuals to possess things suitable for producing goods, today, with a fuller understanding of social affairs..."

[*Latin ed. p. 428*]

Acts of the Apostolic See - Official Commentary 428, that learned men

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may have amended their opinions somewhat, and that they may be in such a state that they truly defend that law. Therefore, it pleases Us to make use of the warnings which Our Predecessor, the now-blessed Pius XII, gave on this matter: "The Church, in defending the right of private property, aims at the highest moral end in social matters; namely, it does not, of itself, seek to maintain the present order of things, as if it recognized the dominion of divine will in it; nor does it readily accept the patronage of the wealthy and the privileged, neglecting the rights of the poor and the needy... Truly, the purpose of the Church is that the institution of private property should be such that it is both in accordance with the counsel of divine wisdom and with the law of nature. Indeed, private property must safely secure the rights of the human person, and at the same time, it must contribute its necessary service to the restoration of the just order of society. As the most recent economic conditions progress rapidly in many states, as We have already said, and lead to an ever-increasing accumulation of goods, justice and equity require that an equal increase be added to the wages of labor, for the benefit of the common good. This, of course, makes it easier for workers to practice thrift, and thus to provide for themselves a certain sum. Therefore, it is surprising that some people overlook the natural character of the right of property; we speak of a right of property which constantly derives its force and virtue from the fruit of labor; which, moreover, so effectively helps to protect the dignity of the human person, and to enable each individual to freely perform his duties in all fields of endeavor; which, finally, strengthens the bonds of domestic life and tranquility, not without increasing the peace and prosperity of the republic. Nevertheless, it is not enough to establish that the right to private property has been given to man by nature, to possess things privately, and even those things which are capable of producing goods, unless, at the same time, every effort is made to ensure that the use of this right is extended to all classes of citizens. As Our Predecessor, the now-blessed Pius XII, aptly points out, on the one hand, the very dignity of the human person necessarily requires the right to use external goods in order to live according to the norms of nature; to which right corresponds a very serious duty, which requires that, as far as possible, all..."

[*Latin ed. p. 429*]

Acts of Pope John XXIII, 429: On the one hand, private property should be granted to citizens; on the other hand, the nobility inherent in labor demands: the protection and perfection of that social order which allows all citizens of any class to possess, if not much, at least some property. It must be recognized that private ownership of goods should be extended, and this is especially true today, when, as we have mentioned, the number of nations is increasing, and their economic systems are growing more and more. Therefore, by employing various methods, carefully tested by

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experience, it will not be difficult for states to regulate economic and social matters in such a way as to make access to the private ownership of such things as, for example, goods not quickly consumed; a home; land; furnishings necessary for businesses, whether run by artisans or by individual farming families; savings accounts in institutions of medium or large size, as has been successfully implemented in some nations, to the benefit of those instructed in economic and social matters – easier and as widely available as possible. It is clear from what we have said that these things do not prevent states and other public institutions from possessing, by right, assets that contribute to the common good; especially if they involve such great power, as to be permitted to private individuals, without endangering the common good. It seems that the character of our age is such that ever greater possessions of goods will be attributed to the state and to other public institutions. For this reason, it must also be considered what the common good requires, namely, that ever greater duties be demanded of public authority. Nevertheless, even in this matter, the principle of subsidiarity, of which we have already spoken, must be observed; namely, that states and public institutions are only allowed to extend the limits of their authority to the extent that a clear and true necessity of the common good demands it, provided that the danger is averted that the possessions of private individuals will be excessively diminished or, which is worse, completely destroyed.

33 Radio message given on December 24, 1942; cf. 1943, p. 17.

34 Cf. Ibid., p. 20.

35 Cf. Encyclical Letter Quadragesimo Anno; A.A.S., XXIII, 1931, p. 214. A.A.S., XXXV,

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary. It must also not be passed over in silence that economic endeavors undertaken by the republic or by public institutions ought to be entrusted to those citizens who possess both singular expertise and evident integrity, and who perform their duties towards the republic with the utmost reverence. Furthermore, diligent and constant vigilance must be applied to the work of these men, lest, within the very administration of the republic, the imperious dominion of economic affairs yield to the grasp of a few; which would certainly be contrary to the supreme good of the state. But Our Predecessors have also taught, at no time, that a social function is deeply inherent in the right of private property. In truth, according to the design of the Creator God, the abundance of all goods is attributed to all men for the purpose of living a virtuous life, as Our Predecessor, Pope Leo XIII, eloquently points out in the Encyclical Letter *Rerum Novarum*; where we read: "The sum of these things is this: whoever has received a greater abundance of the gifts of God, whether of body or of external goods, or of spirit, has received them for this very

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reason, that he may use them for his own perfection and also, as it were, as a minister of divine providence, for the benefit of others. 'Therefore, he who has a talent, let him take care not to conceal it; he who has an abundance of things, let him be vigilant lest he become dull to the generosity of mercy; he who has an art, let him strive greatly to share its use and benefit with his neighbor.'" Although in our time, the functions entrusted to the state and to public institutions have greatly increased and are increasing more and more, it must nevertheless be affirmed that the social aspect of private property has not become obsolete, as some seem to believe; for this social function derives its virtue from the very right of property itself. Closely related to this is the fact that, at all times, countless hardships and hidden, yet grave, necessities are revealed, which the providence of the republic does not reach, and to which it cannot in any way provide assistance; for this reason, the field will always be open to private individuals and to Christian charity. Finally, it is evident that endeavors aimed at the good of the soul are more effectively promoted by the efforts of individual citizens or by private councils than by the authorities of the republic.

[*Latin ed. p. 431*]

Acta Ioannis P.P. XXIII, 431. Finally, it is pertinent to note at this point that the right to privately possess goods is certainly confirmed by the authority of the Holy Gospel; although, frequently, Christ Jesus urges the wealthy to bestow their wealth upon the poor, thereby transforming it into heavenly goods: "Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through, and steal." Rather, "Lay up to □□□ yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal." And the Divine Master declares that whatever is given to the needy is given to Himself: "And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

III. The progress of times and events increasingly demonstrates that it is necessary to bring back to the norms of justice and equity not only the relationships between workers and managers in the distribution of goods, but also the relationships by which various branches of economic activity, and various regions, differently endowed, are united within a single nation; and, simultaneously, within the entire human community, various nations which have progressed in different ways in economic and social matters.

And, at the beginning, if we wish to mention something about agriculture, we observe first of all that the number of rural inhabitants does not seem to have diminished throughout the world; nevertheless, there is no doubt that many farmers, having abandoned their rural homes, seek more populated areas, or even the cities themselves; and since this occurs almost in all nations, and sometimes affects a large number of people, it presents

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obstacles to the dignity and well-being of citizens, which must certainly be addressed with diligence.

It is clear to everyone that, as economic activities progress and increase, the number of rural inhabitants will diminish, while the number of workers will increase, who are engaged in either mechanical industries or in any other kind of service. However, we believe that those who, having left agriculture, turn to other arts and trades, should be assisted in every way.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - The official commentaries indicate that these [migrations] are often driven by causes arising from the very progress of economic affairs, but more frequently by a variety of incentives, of which the following are the most prominent: the desire to escape narrow places that offer no prospect of a more comfortable life; the pursuit of new opportunities and the desire to experience various situations, to which our age is so strongly drawn; the greed for quickly acquiring goods and fortunes; the longing for a more abundant life, with the advantages that are commonly offered by towns and cities. But it is also beyond doubt that rural inhabitants leave the countryside because they see their affairs almost everywhere in a state of decline, whether they consider the efficiency of their labor or the condition of the sustenance and cultivation of farmers. Therefore, in this matter, which is now being discussed in almost all countries, it is necessary to first investigate what should be done so that, if we consider the means of achieving these things, agriculture, mechanical industries, and public services do not diverge so greatly from each other; what must be taken care of so that the rural way of life is as little as possible different from the way of life in municipalities, from which the income is derived either from mechanical industries or from any kind of services; and finally, what must be ensured so that those who work in agriculture do not in any way feel that they are inferior to others in dignity; indeed, they should be convinced that those who live in the countryside can also, through their labor, not only strengthen and cultivate their own person, but also face the future with a confident spirit. Therefore, it seems to Us that it is appropriate to present some guidelines on this type of issue, which will be valid in all conditions of time, provided that they are applied with reason, allowing for the various circumstances of time and place, or suggesting them, or even requiring them. First of all, it is necessary for all, especially those who govern the state, to strive to ensure that those services which are of the greatest benefit to all adequately support rural development, of which the following are examples: the construction of roads; means of transport; instruments with which people conduct trade with each other; clean drinking water; housing; doctors and medicines; schools and the acquisition of knowledge, arts, and professions; which are

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related both to the worship of religion and to the relaxation of the mind.

[*Latin ed. p. 433*]

Acta Ioannis P. XXIII, 433: Finally, those furnishings which our age demands to adorn and equip the homes of farmers. These instruments, necessary to maintain the dignity of rural life, are such that where they are lacking, economic and social progress either does not occur at all or proceeds very slowly, and consequently, nothing can restrain men from abandoning the fields, and it is difficult to estimate the number of those who will do so. Furthermore, the economic affairs of states must proceed gradually, maintaining a suitable and appropriate harmony between the various provinces within those states. It is necessary, in particular, to devote efforts to the application of those new methods recently introduced, first to the cultivation of the land, and then to the arts of producing goods, to various forms of agriculture, and to the equipment of rural industries, which economic activities in general produce or require; and then, all these things must be carried out, as far as possible, in such a way that they are equally suited to mechanical industries, to any kind of service, and to the common good. Consequently, agriculture will not only provide a greater abundance of goods produced by mechanical industries, but will also demand more appropriate forms of common service; conversely, the cultivation of the land will yield such fruits to mechanical industries, to common services, and to the state itself, that they will appear more suitable and more appropriate for use; and thus, agriculture will provide a firmer basis for the ability to acquire goods; which is one of the principal considerations for organizing the entire economic system for the sake of progress. With these policies adopted, the following advantages, among others, will result: first, it will be easier to determine and address the needs of rural workers who are idle, because new inventions have been gradually introduced into the cultivation of the land; then, these workers will be educated in their crafts, so that they can apply their skills and efforts to other types of work as well; and finally, they will not lack the economic assistance, nor the support for the cultivation of their minds and spirits, which are necessary for them to be more readily integrated into new social groups. In order that a properly ordered progress may be achieved in the various provinces of economic affairs, it is absolutely necessary that the authorities of the republics, considering the cultivation of the land, devote themselves to this task with prudence.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium Officiale, and diligently attend to their own affairs: concerning taxes or duties, loans, guarantees for civil offices, the price of goods, the promotion of arts, and finally, the completion of rural enterprises. With regard to taxes, such a regulation,

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ordered by justice and equity, especially emphasizes that taxes should be levied according to the ability of citizens. But in regulating taxes for farmers, the common good of all requires that those who govern the state be mindful that income in rural areas is earned more slowly and is subject to greater risk; and therefore, it is more difficult to obtain capital, which is necessary to increase it. Given these circumstances, it follows that those who possess money will be more inclined to invest it in other ventures than in agriculture. For the same reason, farmers cannot bear high interest rates; indeed, they often cannot even bear the interest rates imposed by merchants, so that they may have capital for the administration and growth of their affairs. For this reason, for the benefit of all, it is necessary not only that public authorities establish a special financial regulation for farmers, but also that banks be established, from which capital, and indeed at a moderate interest rate, is provided to them. Furthermore, it seems necessary to establish guarantees for two reasons: one concerning the products of the land, and the other concerning the farmers themselves and their families. And since, as has been shown, the income of each farmer is generally lower than that of workers in mechanical industries, or in any other service, it does not entirely seem to conform to the norms of social justice and equity to establish a lower level of social security or guarantees for farmers than for other classes of citizens. Indeed, the guarantees and provisions generally established should not differ greatly from each other, and whatever the economic sector in which citizens work, or from which they derive their income, should be treated similarly. Moreover, since social security and guarantees can greatly help to ensure that the income of the entire state is distributed among citizens according to the norms of justice and equity, they should be...

[*Latin ed. p. 435*]

Acta Ioannis P. XXIII 435: Quare, videtur conveniens ut hoc sit quasi via qua discrepantiae inter varias civium classes minuantur. Cum autem producta agrorum natura sua propria habeant, ideo pretium eorum in tuto collocari oportet, rationibus quidem adhibitis, quas rei oeconomicae periti invenerint. In hac re, licet multum valeat si hanc tutelam ipsi gesserint, quorum interesse est, id est, norma quasi sibi imposita, tamen a hoc temperando negotio absistere omnino civitatum moderatores non possunt. Nec hoc praeteri potest, rerum rusticarum pretio plerumque magis agricolarum labores compensari, quam pecuniae capita in rem impensa. Itaque iure optimo Praelatus Nostrus defunctus Pius XI in Litteris Encyclicis Quadragesimo Anno de humanae communitatis bono docet: "Apposite ad rem facere inter salaria proportionem; quibus tamen haec subiicit: quacum arcte cohaerere rectam proportionem pretiorum, quibus illa venunt, quae a diversis artibus progignuntur: qualia habentur agricultura, ars industrialis, alia." Quoniam producta agrorum eo potis-

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simum pertinent, ut satis praecipuis hominum necessitatibus satisfaciant, eam ob causam eorum pretium ita definiri opus est, ut omnibus ea emere liceat. Ex quo tamen in confesso res est, iniuste sine dubio fieri, si totus civium ordo, agricolarum dicimus, et quoad oeconomicas et quoad sociales rationes, ad deteriorem statum adducatur, quippe qui minore facultate polleant ea emendi, quae necessaria sunt ad honestum vitae cultum; quod nimirum communi civitatis bono aperte repugnat. Opportunum praeterea est, in locis rusticis, machinales industrias et communia ministeria parari, quae ad servandas, ad commutandas, denique ad vectandas fruges sint usui. Ad quae accedant ibidem opera et consilia, quae provincias sive rerum oeconomicarum sive artium exercendarum attingant. Quibus consiliis adhibitis, agricolarum familiis facultas idonea datur suos reditus supplendi, et hoc quidem in ea rerum hominumque condicione, in qua vivunt et operam impendunt suam. 89 39 Cfr. A.A.S., XXIII, 1931, p. 202.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Commentarium Officiale. No one can universally determine the best methods for managing rural affairs, since the conditions in each region of a republic differ greatly, and even more so in different parts of the world. However, those who value the dignity of man and the family, whether by nature itself or more so by Christian precepts, certainly approach the management of agricultural affairs, and especially family farms, with a spirit that reflects the image of a human community, in which the mutual bonds of its members, and the conformity of this management to the norms of justice and the principles of Christian doctrine, are appropriately considered. And they strive with all their might to ensure that this desired management of rural affairs is finally achieved in each specific time and place. However, family farm management will only be truly stable and secure when it yields only as much profit as is suitable for the honest sustenance and well-being of the family. To achieve this, it is absolutely necessary that farmers are diligently educated in their work, and are taught new methods and inventions, and are assisted by skilled experts in their craft. Furthermore, farmers must form supportive societies; they must establish associations related to their respective professions; and they must actively participate in public affairs, that is, in the administration of the institutions of the state, and in political matters. However, we are convinced that, when it comes to rural affairs, the authors and leaders who promote economic growth, the development of the moral character, or the advancement of social principles are the same people who are concerned with the interests of the farmers themselves. These individuals should certainly understand that the work they undertake is the most honorable; that it is undertaken in a vast, almost universal temple; that it is often given to trees and animals, whose lives, as if signifying a certain infinity, and bound by strict laws, offer many invitations to God the Creator and Prov-

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idence. Moreover, agricultural labor not only produces the various foods that nourish the human race, but also constantly provides a more abundant supply of the resources that are used by mechanical industries. Furthermore, this labor is adorned with dignity if it employs many things related to mechanical science, to chemistry, and to biology.

[*Latin ed. p. 437*]

The acts of Pope John XXIII, number 437, pertain to matters concerning agriculture; however, since it is evident that the advancement of knowledge and arts is of great benefit in rural areas, for this reason, they are to be adapted to the needs of the present time without any interruption. And this is not enough; indeed, this type of work possesses its own nobility, because it requires farmers to understand the course of time more keenly and to adapt themselves to it more easily; to await the future with greater composure; to recognize the importance and gravity of their office; to rekindle their zeal, and to constantly experience new things. And it is necessary to carry out this work in the realm of agriculture, just as in any area of production, that farmers should join together in associations; and especially if the agricultural activity itself benefits the farmer's family. Furthermore, it is fitting that those who cultivate the land should feel mutually bound by faith, and strive together to establish supportive societies and associations related to these arts; and all of these things are absolutely necessary, because they either provide benefits for rural development through the advancement of knowledge and arts, or they defend the prices of goods produced through labor. Moreover, with these initiatives undertaken, farmers are brought into equality with other classes of workers, who are usually united in associations. Finally, if they succeed in this, farmers will demonstrate the importance and weight that is appropriate to their condition in the administration of public affairs; indeed, in this our age, if only one voice is raised, it is rightly considered to be given to the winds, as they say. But farmers—just like other classes of workers—if they ever wish to demonstrate the weight and importance of their contribution, they must never do so by disregarding morality or the laws of the state; rather, they should strive to harmonize their rights and interests with those of other classes, and to refer all to the common good of the state. In addition, farmers who work diligently to expand their fortunes are justly entitled to demand that their own endeavors be supported and completed by the leaders of the republic, provided that they genuinely care for the common good and contribute their efforts to achieving it. For this reason, we desire to honor our sons who, in all nations, through supportive societies or various kinds of associations, have made progress and shown diligence.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - The official commentary states that farmers,

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in every civic association, should not only enjoy the due abundance of material goods, but also a just dignity of life. Since all things seem to be contained in the labor of the fields, which contribute to the dignity, perfection, and cultivation of man himself, it is necessary that man consider this labor as a mandate received from God and aspiring to higher things; it is necessary, furthermore, that this kind of labor be consecrated to the most provident God, who directs all times for the salvation of men; finally, the farmer must, in a certain sense, bear the burden, either of instructing himself or others, for the cultivation of humanity. It often happens that, within the same city, some citizens enjoy different advantages and social benefits, especially because they are engaged in activities that, when considered from an economic point of view, have grown more profitable than others. When this occurs, justice and equity demand that the leaders of the state take care that such disparities are either completely eliminated or, at least, diminished. To achieve this, it is necessary to strive to provide, in those areas that have not progressed as much in economic matters, the essential public services, the reasons for which are consistent with the times and places, and, as far as possible, are in harmony with the common way of life. But to these measures must be added a most appropriate administration and discipline, by which the following are carefully ordered: the allocation of labor; the migration of inhabitants; the establishment of wages for workers; the imposition of taxes on citizens; the creation of offices; the investment of funds in those mechanical industries that are particularly capable of stimulating other arts. All of these things clearly pertain not only to the hiring of workers and the encouragement of employers, but also to the obtaining of benefits from the areas themselves. However, it is necessary that those things that are deemed conducive to the common good of citizens be, above all, promoted by the leaders of the republic. Their care, considering the benefit of the entire state, must constantly be directed to the fact that matters relating to agriculture, mechanical industries, and public services are, at the same time and with the same reasoning, as far as possible, promoted; guided by the intention that citizens engaged in activities that have not greatly benefited in terms of wealth, if they turn their minds to economic and social matters, may also...

[*Latin ed. p. 439*]

Acta Ioannis P. XXIII 439: Homines debent sentire quod cultura animorum, et progressus fortunae suae, auctores praecipui sunt; nam digni cives videntur, qui ad progressionem rerum suarum praecipuam operam conferunt. Itaque, ad aequabiliter res oeconomicas in eadem civitate temperandas, opus est ut ii quoque, qui suis opibus consiliisque nituntur, pro virili parte, incumbant. Quin etiam qui praesunt, iuxta subsidiarii officii principium, sic privatorum hominum inceptis favere et auxiliari debent, ut inchoata opera, ubi res ferant, ipsis privatis civibus

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perficienda permittant. Opportunum est hoc loco ad illud etiam mentem intendere, in non paucis nationibus disparia inter se admodum esse: hinc agrorum exercendorum spatia, illinc incolarum numerum. Cum aliae nationes inopia laborent civium, agris movendis abundent; aliae contra civibus affluant, egeant agris colendis. Neque desunt rursus nationes, in quibus, licet solum uberrimas possit proferre opes, agricolae tamen sic rudibus atque obsoletis agrorum vertendorum rationibus utuntur, ut tantum fructuum percipere nequeant, quantum sit summis necessitatibus totius populi satis; ex contraria vero parte, in nonnullis civitatibus agricultura eatenus recentiori disciplinae obtemperavit, ut rusticorum fructuum copiam pepererit iusto maiorem, atque ideo universam rempublicam, quoad oeconomicas res, aliquo damno afficiat. Res igitur in comperto est, tum mutuam omnium hominum coniunctionem, tum eorum fraternae sensum necessitudinis, Christi praeceptis conciliatae, hoc omnino desiderare, ut alii populi aliis adiutricem operam tribuant, actuosam scilicet et multiplicem, quam non modo bonorum, fortunarum, hominumque ipsorum facilius sequatur commercium, sed minores etiam inter varias nationes discrepantiae. Qua de re fusius infra dicturi sumus. Hic tamen facere non possumus, quin profiteamur valde probari Nobis Instituti incepta, compendiariis litteris F.A.O. appellati, quod pertinet ad alendos populos et ad agriculturam provehendam. Huic enim Instituto id singulariter propositum est, ut mutuis populorum consensionibus obsecundet; ut rura ex nostrorum temporum normis in iis nationibus colantur, quae sint rebus oeconomicis minus auctae; ut denique populis subveniatur, cibariorum penuria laborantibus.

Acta of Pope John XXIII 439: Men should feel that the cultivation of the mind, and the progress of their fortune, are the chief authors; for those who contribute most to the advancement of their affairs are considered worthy citizens. Therefore, in order to properly regulate economic affairs in a given state, it is necessary that those who are endowed with resources and counsel also contribute, as far as they can. Moreover, those who govern, according to the principle of subsidiarity, should favor and assist the endeavors of private individuals, so that the works that have begun may be completed by those private citizens themselves, where circumstances permit. It is appropriate at this point to also consider that in many nations there are very great disparities: here, spaces for cultivating fields, and there, the number of inhabitants. Some nations suffer from a lack of citizens, while being abundant in land for cultivation; others, on the contrary, abound in citizens, but lack land for cultivation. Nor are there lacking nations in which, although the land may be very fertile, the farmers use such crude and obsolete methods of cultivating the fields that they cannot obtain as much fruit as would be sufficient for the needs of the entire population; on the other hand, in some states, agriculture has been so subject to recent disciplines that it has produced a just abundance of rural products, and

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therefore affects the entire state, as far as economic matters are concerned, to some detriment. Therefore, it is evident that the mutual connection of all men, and their fraternal sense of kinship, which are fostered by the precepts of Christ, require that one people assist others, with a practical and abundant aid, which will facilitate not only the exchange of goods, fortunes, and even people themselves, but also reduce the disparities between various nations. We shall speak more fully about this matter below. However, we cannot fail to acknowledge that we greatly approve of the endeavors of the Institute, called by the abbreviated letters F.A.O., which pertains to the feeding of peoples and the improvement of agriculture. For this Institute has a particular purpose: to seek the cooperation of peoples; to cultivate fields according to the standards of our time in those nations that are less advanced economically; and finally, to assist those peoples who are suffering from a lack of food.

[*Latin ed. p. 440*]

Acta Apostolicae Sedis - Official Commentary 440. Today, perhaps the most important question is whether relationships of economic interdependence should exist between developed nations and those nations whose economic development is still in progress, where one enjoys the benefits of prosperity and the other struggles with extreme poverty. Indeed, since all people today are so interconnected, feeling as if they are part of a single and almost unified family, it is the duty of nations that are rich in all goods to not neglect the needs of those nations whose citizens are experiencing such great domestic difficulties that they are almost consumed by poverty and hunger, and are unable to enjoy their fundamental human rights, as is fitting; moreover, since nations seem to be increasingly dependent on each other, it cannot be maintained for long that these nations will preserve a useful peace if their economic and social conditions differ greatly from each other. Therefore, we, who love all people as our children, believe it is our duty to clearly state here what we have already mentioned: that all people fall upon us, and that the suffering of the people who are burdened by poverty must be addressed. [Therefore,] it is necessary that in each individual, and in general in all, especially in the more prosperous, a sense of duty be awakened. As is easily foreseen, and as the Church has always and seriously warned, it is right that Catholics be deeply moved to help the poor and the needy, since they are members of the Mystical Body of Christ. "For we know the charity of God," says the Apostle John, "because he laid down his life for us; and we ought to lay down our lives for our brethren." "He who has substance in this world, and sees his brother in need, and shuts up his bowels from him, how does the charity of God remain in him?" Therefore, we are pleased to see nations, guided by reason and equipped with suitable resources, provide assistance to nations that are lacking in essential goods, so that it may be easier for them to improve

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their circumstances. 1 42 4 0 Address 41. Cf. Ibid. / John I 1 I, 16-17. 42 given on May 3, 1960; cf. A.A.S., L I I, 1960, p. 465.

[*Latin ed. p. 441*]

From the Acts of Pope John XXIII, section 44: Since it is evident to all that some nations abound in goods, and especially in foodstuffs, while in others, the common people suffer from want and famine, justice and humanity demand that the more prosperous nations should assist those nations in need. Therefore, to give or to expend goods that are necessary for human life, either entirely or in part, is contrary both to the duties of justice and of humanity. We are not entirely unaware that, where goods are produced in greater abundance than the needs of the nation require, especially from agriculture, certain classes of citizens may suffer detriment. However, it does not follow from this that those nations which are rich in goods should refrain from providing aid to those suffering from poverty and famine, especially when a particular need arises; indeed, it must be carefully considered that the inconveniences arising from the abundance of goods should be lessened and borne by each citizen in a just manner. Nevertheless, these measures will not continuously remove the stable causes of poverty and famine, which are often found in a primitive understanding of economic affairs. To provide a remedy for these, all possible avenues must be explored, so that, on the one hand, citizens may be trained in the arts and diligently perform their duties, and, on the other hand, they may acquire the means to promote economic affairs through methods and approaches suited to this age. We do not overlook the fact that, in recent years, a deep awareness of duty has taken root in the minds of many, namely, that aid must be provided to poor nations and that even economically advanced nations are not yet sufficiently equipped to promote economic and social progress within themselves. To achieve these desired outcomes, we see that the policies of various nations, or of individual nations, and the initiatives and societies of private individuals, daily offer assistance to such nations, and that young people are aided in ever greater numbers, so that, by dedicating themselves to studies in the most advanced nations, they may be trained in arts and disciplines suited to the needs of this age. Furthermore, it must be added that both public and private individuals, within these nations, often lend money to these same nations, by which...

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary among less prosperous nations, the beginning of many institutions can be made, suitable for preserving goods: this generous plan, with this opportunity offered, we adorn with the most willing praise. It is to be hoped, however, that in the future, more prosperous nations will increasingly cooperate, so that they may provide helpful assistance to nations that are beginning to ad-

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vance, in promoting doctrines, arts, and economic matters. With regard to this, we consider it our duty to mention something in this place. First of all, it seems prudent that nations, which have either made no progress or very little progress in economic matters, should carefully consider the path taken by nations that are rich in resources. Indeed, a wise plan and many necessities urge, at the same time, to produce more goods, and at the same time, to achieve this in a more suitable way. Likewise, both necessity and justice require that the wealth produced be equally distributed among the citizens of the same republic. Therefore, it is necessary that economic progress should advance no less than the principles of social order. Furthermore, this progress must be achieved simultaneously in the fields of agriculture, industry, and all kinds of services. It is also clear to all that nations whose economic progress is underway often display certain signs, which are either due to the nature of the place itself, or to institutions inherited from their ancestors, full of humanity, or to a particular character of the citizens. Indeed, when more prosperous republics are present to less fortunate republics, not only must they have the same goals in view, but they must also take great care not to, while helping these nations, seek to impose their way of life upon them. Furthermore, nations that have made progress in economic matters must especially be careful not to, while providing assistance to poorer nations, seek to turn the state of public affairs to their own advantage, or to pursue a policy of domination. If such a thing were to occur, it must be clearly stated that the true intention is to establish a kind of colonial dominion, which, although perhaps cloaked in honorable terms, is nevertheless...

[*Latin ed. p. 443*]

Acts of Pope John XXIII, 443, expresses that superior and more eloquent sentiment, which many nations have recently embraced; and indeed, when considering the bonds by which one nation relates to another, it calls for the well-being of all peoples. Therefore, both necessity and justice demand that those nations which contribute to the advancement of arts and commerce should, setting aside any desire for domination, assist those nations which are less advanced in economic matters, so that these may, at some point, progress on their own in both economic and social matters. If this is done, it will certainly contribute greatly to uniting the community of all republics, each of which, aware of its own rights and duties, should also strive for the prosperity of all peoples. It is certainly not doubtful that, if in any nation, doctrine, arts, economic affairs, and the prosperity of citizens advance at the same time, a great deal of benefit will be conferred upon that place. But everyone should understand that these are not the highest goods, but merely instruments suitable for attaining those very goods. Therefore, with a feeling of deep sorrow, we see that in those nations where economic affairs have progressed, there are not a few people for whom there is no con-

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cern for the just order of goods; that is, they either completely neglect, or utterly forget, or even deny the existence of the good of the soul; meanwhile, they eagerly pursue the progress of disciplines, arts, and economic systems, and they value external advantages so much that they often consider them to be the highest good of their lives. From this it follows that, through pernicious snares, the very efforts made to assist nations progress from prosperity to poverty; for in the citizens of these nations, the awareness of the highest goods, on which moral discipline rests, usually remains strong, and it moves them to action. Therefore, those who attempt to undermine these sentiments are certainly guilty of something dishonest. Indeed, these sentiments, besides being worthy of respect, must also be perfected and cultivated, for in them true humanity flourishes.

[*Latin ed. p. 444*]

Acta Apostolicae Sedis - Official Commentary 444. Furthermore, the Church, by divine law, pertains to all peoples; this is confirmed by the fact itself, since it is already present in all parts of the world, and strives to encompass all peoples. Now, those peoples whom the Church has united with Christ, it cannot fail to bring benefits to, whether in economic matters or in social affairs; as the events of past times and of our own age clearly demonstrate. No one who professes the name of Christian has not received the promise and the obligation to perfect and promote, with manly effort, civil institutions, not only so that human dignity may not be in any way corrupted, but also so that, having broken down all obstacles, all those things may be promoted which lead to and contribute to honor and virtue. The Church, when it has inserted its influence, as it were, into the very veins of a people, is not, nor does it consider itself to be, an institution imposed externally upon that people. This is because, where the Church is present, there individual men are either reborn in Christ, or they rise again; and those who have been reborn or have risen again in Christ, never feel oppressed by any external force; rather, feeling that they have attained perfect freedom, they are drawn to God with a free impulse; and therefore, whatever they consider to be good and honorable, they confirm and perfect. The Church of Jesus Christ – as Our Predecessor, Pope Pius XII, clearly points out – as the most faithful guardian of divine and blessed wisdom, certainly does not strive to suppress or diminish those things which constitute the particular characteristics and properties of any nation, which peoples rightly and justly defend as a sacred inheritance with religious zeal. Indeed, it strives for unity, inspired by that highest love in which all are actively exercised; but not for the attainment of a single, external equality that weakens the very forces inherent in all things. And the Church approves and follows with maternal wishes all those cares and norms which serve to develop and increase wisely and temperately the faculties and powers – which indeed arise from the hidden depths of any

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race – provided that they do not contradict the duties which the common origin and the common end of all mankind demand. 43 * J Litt. Encycl. Summi Pontificatus; A.A.S., XXXI, 1939, pp. 428-429.

[*Latin ed. p. 445*]

Acts of Pope John XXIII, 445. And with great joy of spirit, we observe that Catholic citizens, inhabitants of less prosperous nations, are, for the most part, not yielding to others in their efforts to advance, within their respective countries, in economic and social matters, according to their ability. On the other hand, we see Catholic citizens, inhabitants of wealthy nations, undertaking much and striving to assist countries in need, so that these may be further improved in economic and social matters. In this regard, it seems highly commendable that various, numerous, and indeed greater, forms of assistance are sent each year to young Africans and Asians, so that they may study letters and arts in the great universities of Europe and America; and that great care is taken to instruct men, prepared to go to less prosperous regions, so that they may there exercise their arts and fulfill their duties. Therefore, it is our will to express our applause and gratitude to all our beloved sons, who, wherever they may be on earth, so diligently encourage the progress of peoples, and impart a salutary influence to civic life, thereby manifestly demonstrating the perennial virtue and effectiveness of the Holy Church. In these recent times, the question has often arisen as to how the advantages of economic affairs and the means of sustaining life may be reconciled with the increasing accumulation of the human population; and this applies both to the entire world and to nations laboring under poverty. Therefore, with regard to the entire world, some have observed that, if the present trend continues, the human race will become far more numerous in a few decades; while economic progress will be much slower. From this, some conclude that, unless a limit is established for the increase of the human population, a greater and greater disparity will soon arise between the number of inhabitants and the resources necessary for living. Furthermore, it is evident that, in less prosperous countries, citizens are compelled, because there the most recent arts for the preservation of health and the recovery of health have been more widely introduced, to face the dangers of death from infancy.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Commentarium Officiale: The means of repelling [poverty] now allow for a longer course of life; however, the number of human beings born, which is often frequent, continues to remain the same, at least for a considerable period of time in the future. But, while the number of people born exceeds the number who die in the same year, the apparatus for producing goods in such states does not increase in proportion to the growing population. Therefore, it is of little benefit in these

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poorer republics to rely on custom alone, and rather, things become worse. Consequently, to prevent the situation from reaching an extreme, some believe that the conception and birth of human beings should either be avoided or, in some way, restricted. Now, if we are to speak the truth, the reasons for the disparity between the number of people born and the abundance of goods throughout the world are such that serious difficulties regarding this matter cannot be resolved either now or in the near future. For the arguments that are put forth on this subject are so doubtful and so controversial that nothing certain can be derived from them. Furthermore, God, through His goodness and wisdom, has endowed the natural power of procreation with an almost inexhaustible capacity, and He has also endowed man with such intelligence that, with the use of appropriate instruments, he can transform the products of nature for the needs and necessities of his life. Therefore, in order for the question raised to be resolved, it is certainly not the right approach to seek a solution that violates, in addition to the moral law established by God, the very procreation of human life itself; rather, it is necessary to strive to ensure that man, using all kinds of arts and sciences, fully understands the powers of nature and increasingly masters them. Moreover, the progress made to date in the provinces of science and the arts almost initiates infinite hope for the future in this regard. Indeed, We know that, in certain times and even in poorer states, these kinds of problems often lead to inconveniences, because economic and social conditions are such that citizens, with increasing frequency in each year, cannot find a place where they can be fed and sustained; and also because the people do not show such unity among themselves as is fitting.

[*Latin ed. p. 447*]

Acta Ioannis PP. XXIII, 447. Sed quamquam res ita sint, tamen affirmamus apertissime ea quaestiones ita positae et solvendae esse, ut nec vias humanas nec rationes sequantur, quae ab ipsius hominis dignitate abhorrent; quaeque tradere non timesent, ii qui hominem ipsum et eius vitam ad materiam omni parte referendas esse putant. Hanc quaestionem sic tantummodo posse dissolvi censemus, si progressiones oeconomicarum et socialium res, singulorum civium, tum universae humanae societatis, verae nominis bona servant et augeant. Sunt enim, cum de huiusmodi agitur, in prima commendatione ea omnia ponenda, quae sive ad hominis generatim dignitatem sive ad cuiusvis hominis vitam pertinent, qua nihil sane potest esse praestantius. Est praeterea, in eadem causa, quaerenda mutua opera universarum gentium, eo spectans, ut, praeclara cum omnium utilitate, et rerum notitiae, et pecuniarum capita, et homines ipsi ordinatim possint ab aliis populis ad alios comminare. Hac de re graviter pronuntiamus, hominis vitam tradere atque propagari opera familiae, in uno eodemque indissolubili matrimonio, quod Sacramenti

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dignitate, ad Christianos quod attinet, auctum est. Quoniamque hominis vita aliis hominibus consulto et cogitate traditur, sequitur idcirco, ut hoc agatur ad Dei praescriptiones, sanctissimas, firmissimas, inviolatas; quas scilicet nemo non agnoscere, non servare debet. Quocirca hac in re nemini omnium licet uti viis rationibusque, quibus vel arborum vel animantium vitam prorogare licet. Etenim hominum vita pro sacra re est omnibus ducenda: quippe quae inde a suo exordio, Creatoris actionem Dei postulet. Itaque qui ab his Dei constitutis discedit, non solum Dei ipsius laedit maiestatem, et sibi humanoque generi imprimit dedecus, sed etiam civitatis suae vires intimas debilitat. His de causis permagni interest, ut nova suboles, praeter quam quod disciplina humanitatis religionisque diligentius erudiatur — quod quidem ius officiumque est parentum — tum etiam in quibuslibet suae vitae factis se officiorum suorum maxime consciam praestet; atque propterea in familia quoque sibi condenda, et in liberis procreandis educandisque. Quibus liberis non solum stabilis fiducia inicienda est in Dei Providentia, verum etiam animus firmissimus paratissimus.

[*Latin ed. p. 448*]

Acts of the Apostolic See - Commentary 448: Regarding the labors and hardships that no one can avoid who has undertaken that worthy and weighty office, namely, the work of associating with God, both in life and in the upbringing of children: in this extreme matter, nothing certainly avails more than the precepts given by the Church and the heavenly aids; we speak of the Church, to which, for this very reason, its right must be recognized, to freely exercise its office. Indeed, as we read in the book of Genesis, God, when He first gave humanity its nature, gave them two commandments, one completing the other: He commanded at the beginning: ”Grow and multiply;” He then commanded: ”Replenish the earth,” and ”subdue it.” One of these commandments is not merely concerned with the consumption of things, but rather assigns them to the benefits of human life. Therefore, with great sadness, We observe in the present time two things that are contrary to each other: on the one hand, the distress of things is so clearly before our eyes that human life seems to be almost destined for misery and ruin; on the other hand, either through newly introduced doctrines, or through the progress of the arts, or through the abundance of economic affairs, these things are turned into instruments by which the human race is led to extreme ruin and horrible death. God, indeed, has bestowed sufficient good things upon the human race, with which, aided, they may undertake their burdens with dignity, joined to the procreation of children; but this can be done, either with difficulty or in no way, if men, having strayed from the right path and with minds corrupted, turn the instruments of which We have spoken, contrary to human reason, or contrary to their social nature, and therefore contrary

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to the plans of God Himself. 44 45 Now, since the reasons that have come together between nations, for the sake of science and the arts, have become more and more refined in every region of human community in this recent time, it is necessary that one people become more and more dependent on others. Therefore, questions of some weight, which are being raised today, are... 44 Gen., I, 28. "Ibid.

[*Latin ed. p. 449*]

In the Acts of Pope John XXIII, 449, in matters pertaining to provinces, or to doctrines and arts, or to economic and social affairs, or to the administration of the state and the advancement of culture, these frequently, when the capabilities of a single republic exceed, involve more, and sometimes all, of the nations of the earth, by some necessity. Thus, individual states, even if they excel in culture and humanity, in the number and intelligence of their citizens, in the progress of economic affairs, in the abundance of goods, and in the extent of their territories, are nevertheless, when separated from the others, unable to adequately resolve their own principal problems. Therefore, republics, when it is necessary to complete and perfect each other, will only prosper to the extent that they have also considered the prosperity of others. Consequently, states are strongly urged to cooperate with each other and to assist each other mutually. Although this is becoming increasingly clear to individual people, and even to all peoples, nevertheless, people, and especially those who hold greater authority in public affairs, are often seen to be unequal in carrying out these two things, which concern the minds of the people; and this does not arise because the people lack suitable resources, whether of doctrines, or of arts, or of economic affairs, but because they distrust each other. In truth, people, and indeed republics, fear each other; for one state is afraid that another will devise plans to oppress it, or that, when the opportunity arises, it will carry out such plans. Therefore, states prepare all that is useful for defending their cities and settlements, that is, weapons, which they declare they intend to use, in order to deter other states from aggression. From this it is clearly evident that both the strength of men and the resources of nature are more often directed towards detriment than towards the benefit of human society by nations; and that both individuals and peoples are so burdened by this concern that they are delayed in undertaking greater labors. The cause of this seems to stem from the fact that people, but especially the leaders of republics, have different views on how to live. There are those who dare to assert that there is no true and just law that transcends external things and the individual himself; that there is nothing absolutely necessary, and that applies to all men; that, finally, there is nothing equal to all.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Commentarium Officiale: Because men, as

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those for whom a single and identical law of justice cannot possibly be proven, are unable to fully and safely agree on any matter. Although the word "justice" and related terms are proclaimed by the mouths of all, these words do not have the same meaning for everyone; indeed, they often have meanings that are quite the opposite. Therefore, when either "justice" or the "commands of justice" are invoked by rulers, they not only disagree among themselves about these terms, but they often find in them the cause of serious disputes; and thus, they are led to believe that there is no place left for them to obtain their rights and their advantages, except through force, the most grievous seed of discord among men. In order that mutual trust may exist and remain firmly rooted in the minds of the rulers of nations, it is necessary that true and just laws be first recognized and preserved, both here and there. But the precepts concerning morals and virtue are entirely grounded in God; and when God is removed, these precepts must necessarily be utterly dissolved. For man does not consist of a single body, but also of a soul, which feels itself to be a partaker of reason and freedom. And thus, the human soul absolutely requires a moral law, rooted in religion, which is far more powerful than any other external force or advantage in resolving those questions that pertain to the life of individuals, or to the bonds of citizens, or that affect either individual or entire nations. However, there are those today who claim that, with the flourishing of doctrines and arts, men can, without God, and aided only by their own strength, create the best possible culture for themselves. But in reality, because of the very progress of the sciences and arts, men often fall into difficulties that affect all peoples, and which they can only overcome if they recognize the due authority of God, the author and governor of all men and of all nature. The very processes of science, which extend almost infinitely, seem to demonstrate this to be true; from which the opinion is instilled in the minds of many that the sciences of mathematics cannot penetrate deeply into the nature of things and their transformations, nor can they declare them with suitable words, so that they can scarcely be perceived by conjecture. And when they have seen with their own eyes...

[*Latin ed. p. 451*]

Acta Ioannis P. XXIII, 451. Quoniam magnae vires, quae ex artibus et machinis extrahi possunt, sicut eas quae ad utilitatem populi comparari possunt, ita etiam eas quae ad detrimentum possunt, considerari debent, ita res quae ad animam et ad mores pertinent, praeferendae sunt omnibus aliis; ut progressus scientiarum et artium, non ad ruinam generis humani ducant, sed ad cultum humanitatis, sicut auxilia ad finem, possint. Interim, evenit ut in civitatibus opulentioribus, homines, qui semper plus et plus rerum externarum desiderant, iam imaginem falsam deponant de vita felicissima quae hic in aeternum degatur; et evenit similiter ut homines, non solum cotidie magis conscii sunt se iuribus humanitatis integerrimis et

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universis frui, sed etiam omni opere et ope intentantur ad rationes mutuo inter se contrahendas, quae, certe, aequabiliores et aptiores dignitati sua sint. Ex his rebus, sequitur ut homines nunc incipiunt agnoscere facultates suas finitas esse, et quae sint animi, studiosius quam antea quaerere. Haec omnia, proinde, aliquam spem videntur dare, ut non solum singuli homines, sed etiam populi, aliquando consentiant ad multam et eandem utilitatem sibi mutuam praebendam. IV. Quoniam progressus doctrinarum et artium, sicut in praeterito tempore, ita etiam in hoc nostro, multum ad mutuam civium necessitudinem redundant, necesse videtur ut hae necessitudines, sive de singulis, sive de universis civitatibus agatur, ad humaniorem aequilibrium conformari. Ad hanc rem multa cogitando inventa sunt et scriptis in medium prolata: quorum alia iam repulsa sunt, sicut nebula a sole; alia sunt hodie penitus iam mutata; alia minus et minus hominum in praesentia illiciunt animos. Quod sane ex eo manat, quod haec vulgata commenta opinionum, neque totum integrum hominem contingunt, neque eius partem meliorem. Praeterea, manifestant debilitares humanae naturae: ut morbos et dolores; quibus videlicet debilitatibus nulla rerum oeconomicarum et socia-

[*Latin ed. p. 452*]

Acts of the Apostolic See 452. – Commentary. For the reason, and although feigned with exquisite skill, it is manifest that this can offer a remedy in every respect. Moreover, men, wherever they may be, are moved by a most intimate and invincible sense of religion, which no force has ever been able to overcome, nor any cunning to suppress. For a certain most false opinion has been spread abroad in these our days, which holds that if nature has deprived a man of the sense of religion, he ought to be considered as some kind of a phantom or an imaginary being; and therefore he should be utterly uprooted from the soul, as if he were entirely different from the character of our times and from the ongoing civil life of men. On the contrary, that innermost inclination of man towards religion proves that man is truly created by God, and that he is irrevocably drawn towards Him; as we read in Augustine: "You created us for Yourself, O Lord; and our hearts are restless until they rest in You." Therefore, however much the arts and the economy may advance, there will be neither justice nor peace in the world, as long as men do not realize the extent of the dignity that is in them, because they are created by God and are His children. We say God, who is certainly the first and ultimate cause of all things that He created. A man separated from God becomes both inhumane to himself and to others; indeed, the mutual relationships of men absolutely require a correct understanding of the human conscience in relation to God, the source of all truth, justice, and love. It is certainly known and perceived by all, in many states, some of which were formerly cultivated by Christian doctrine, that many of our Brothers and others, who are indeed most dear

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to Us, have been grievously persecuted for many years. This, because it brings to light the excellent dignity of those who are persecuted, and the exquisite wickedness of those who persecute them, and although it has not yet restored these [persecuted] to health, it has nevertheless moved many to reflect on this matter. But no folly seems more characteristic of our age than the desire to establish a firm and useful order for the affairs of this earthly life, without a necessary foundation, that is, by neglecting the supreme God; and also the desire to bring about the greatness of man, from a source that has been dried up.

[*Latin ed. p. 453*]

Acta Ioannis P.P. XXIII 453, and another great matter: namely, the delayed, and, if it were possible, broken, impetus of souls towards God. But truly, the events which have occurred in our time, by which the hopes of many have been dashed, and not a few have been called to mourning, certainly confirm how truly it is written: "A gradual canticle of Solomon. Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it." 47. The doctrine which the Catholic Church transmits and proclaims concerning the relationship and society of men possesses, without any doubt, perpetual force. The fundamental principle of this doctrine is that individual men are necessarily the foundation, the cause, and the end of all social institutions; we speak of men, insofar as they are naturally social, and are brought forth by the order of things which surpass and overcome nature. From this most serious principle, by which the sacred dignity of the human person is affirmed and defended, the Holy Church, with the help of most learned priests and laymen, has, especially in these past hundred years, clearly established precepts concerning social matters, to which the mutual relationships of men are conformed: namely, general norms, which are either in harmony with the nature of things and the various conditions of social life, or with the particular character of this time; which, therefore, can be approved by all. However, today, if ever, it is necessary that such precepts, not only be known and understood, but also be put into effect by means and methods which the various circumstances of time and place either allow or demand. This is indeed a difficult, but noble task; to which we urge not only our Brothers and sons, who are everywhere, but also all men of excellent heart. First of all, we affirm that the social doctrine which the Catholic Church professes cannot be separated from the doctrine which it transmits concerning the life of men. For this reason, we greatly desire that more and more effort be devoted to this. Above all, we urge that it be studied, as a necessary task, in Catholic schools.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - The official order should be observed, and

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this is especially true in seminaries, although We know that in some of these institutions, this is already being done excellently. Furthermore, We desire that this social doctrine be added to the list of religious subjects with which parishes and lay associations instruct their members in order to promote the apostolate; and that it be disseminated in every way possible, as the modern age has introduced: first, through writings, which may be published daily or on certain days; then, through books on social studies, suitable for both the educated and the common people; and finally, through radio and television broadcasts. We believe that Our sons of the lay order can contribute greatly to the wider dissemination of this doctrine of the Catholic Church, if not only do they learn it themselves and align their actions with it, but also if they diligently strive to ensure that others also understand its importance. It is clear to them that they can never better demonstrate that this doctrine is both correct and effective, than by showing how it can resolve the present difficulties in this area. In this way, they will convert the minds of those who today oppose this doctrine because they are ignorant of it; and perhaps even achieve that these people will gain some insight from its light. But every precept of social doctrine is not only to be presented, but also to be put into practice: this is especially true of the Church's doctrine concerning social matters; for its light is truth, its goal is justice, and its primary force is love. Therefore, it is essential that Our sons, in addition to understanding the precepts of social doctrine, are also educated in their application. For, since the Christian life, in order to be fully realized, must pertain to the duties of every state of life, it is necessary that, as these faithful are encouraged, they also conform their actions to the Church's precepts concerning economic and social matters. For if it is difficult in itself to bring anything from reason to practice, it is even more difficult to think of attempting it in action.

[*Latin ed. p. 455*]

Acts of Pope John XXIII, 455: Concerning the doctrine of the Catholic Church on social matters; and this, especially for the following reasons: namely, that within man is deeply ingrained an insatiable love for material things; that in our days, the doctrine that attributes everything to matter widely spreads throughout human society; and that it is sometimes difficult to discern what justice demands in the present situation. Since these things are so, it is not enough if people are taught, according to the precepts of the Church, to act in a Christian manner in the realm of economic and social affairs, unless they are also shown the ways in which they may properly fulfill this duty. We believe that this kind of instruction is not sufficient unless the effort of the teacher is accompanied by the effort of the student himself, and unless action is added to the transmitted doctrine, undertaken for the sake of experience. As the proverb says, no one learns to enjoy freedom rightly, unless he rightly exercises freedom; likewise, no one learns to

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act according to Catholic doctrine in economic and social matters, unless he actually acts in that sphere and according to that doctrine. For this reason, in such instruction, great importance should be given to associations that promote the apostolate of the laity, especially those whose purpose is to ensure that what is undertaken in the present situation derives its full force from Christian law; so that the members of these associations may, through their daily experience in these matters, first inform themselves, and then better instruct young people in fulfilling such duties. It is not irrelevant to remind all, both the powerful and the humble, in this place, that, according to the meaning of life as transmitted by Christian wisdom, the will cannot in any way be separated from sobriety and from the endurance of hardship, by the grace of God. But today, for many, the pursuit of excessive pleasures has occupied the mind; for whom nothing seems more to be sought in life than to indulge in pleasures, to satisfy the thirst for pleasures; from which, without a doubt, serious harm results, not only to the soul, but also to the body. This, if judged by the powers of human nature alone, must be acknowledged to be the product of wisdom and prudence, in matters...

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - The official commentary applies to all, and seeks to restrain passions. But those who consider matters according to divine law certainly do not ignore the Gospel of Christ, nor the Catholic Church, nor the ascetic discipline handed down to us, which demands that the faithful zealously restrain their desires and endure the inconveniences of life with singular patience. These virtues, besides establishing a firm and moderate dominion of the mind over the body, also provide a powerful aid in atoning for sin, from which, apart from Christ Jesus and His Immaculate Mother, no one is free. Indeed, the precepts of doctrine, which concern social matters, are usually brought to fruition through these three stages: first, the true condition of things is considered; then, this state of affairs is carefully compared with those same precepts; and finally, it is determined what can be done and what ought to be done, so that the norms that have been handed down may be applied according to the circumstances of the times and places. These three steps of procedure are commonly indicated by these three words: to observe, to judge, to act. Therefore, it seems very necessary that young people, not only consider the order of things to be done with their minds, but also, as far as possible, observe it in practice; lest they believe that the precepts they have learned are merely to be considered in their minds, and not equally to be explained in action. But, since these precepts are to be brought to fruition, it sometimes happens that even Catholics, and indeed those with sincere minds, may come to different opinions. When this happens, they should nevertheless take care to maintain and demonstrate mutual esteem and respect for each other, and to strive to agree on what they can accomplish together, so that what is

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necessary may be accomplished in due time. Furthermore, they must be very careful not to exhaust their energies through frequent arguments, nor, under the pretext of seeking what seems best to them, to overlook what can truly be effective, and therefore must be done. But Catholics, when engaged in tasks related to economic or social matters, often come into contact with people who think differently about life than they do. When this happens, those who profess the name of Catholic must take the greatest care to...

[*Latin ed. p. 457*]

Let the actions of John Paul XXIII always be guided by prudence, and let them never descend to such measures as might harm either the integrity of religion or that of morals. Likewise, let them conduct themselves as those who, with kindness, weigh the opinions of others, and who refer everything to the common good, and who are ready to carry out, with faith and united effort, those things which are either intrinsically good or conducive to the good. But if, perchance, the sacred authority should prescribe or decree something concerning this matter, it is clearly the duty of Catholics to obey this judgment without hesitation. For the Church not only has the right and the duty to defend principles pertaining to religion and the integrity of morals, but also, when these same principles are to be put into effect, to express its judgment with its own authority. But the precepts which we have laid down concerning this matter must, of course, be put into practice. This applies especially to our sons who belong to the lay state; for their activities are commonly directed either towards the affairs of this earthly life, or towards the establishment of institutions which pertain to the same. In carrying out this honorable task, it is necessary that lay people, not only be skilled in their own art, and apply their industry according to the laws suitable for achieving the desired goal, but also that they conform their actions to the precepts and norms of the Church concerning social matters; to whose wisdom they sincerely trust, and whose admonitions they obey as dutiful children. Let them consider that, unless those principles and norms concerning social matters, which the Church has given, and which We ourselves confirm, are diligently observed by them in their actions, then duties may be neglected, and the rights of others may often be undermined, and it may sometimes come to pass that the faith itself is diminished, as if that doctrine were indeed the best, but lacking in the power to direct human action. As We have already mentioned, the people of this age have investigated the laws of nature more deeply and more broadly; they have discovered instruments by which the very forces of nature can be harnessed; and they have accomplished, and continue to accomplish, works of immense proportions, worthy of the greatest admiration. But, while they strive to acquire external goods and to transform them

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into another form, they are in danger of losing themselves.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale. [They] should not neglect [their] duties, nor exhaust the strength of [their] mind and body. Indeed, Our Predecessor of blessed memory, Pope Pius XI, had already, with great sorrow of mind, lamented this very matter, as he wrote in the Encyclical Letter *Quadragesimo Anno*: "And so, that corporal labor, which divine Providence had ordained to be exercised for the good of both the human body and soul, even after original sin, is widely turned into an instrument of perversion: for indeed, inert matter emerges from the workshop, embellished, while men are corrupted there and become more vile." And Our Predecessor of blessed memory, Pope Pius XII, rightly declares that our age is distinguished from others because, while the sciences and arts have made immense progress, men have become so detached from their sense of dignity. For the absolute, yet most deplorable, work of this age is to have transformed man, in the order of natural things, into a kind of giant, and, in the order of things that are above nature and eternal, into a mere trifle. Therefore, it frequently happens in our days, as that Psalmist testified concerning the worshippers of false gods: that men often neglect themselves in their actions, but admire their works so much that they worship them as if they were gods: "Their idols are silver and gold, the works of men's hands." For this reason, spurred on by the concern of a pastor, who seeks the good of all men, We earnestly exhort Our sons, that, while they perform their duties and strive towards the goal they have set for themselves, they may not allow the awareness of their obligations to diminish within themselves, nor may they forget the order of the most important goods. It is certainly clear that the Church has always taught and teaches that the progress of the sciences and arts, and the prosperity that arises from them, should be considered among the goods, and that they should be regarded as signs of the progress of human culture. But the Church also teaches that these goods must be judged according to their true nature: that is to say, they must be regarded as instruments, to be used by man, so that he may more easily attain the highest good: so that, indeed, he may be able more easily to perfect himself.

[*Latin ed. p. 459*]

Acts of Pope John XXIII, 459, to make better, in order, whether of natural things or of things which are above nature. For this reason, We greatly desire that at no time the ears of Our sons be attentive to the voice of the Divine Master, saying these things: "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" These admonitions seem to be related to those which concern rest, to be obtained through holy days. So that the Catholic

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Church may defend the dignity with which man is endowed, because he is created by God, and because God has implanted in him a soul, the image of Himself, at no time has she commanded that all diligently fulfill the third commandment: "Remember to sanctify the sabbath day." For it is the right and power of God to command that, even on the seventh day, man should spend the day in giving due worship to the eternal God; to spend it in raising his mind to heavenly things, having omitted the affairs of daily life; to spend it in examining the secrets of his conscience, so that he may know where his reasons are necessary and inviolable with God. However, it is also the right and necessity of man to cease from work at intervals, not only so that the strength of his body may be relaxed from the harsh exercise of all days, and that his senses may be pleasantly diverted, but also so that he may attend to the unity of his family; which indeed requires of all its members that they maintain a great habit of life and a serene disposition. Therefore, religion, moral precepts, and the care of health urge that rest be taken at a certain time. The Catholic Church, moreover, has decreed for many centuries that this rest be observed by the faithful on Sunday, and that on the same day they participate in the Holy Sacrifice of the Eucharist, which at the same time renews the memory of the divine Redemption, and at the same time imparts the fruits of salvation to the minds of men. But with great sorrow of mind, We observe, and We cannot disapprove, that many, although perhaps unwilling, often disregard this holy law, and frequently depart from it. From which, as it were by necessity, MATTH. XVI, 26. EXOD. XX, 8.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale: ut carissimi Nisi operarii detrimenta capiant, cum ad animi salutem, tum ad corporis valetudinem quod attinet. Itaque animorum corporumque utilitates spectantes, omnes homines, sive rei publicae praesunt, sive partes operum conductorum vel opificum agunt, quasi Dei ipsius verbis commonefacimus, ut hoc aeterni numinis et catholicae Ecclesiae praeceptum teneant, animoque reputent, se de hac re Deo hominumque societati rationem debere. Sed ex his quae modo breviter tetigimus, ne quis colligat, filios Nostros, e laicorum ordine potissimum, se prudenter agere, si ad res, quae ad fluxam hanc vitam spectent, operam christianorum propriam remissius conferant; quin immo confirmamus huiusmodi operam impensiore in dies studio ponendam atque praestandam esse. Ee quidem vera Christus Dominus, cum sollemnem illam precationem pro Ecclesiae suae unitate peregit, haec a Patre, discipulorum suorum gratia, expoposcit: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." Nemo igitur perperam sibi cogitatione fingat haec duo inter se pugnare, quae contra componi apte possunt: scilicet sui cuiusque animi perfectionem et praesentis huius vitae negotia, quasi quis

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a mortalis vitae operibus se removere necessario debeat, ut ad christianam suam perfectionem contendat, aut hisce negotiis vacare nullo modo possit, quin et hominis et christiani dignitatem propriam in discrimen adducat. Verumtamen hoc plane congruit cum Providentis Dei consilio, ut homines sese excolant atque perficiant cotidiani eius exercitatione laboris, qui in rebus ad mortalem hanc vitam pertinentibus fere ab omnibus ponitur. Cuius rei causa, nostris diebus arduae hae sunt Ecclesiae partes : ad humanitatis nempe et evangelicae doctrinae normas progredientis huius aetatis cultum componere. Has vero Ecclesiae partes ipsa nostra aetas advocat, quin etiam flagrantissimis expetere videtur votis, non modo ut celsiora assequatur proposita, verum etiam ut adepta in tuto collocare valeat, sine sui detrimento. Quam ad rem, ut iam diximus, Ecclesia praesertim laicorum.

[*Latin ed. p. 461*]

The Acts of Pope John XXIII, page 461, calls for the assistance of 461 individuals, who are therefore obligated to exert their industry in worldly affairs in such a way that, while rendering services to others, they do so with a spirit joined to God through Christ, and for the purpose of increasing the glory of God Himself: as the Apostle Paul commands: "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God." * And elsewhere: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him." Whenever, therefore, human endeavors and institutions, which are concerned with the affairs of this life, also contribute to the progress of the soul and to the eternal beatitude of man, then these are certainly to be considered to possess a more effective power to achieve that to which they naturally tend. For that excellent sentiment of the Divine Master will always be valid: "Seek ye therefore first the kingdom of precept of God, and his justice, and all these things shall be added unto you." For he who has become light in the Lord, and who walks as a son of light, certainly perceives with a safer judgment what ought to be done according to the precepts of justice in the various provinces of human affairs, and even in those which involve greater difficulties, on account of the excessive, by which many are caught, either of their own selves, or of their country, or of their family. It must be added that those who are led by Christian charity cannot help but love others, and they consider the needs, sorrows, and joys of others as their own; and therefore, whatever work they undertake, it is steadfast, zealous, full of humanity, and also mindful of the benefits of others; for: "Charity is patient, charity is kind: charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all

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things, endureth all things."

[*Latin ed. p. 462*]

Acta Apostolicae Sedis - Official Commentary 462. Nevertheless, We do not wish to conclude these Letters until We remind you, Venerable Brothers, of that most important and true principle of Catholic doctrine, by which We are taught that We are the living members of the mystical body of Jesus Christ, which is the Church: For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: So also is Christ. Therefore, We earnestly exhort all those whom We number among Our sons, whether of the clergy or of the laity, to be fully aware of the nobility and dignity that they derive from being united to Jesus Christ, as branches to a vine, according to that which is written: "I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing." From this it follows that, if the faithful are united with the most holy Redeemer in mind and soul, even as they devote themselves to external affairs, their labor, in a certain way, seems to continue the work of Jesus Christ Himself, and to draw from it a salutary power and virtue. Thus, human labor is elevated and ennobled in such a way that it leads those who engage in it to the perfection of the soul, and also contributes to the imparting and spreading of the fruits of Christian Redemption. Hence, Christian precepts, as it were, a kind of evangelical leaven, permeate the veins of civil society in which we live and work. Although it must be admitted that our age is burdened by grave errors and agitated by violent disturbances, it happens in this our age that immense fields of apostolic labor lie open to the workers of the Church, which offer great hope to our hearts. Venerable Brothers and beloved sons, having begun with those most wonderful Leonine Letters, We have thus far considered with you those various and weighty reasons that pertain to the social matters of our age; and from them We have drawn norms and precepts, which We earnestly exhort you to observe.

[*Latin ed. p. 463*]

Acta Ioannis P. XXIII, 463: Non solum diligentissime meditabimini, sed etiam, quicumque estis, operamini ut haec effecta sint. Nam si quisquis ex vobis animo forti hoc perficiet, non erit possibile quin valde adjuvet ad stabilitatem Regni Christi in terris, quod est: regnum veritatis et vitae; regnum sanctitatis et gratiae; regnum iustitiae, amoris et pacis; ad quem illam caelestem beatitudinem tandem migrabimus, ad quam a Deo conditi sumus, et quam ardentissimis expetimus votis desideramus. Nam de doctrina agitur catholicae et apostolicae Ecclesiae, gentium omnium matris et magistrae, cuius lux illuminat, incendit, inflammat; cuius monitoria vox, utpote caelesti sapientia referta, ad omnia pertinet tempora; cuius virtus

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ad augescentes hominum necessitates, ad huiusque mortalis vitae curas et sollicitudines semper remedia efficacia et apta adhibet. Cum hac voce mirifice concinit vox illa Psalmi, quae non cessat nostros animos confirmare et erigere: "Audiam quid loquatur Dominus Deus: profecto loquitur pacem ad populum suum, et ad sanctorum suorum, et ad eos qui corde convertuntur ad eum. Certe propinqua est salus eius timentibus eum, ut habitet gloria in terra nostra. Misericordia et fidelitas obviam venient sibi, iustitia et pax inter se osculabuntur. Fidelitas germinabit ex terra, et iustitia de caelo prospiciet. Dominus quoque dabit bonum, et terra nostra dabit fructum suum. Iustitia ante eum incedet, et salus in via gressuum eius."

Huiusmodi sunt vota, Venerabiles Fratres, quae in clausula harum Litterarum facimus, ad quas Nostras de Ecclesia universa sollicitudines diu intendimus; facimus enim, ut divinus Separator hominum, qui factus est nobis sapientia a Deo, et iustitia, et sanctificatio, et redemptio, in omnibus et super omnia, per saeculorum decursum, dominetur, atque feliciter triumphet; facimus item, ut, recto socialium rerum ordine composito, gentes omnes et prosperitate, et laetitia, et pace tandem fruantur. Quarum optabilium rerum veluti auspicium, paternaeque...

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - This official commentary serves as a pledge of Our Apostolic Blessing, which We impart most earnestly in the Lord to you, venerable Brothers, and to all the Christian faithful entrusted to your care, and especially to those who will respond with eager willingness to these Our admonitions. Given in Rome, at Saint Peter's, on the fifteenth day of the month of May, in the year one thousand eight hundred and sixty-one, the third year of Our Pontificate. IOANNES PP. XXIII.

[*Latin ed. p. 465*]

Ann. and Vol. LIII, 12th August, 1961 (Series III, Vol. III) - No. 9. ACTA APOTOLICAE COMMENTARII SEDIS OFFICIALIS. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana.

ACTA IOANNIS PP. XXIII. APOSTOLIC LETTER Addressed to His Eminence, Father Thomas, titular of St. Mary in Via, Most Reverend Cardinal, Archbishop of Peking, and Apostolic Administrator of the archdiocese of Taipei, and to the Most Reverend Bishops and other Ordinaries of the same ecclesiastical province, concerning the newly established three dioceses on the island of Formosa.

IOANNES PP. XXIII.

Beloved Sons and Venerable Brothers, greetings and Apostolic Benediction.

Whenever We are given the opportunity to offer words of encourage-

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ment and exhortation to Christian communities, whether individual or collective, which have either long ago or recently come to know the light of the Gospel through missionary labor in various territories, We are always deeply moved with paternal consolation. For nothing is more pleasing, nothing more delightful for the Supreme Pastor of the Church, than to see Venerable Brothers, and also the Christian clergy and the faithful multitudes, who in various continents and lands demonstrate that the Catholic Church flourishes with abundance and perpetual youth.

Now, having recently established three new dioceses, namely the Hsinchuense, the Tainanense, and the Kaohsiungense, in that territory where the ecclesiastical hierarchy was already established, and having appointed three new Chinese Bishops to those same dioceses, whom We ourselves consecrated on the solemn day of Pentecost in the Patriarchal Basilica of the Vatican, We are pleased to record the following:

[*Latin ed. p. 466*]

The Acts of the Apostolic See – Official Commentary 466. The apostolic office of proclaiming the Gospel to all nations provides us with the opportunity to address these Apostolic Letters to you, Venerable Brothers, and also to the native and foreign clergy, and to all other faithful entrusted to your care. We do this, guided by the counsel that the gravity and importance of those matters which this Apostolic See has deemed necessary may be brought to light; for its maternal concern always strives that the constitution of the Church hierarchy may daily exist more fully in accordance with the needs of places, while it is also its duty to defend and spread the Catholic faith in these regions. The sacred solemnity of Pentecost seemed most fitting to us for imploring the gifts of the Holy Spirit for the citizens of your three nations, whom we deemed worthy of such great honor. They, together with a gathering of missionary prelates from various and distant parts of the world, most beautifully demonstrated and testified, like a splendid crown of sacred pastors, that the Church of Jesus Christ is one and Catholic, and that it calls wandering sheep to one fold and to one shepherd, our pastor of souls, with the utmost zeal and care; we call it the Catholic Church, because, by its very nature, it is able to reach all people and lead them to salvation, and it can also restore all things in Christ, that is, the affairs of peoples and their civil life; and finally, it has the power to influence the bold and elevated progress of this age and to encompass all of humankind, making it the mystical body of Jesus Christ. The Divine Redeemer, when He sent His apostles into the entire world, clearly demonstrated the proper and unique mission of the Church and its inherent power, and also declared that the missionary work necessarily pertains to its nature. Indeed, the works of the bishops, whom the Holy Spirit has placed to govern the Church of God, are inexhaustible fountains of heavenly grace, which, like a nourishing and salutary river, flow

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throughout the entire world. From this it follows that, among the other characteristics and gifts of bishops, it should be evident that they reflect the paternal image. Hence, it is clear what power lies within the excellent saying of the Apostle Paul.

[*Latin ed. p. 467*]

"For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you." And first of all, We urge you, Venerable Brothers, not to neglect to impress these most serious and salutary truths upon the minds of those entrusted to your care. It is certainly necessary to offer worship to Almighty God, and no one can do this except through Jesus Christ; and it is not possible to be united with Christ except within the Church and through the Church, which is the mystical body of Christ; and finally, it is not possible to belong to the Church except through the Bishops, successors of the Apostles, united with the Supreme Pastor, who is the successor of Peter. With the greatest joy of heart, We turn Our eyes to the fertile field of this island, flourishing with evangelical harvests, which, by the grace of the Divine Creator, is so abundantly blessed by the beauty of the place. For over the past ten years, the Catholic faith has begun to grow in your dioceses, whether in the number of those who adhere to the Catholic religion, or in those who are divinely called to priestly duties, or in the schools established, or finally in the charitable institutions and works that have been initiated and developed. But let this growth of the Catholic religion—which is due to the divine generosity and the concord of the sacred Pastors of China, working together with zealous priests from both the secular and religious orders, with religious women, and with teachers of Christian doctrine, to whom your people have readily and willingly responded—not lead you to forget that in other dioceses of your most noble nation, many of your brothers are experiencing difficult circumstances, and that many of them are demonstrating steadfast and unwavering, albeit silent, fidelity to Jesus Christ and the Church before the whole world. When We think of these beloved sons, We are deeply saddened for two reasons: because We see them enduring hardships; and because We observe that the salutary and fruitful works of Christian life, which were initiated there fifteen years ago, when Our Predecessor, the blessed and remembered Pope Pius XII, established the sacred Hierarchy in China, works and undertakings which at the time seemed to promise great progress, are now, to Our sorrow, oppressed and languishing. But We are afflicted with even greater and more acute pain because of the... 1 Corinthians 4:15.

[*Latin ed. p. 468*]

The Acts of the Apostolic See – Official Commentary, reports that the fate of 468 communities is causing us sorrow, news which we would prefer

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to be false: namely, that some weak and unhappy members of our flock – as the enemies of the Church insidiously and with concealed joy suggest – openly declare that they wish to belong to the Catholic Church, while refusing to maintain communion with its venerable head, namely the Roman Pontiff; and that they also declare that they wish to preserve the heritage of the Catholic faith unharmed, while rashly and presumptuously rejecting the cornerstone, which is Jesus Christ. We desire, with paternal affection embracing all our children, to foster trust and hope, truly believing that the situation is not as dire as it appears; and therefore, we daily implore the Divine Redeemer that He may deign to illuminate their minds and, should their hearts be clouded and wavering, to gently and healthily penetrate them with His grace. Therefore, we refrain from harsher warnings and invite everyone, again and again, to earnestly implore God. Meanwhile, amidst so many concerns and anxieties, we find particular consolation in the fact that we have been able to confer the episcopal office upon three prelates of China; in which we perceive a new testimony, a new sign, and a new hope. For this testifies that the Apostolic See is always and constantly concerned about the true well-being of the Chinese people, of whom three sons have recently been raised to the episcopal dignity; it also testifies that your people are moved by a desire to embrace the Christian faith, which is by no means foreign to your nation, as some falsely claim, but rather is well-suited to satisfy the noblest and most exalted aspirations of your souls. We ourselves have wished to increase the fullness of their priesthood for this very reason, so that we may clearly and manifestly confirm that unbreakable bond by which all the bishops of the world are united with the Successor of Blessed Peter, not only because they faithfully adhere to the Christian truth of which He is the guardian, but also because they are subject to His supreme and immediate jurisdiction, a power conferred upon him by Jesus Christ. Finally, there is a hope inherent in those sacred rites which we celebrate, that the Church in China may flourish; which – as we believe – will happily occur when, with the merciful gift of the Divine Redeemer, the workers of Christ's peace will once again be able to proclaim the Gospel in the vast regions of your homeland, their apostolic zeal being devoted to the people of China.

[*Latin ed. p. 469*]

For the edification of the faithful, whether they reside in your dioceses or in distant parts of the world, you will not cease to nourish and foster them. With this in mind, and inflamed by the flame of such charity, which extends to your entire people, continue, Venerable Brothers and beloved sons, with ever greater zeal and eagerness – aided by the missionary works from foreign nations, who have so admirably deserved it for the sake of the Gospel – to spread the word of Christ more widely, so that it may remain, as it were, the leaven of the Gospel among the multitude of the children

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of God who dwell in your beautiful island. While we offer many prayers and vows to God, that He may always look favorably upon you, the clergy and people of your diocese, and that, under the protection of the Blessed Virgin Mary, Queen and Patroness of China, this most excellent part of the Lord's field may daily flourish more and more, increase, and bear the most wholesome fruits, we impart the Apostolic Blessing, with paternal charity, to you, Venerable Brothers, and to each of your congregations. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year one thousand eight hundred and sixty-one, the third year of Our Pontificate. JOHN PP. XXIII.

[*Latin ed. p. 470*]

Acta Apostolicae Sedis - Official Commentary 470. APOSTOLIC CONSTITUTION I OF CALBAYOGAN (BORONGAN). A portion of the territory of the Diocese of Calbayog is separated, and a new Diocese, to be called "Borongan," is established.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, having considered what the esteemed prelates of Calbayog have often deemed necessary, and now having received the request of the venerable Brother Salvator Siino, Archbishop with the title of Perge and Apostolic Nuncio in the Philippine Islands, from the Holy See, to establish a new diocese from that portion of the territory of the Church of Calbayog, and having been led by good hope that this new order may contribute something to the good of souls, We, after hearing the venerable Brother Emmanuel Dei Rosario, Bishop of Calbayog, and after having consulted the venerable Brothers Our Cardinals, Prefects of the Sacred Consistory, with their consent, who have some jurisdiction in this matter, or who believe themselves to have it, We, by Our apostolic authority, decree and order the following:

From the Diocese of Calbayog, We separate the eastern and southern regions of the island commonly known as Samar, and from this We establish a new Diocese, to be called Borongan, which shall have the same boundaries as the parishes from which it is formed, as they are currently united, namely: Borongan, Maydolong, Llórente, Hernani, Gral. MacArthur, San Julián, Sulat, Oras, San Policarpo, San Ramón (Arteche), Hipapad, Gamay, Dolores, Can-Avid, Taft, Guiuan, Sulangan, Balangiga, Giporlos, Quinapondan, Salcedo, Matarinao, Villareal, Talalora, Calbiga, Pinabacdao, Santa Rita, Basey, and Osmeña.

The seat of this new Diocese shall be in the city commonly called Borongan, and the Bishop's chair shall be in the curial temple located there, dedicated to the Nativity of the Blessed Virgin Mary, which We elevate to the rank and dignity of a cathedral church, with its own rights, honors, and privileges.

We likewise grant the same rights to the Bishop, but with corresponding

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obligations.

[*Latin ed. p. 471*]

The acts of Pope John XXIII, section 471, state that we impose these regulations; and it is fitting to note that, along with his metropolitan diocese, the Archbishop of Cebu is subject to its jurisdiction and is a suffragan. The episcopal table, which they call the Curia, consists of revenues, money freely offered by the faithful, a cathedral, and a portion of goods that will benefit the Borongan diocese, according to canon 1500 of the Code of Canon Law. Furthermore, priests who, through these documents, hold a benefice or office in the Borongan diocese are considered to be assigned to it; other true clerics are considered to be assigned to it in whatever legitimate domicile they reside. With regard to governance and administration, and concerning the election of a Capitular Vicar when the see is vacant, we decree that everything be done as the Code of Canon Law prescribes. We also desire that a college of canons be established, according to the norms to be set forth in other documents; and if this cannot be done immediately, diocesan consultants should be chosen, who will be available to assist the Bishop with counsel and work. The Ordinary of Borongan should also ensure that a seminary, at least a small one, is established in his diocese to receive boys and prepare them for the priesthood, according to common law and the Sacred Congregation for Seminaries and Universities. From there, young men should be sent to Rome to be instructed in the disciplines of philosophy and theology. Finally, all acts and documents pertaining in any way to the new diocese should be sent to its episcopal Curia, and there they should be carefully preserved in the archives. Furthermore, the execution of these documents will be overseen by the venerable Brother Salvator Siino, whom we have designated, either by himself or through another, provided that he is a man of established ecclesiastical standing and possesses the necessary qualifications. When the matter has been completed, he will order the drafting of the documents, and he will send worthy copies of them to the Sacred Congregation for the Consistory. If, at that time, another Apostolic Nuncio presides in the Philippine Islands, he will carry out all of our mandates. We intend these documents to be effective now and in the future, so that those to whom they pertain will observe the decrees contained therein with religious devotion, and thus they will obtain their full effect. Nothing, of any kind, that is contrary to the effectiveness of these documents will be able to take effect, since through these documents we abolish all that is contrary. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We order that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents expressing Our will; rather, copies of these documents, whether printed or handwritten, should be kept

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by a man of established ecclesiastical standing, and also by a public notary.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472, and the same faith must be held towards these [documents], if it were demonstrated. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-second day of the month of October, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Card. COPELLO • £ß MARCELLUS Card. MIMMI, Secretary of the Sacred Congregation Consistorial, Most Holy Roman Church. Franciscus Tinello, Regent of the Apostolic Chancery. Bernardus De Caesar Felicis, Frederick, Protonotary Apostolic.

II. FLORIDENSIS (TACUAREMBIANA)

A new diocese, to be called "Tacuarembiana," is established from certain territories separated from the diocese of Florida.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Just as the diligent and provident farmer, when he cuts a branch from a tree, plants it with fertile virtue in another part of his field, and later gathers from it the most joyous fruits, so too do We, to whom, by divine providence, it has been given to govern and administer the entire Church, when We establish one diocese from another: for We firmly hope that, if a part of any Church is entrusted to the proper care of a Bishop, its own jurisdiction will increase greatly in faith and religion. For this reason, when the venerable Brother Raphael Forni, Archbishop with the title of Aeginensis and Apostolic Nuncio in the Republic of Uruguay, requested from this Apostolic See that a part of the Florida diocese...

[*Latin ed. p. 473*]

Acta of Pope John XXIII, 473: A new diocese is to be established. Having heard the opinion of the venerable Father Michael, holding the title of Archbishop of Achrida and, until recently, Bishop of Florida, and having consulted with the venerable Fathers, our Cardinals of the Sacred Congregation Consistorial, after careful consideration, we decree and order the following, making use of our apostolic authority. We separate from the diocese of Florida a territory consisting of civil regions known among the people as the Departments of Taquarémbo and Rivera, and from these we establish a new diocese, which shall be called Taquarémbo, and which shall be bounded by the same limits and regions as those established by civil law. The capital of this new diocese shall be the city of Taquarémbo,

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where the Bishop shall reside, with the cathedral located in the church of Saint Fructuoso, which we hereby elevate to the rank of a cathedral, granting it the appropriate honors and privileges. Furthermore, we decree that the newly established diocese and its Prelate shall be subject to and suffragan of the metropolitan See of Montevideo, as is the Archbishop. The Taquarémbo Bishop shall found a cathedral chapter, according to the norms of other apostolic letters which We shall issue. In the meantime, so that it does not lack the counsel of prudent men, he shall choose diocesan consultors, who, of course, will cease from their duties once the canons are established. Furthermore, he shall at least begin the construction of a seminary to receive young men called to the priesthood. From among these, those who are more promising shall be sent to Rome, to the Pontifical College of the Latin American Missionaries, to be instructed in philosophy and sacred theology. He shall also establish an episcopal table, consisting of: provisions for the people, revenues of the curia, and goods that will benefit the diocese according to the norms of canon 1500 of the Code of Canon Law. We also decree that, upon the implementation of these letters, priests shall be assigned to this diocese as its proper clergy, those who hold office or benefices therein; and other clergy shall be assigned to it, those who reside there with legitimate domicile. Finally, all acts and documents pertaining in any way to the established Church shall be promptly sent to its episcopal curia, to be religiously preserved in the archives. Furthermore, the venerable Father Raphael Forni shall take care to execute these letters, or someone he may designate, having the necessary powers for that purpose. When he has completed the matter, he shall order the documents to be drawn up, and true copies thereof shall be sent to the Sacred Congregation Consistorial. If, at that time, another presides over the same Apostolic Nunciature, he shall carry out all of our mandates. We intend these letters to be effective now and in the future, so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. The effect of these letters...

[*Latin ed. p. 474*]

The Acts of the Apostolic See – Official Commentary 474, nothing of any kind, which might be contrary to these prescriptions, can be valid, since through these letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person holding a position of ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were the original, if it should be shown. Whoever in any way disregards or rejects Our decrees in general, let him know that he

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will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-second day of the month of October, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

IACOBUS A. Card. COPELLO
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S. R: E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Franciscus Tinello
Apostolic Cancellariam Regens
Bernardus De Albertus Serafini, Felicis,
Proton.
Proton. Apost.
Apost.
Loco
£ß Plumbi
In Ap. Cane, tab., vol. CIV, n. 56.

III SAIGONENSIS - KONTUMENSIS (MYTHOÊNSIS - DALATENSIS)

Within the territory divided between the archdioceses of Saigon and Kontum, the new dioceses of « Mythoënsis » and « Dalatensis » are established.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

That our venerable Brothers, the Most Reverend Cardinals, who preside over the Sacred Congregation for the Propagation of the Faith, after hearing the esteemed son, Marius Brini, Apostolic Delegate to Indochina, have...

[*Latin ed. p. 475*]

The acts of Pope John XXIII, page 475, state that, since it is deemed fitting to establish new dioceses within the territory of the Saigon and Kontum dioceses, to be entrusted to the secular clergy of Vietnam, we, with joyful hearts, command that this be done with our supreme authority; for we hope that this will proceed to the good of all. Therefore, we separate the civil districts from the archdiocese of Saigon, which in common parlance

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are called Long-An, Kien-Tuong, KienPhong, and Dinh-Tuong, and we reduce them to the form of a diocese, to be called Mythoensis, after the city of "My-tho." Furthermore, we separate the civil districts of Tuyen-Duc, Lam-Dong, and Phuo-Long from the same Saigon archdiocese, which, together with the district of Quang-Duc, which we separate from the territory of the Kontum diocese, will form a new diocese, to be called Dalatensem, after the city of "Dalat." After this division, the archdiocese of Saigon will consist of the following civil districts, which in common parlance are called: Gia-Dinh, Phuoc-Tuy, Bien-Hoa, Long-Khanh, Phuoc-Thanh, Binh-Duong, Binh-Long, Tay-Ninh, and the island called Con-Son. We further decree that the newly established dioceses shall be subject to the metropolitan See of Saigon, and that they shall be entrusted to the secular clergy of Vietnam. We also grant to these dioceses and their sacred prelates all the rights, and impose upon them all the duties and obligations that are proper to dioceses and their pastors in the Catholic world. The execution of these decrees of our will will be overseen by our beloved son, Marius Brini, or by the one who, at the time when this work is to be carried out, presides over the Apostolic Delegation in Indochina, with the power to delegate another person to this task if necessary, provided that he is endowed with ecclesiastical dignity. Whoever completes this task shall be responsible for drawing up the documents concerning the division of the territory and the establishment of the new dioceses, and for promptly sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith. We will and desire that these letters be effective now and forever; so that those things which are decreed by them may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of the aforementioned person in the church, are to be considered valid.

[*Latin ed. p. 476*]

Acts of the Apostolic See - Official Commentary 476. Documents established with a certain dignity and signed by a public notary shall have the same validity as if they were signed by the Apostolic See itself, provided that this can be demonstrated. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the twenty-seventh day of the month of November, in the year of Our Lord nineteen hundred

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and sixty, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Carel. AGAGIANIAN

S. R. E.

Chancellor

of the Sacred Congregation for the Propagation of the Faith

Francis Tinello, Apostolic Chancellor

Francis H. Ferretti,

Albertus Serafini,

Protonotary Apostolic.

Apostolic Place.

IV. CANTHOENSIS (LONGXUYENSIS)

After certain territories were detached from the diocese of Canthoensis, a new diocese is established, to be called "Longxuyensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE

Following the command of Christ, who near the Sea of Tiberias commanded the most holy Apostle Peter, the Prince of the Apostles, to feed the flock and the sheep, we strive that, in whatever way it may be possible, we may provide for the faithful, of all of whom we have been appointed by divine counsel and will.

For this reason, with our venerable Brothers, Our Cardinals of the Sacred Congregation for the Propagation of the Faith,

[*Latin ed. p. 477*]

Acta of Pope John XXIII, 477, having heard the opinion of the esteemed son, Marius Brini, Apostolic Delegate to Indochina, concerning this matter, it has been decided that the Church of Canthoënsis shall be divided, and from it a new diocese shall be established. After carefully considering these matters, We, by Our apostolic authority, decree and command the following. From the territory of the diocese of Canthoënsis, We subtract the civil provinces which, in the vernacular, are called An-Giang and Kien-Giang; and to these lands, We add the island of Phu-Quoc, thereby establishing a new diocese, which shall be named Longxuyensis, from the principal city of the region, and which shall be governed and administered by the secular clergy, commonly called Vietnamese. The seat of this new jurisdiction shall be in the city, commonly called Long Xuyen, where the Bishop shall place

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the cathedral of his dignity. Furthermore, We decree that the new Church of Longxuyensis shall be a suffragan of the See of Saigon, which See We hereby elevate to metropolitan authority on this very day. With regard to the administration, as well as the election of a Vicar Capitular in the event of a vacancy, and concerning the rights and obligations of the clergy and the people, and other matters of this kind, all shall be observed that the Code of Canon Law establishes. We also deem it fitting that, as soon as these Letters of Ours are brought to their conclusion, all documents and acts pertaining to the new diocese shall be sent to its Curia, and there diligently preserved. Moreover, these Letters of Ours shall be carried out by the esteemed son, Marius Brini, whom We have mentioned, either by himself or by another, provided that the person is constituted in an ecclesiastical office. Once the matter is completed, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. And if, at that time, another person presides over the Apostolic Delegation to Indochina, that person shall follow Our mandates. We intend that these Letters be effective now and in the future, so that those to whom they pertain shall observe religiously what has been decreed therein, and thus obtain their full force. Nothing whatsoever, of any kind, shall be able to obstruct the effect of these decrees, since by these Letters We annul all that is contrary to them. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it shall be permitted to no one to tear or alter these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person constituted in an ecclesiastical office, and which are signed by a public notary, shall have the same validity as if they were presented with these Letters themselves, if it should be shown. If anyone should disregard these Our decrees in general,

[*Latin ed. p. 478*]

Let it be known that anyone who, in any way, disparages the Acts of the Apostolic See, shall incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of November, in the year of Our Lord nineteen hundred and sixty, in the third year of Our Pontificate.

For the Holy Roman Church,
Dominicus Card. Tardini
Gregorius P. Card. Agagianian
Prefect of the Sacred Congregation for the Propagation of the Faith
Francis Tinello, Apostolic Chancellor
Bernardus De Felicis, Protonotary Apostolic
Caesar Federici, Protonotary Apostolic

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Loco £ß Plumbi In Ap. Cane, vol. CV, n. 23.

V. S. LUDOVICI POTOSIENSIS - HUEJUTLENSIS (VALLIPOLITANAE)

Having withdrawn certain territories from the dioceses of St. Louis of Potosi and Huejutla, a new diocese is established, to be called "Vallipolitan."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the proper order of things, whereby each thing is arranged and accommodated in suitable places, most effectively leads to the attainment of the good, We have gladly received what the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Republic of Mexicana, concerned for the order of ecclesiastical affairs, requested from the Apostolic See, namely, that from the extensive territories of the dioceses of St. Louis of Potosi and Huejutla, a new diocese be established, to be called Vallipolitan.

Therefore, after hearing the venerable Brothers Aloysius Cabrera Cruz, Bishop of St. Louis of Potosi, and Emmanuel Joseph Yerena et Cämarena, Bishop of Huejutla, and with the agreement of the venerable Brothers, Our Holy Roman Cardinals who preside over Consistorial affairs, We, with Our supreme authority, consent.

[*Latin ed. p. 479*]

The Acts of Pope John XXIII, section 479, and in order to provide for those who have some right in this matter, We decree and order the following. From the diocese of Saint Louis of Potosí, We subtract the entire territory of the following municipalities, which are known by the common tongue as: Ciudad Valles, Alaquines, Aquismon, Cárdenas, Ciudad del Maiz, Coxcatlan, Huehuetlan, Lagunillas, Rayon, San Antonio, Santa Catarina, P. A. Santos (Tancanhuitz), Tamasopo, Tàmpacan, Tampomolon, Tamuin, Tancuayalab, Tanlajas, Tanquian, Alfredo M. Terrazas; and from the diocese of Huejutla, We subtract the entire territory of the municipalities known by the common tongue as: San Martin, Tamazunchale, Xilitla. We establish a new diocese, named Vallipolitan, which will be bounded by the same limits and will include the aforementioned municipalities, as they currently exist. The new diocese will be bordered as follows: to the north by the diocese of Tampico; to the east by the dioceses of Tampico and Huejutla; to the south by the dioceses of Huejutla and Querétaro; and to the west by the diocese of Saint Louis of Potosí. The seat of the Vallipolitan diocese will be established in the city commonly called Ciudad Valles, where the Bishop will establish his residence, and the cathedra will be placed in the church of the Blessed Virgin Mary Immaculate of Guadalupe, which We

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elevate to the dignity of a cathedral church, with its own rights, honors, and privileges. We grant the Bishop proper rights and insignia, and We also impose appropriate obligations upon him. We also decree that the new diocese and its Prelate shall be subject to the metropolitan jurisdiction of the Archbishop of Monterrey; furthermore, a college of Canons shall be established therein, according to the norms to be set forth in other documents to be issued; however, if it is not possible to do so at present, We grant permission for diocesan consultants to be chosen, who will assist the Bishop with counsel and work. A bishopric, which is commonly called the "mensa episcopalis," shall be established, consisting of the revenues of the curia, the offerings of the faithful, and that part of the goods which, according to Canon 1500 of the Code of Canon Law, will be allocated to the newly established See. The Bishop shall be bound by a serious obligation to found at least one seminary, in accordance with the norms of common law and the laws of the Sacred Congregation for Seminaries and Universities. From this seminary, young men shall be chosen and sent to Rome to be instructed in the disciplines of philosophy and sacred theology at the Pontifical College of Pius Latin American. Priests who, through these documents, hold a benefice or office in the diocese of Vallipolitan shall be considered to be assigned to it; other clerics shall be considered to reside there if they have their legitimate domicile there. With regard to governance, administration, and also the election of a Capitular Vicar in the event of a vacancy, We believe that the norms of Canon Law should be followed. Finally, We desire that, once the diocese has been established, the documents and records pertaining to it be kept.

[*Latin ed. p. 480*]

The acts of the Apostolic See – the official record – shall pertain to this matter, and shall be sent to its episcopal curia, and there religiously preserved in the archive. Furthermore, our venerable brother Aloysius Raimondi, whom we have mentioned, will strive to carry out these letters, either by himself or through another, provided that the person is adorned with ecclesiastical dignity and possesses the necessary qualifications for such a task. When the matter has been concluded, he will order the relevant documents to be drawn up, and will send worthy copies thereof to the Sacred Congregation of the Consistory. And if, at that time, another person presides over the same Apostolic Delegation, that person will carry out all of our mandates. We indeed intend these letters to be effective now and in the future; so that those to whom they pertain will religiously observe what has been decreed through them, and thus they will obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely

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null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, just as if they were the original letters, if it should be shown. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-seventh day of the month of November, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO
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S. R. E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Franciscan Tinello
Apostolic Place
© Plumbi
In Ap. Cane, tab., vol. C IV, n. 72.
Cancellariam Regens
Bernardus De Albertus Serafini, Felicis, Proton.
Proton. Apost.
Apost.

[*Latin ed. p. 481*]

Acta Ioannis PP. XXIII 481. APOSTOLIC LETTERS. By this title and privileges, the cathedral basilica of Warsaw, belonging to the archdiocese, is designated.

IOANNES PP. XXIII. For the perpetual memory of the matter. The cathedral of Warsaw, dedicated to Saint John the Baptist, is deservedly considered a bulwark of the Faith, having its origins in the 11th century, when it existed as a parish church. At the request of Janusz, Prince of Mazovia, this edifice was elevated to the status of a collegiate church by our predecessor, Pope Boniface IX. And when the capital of the Kingdom of Poland was transferred from Cracow to Warsaw, the church became the church of the Polish Kingdom, being joined to their hall. The Kings enriched it most generously with gifts, among which it is worth mentioning the image painted with elegant skill by James Palma the Younger, a renowned Italian artist, and the image of Christ crucified, which, crafted in the workshop of sculptors from Nuremberg, is held in great reverence by the faithful. In this very church, John III Sobieski offered public thanks to God for the victory

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over the Turks at Vienna. It should also be noted that in this distinguished church, which in the year 1697 was adorned with the title of cathedral church, Achilles Ratti, then Apostolic Nuncio to Poland, who was later elevated to the highest honors of the pontificate, was consecrated as Archbishop. This house of God, illustrious through its religion, its historical significance, and its artistic works, was sadly destroyed and devastated when a very recent and terrible war raged. However, after the devastation, it was restored and rebuilt with unwavering piety by the Archbishop and the Catholic people, according to the Gothic style.

Desiring to remember the past glories and wishing to adorn this monument of Polish religion and fidelity with a title of great honor, we have, at the request of our beloved son, Stephen, Cardinal Wyszyński, Archbishop of Warsaw, of the Holy Roman Church, decided, with the full extent of our Apostolic authority, to grant the aforementioned church the title and status of a Minor Basilica, with all the rights and privileges attached, after consultation with the Congregation for Sacred Rites.

31 - ACTA, vol. III, n. 9. - 12-8-1961.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary concerning those temples which, by the same name and insignia, rightfully belong to them. Notwithstanding any contrary things. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future be fully supported by them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of January, in the year 1961, the third year of Our Pontificate. D. Card. Tardini, in the Second Title of public ecclesiastical affairs, decorates the Basilica Minor of the Church of Saint Paul the Apostle in Bologna with titles and privileges. JOHN PP. XXIII For the perpetual memory of this matter. — In the flourishing city of Bologna, a parish temple dedicated to Saint Paul the Apostle has arisen, which, by its size, the style of its structure, and its works of art, is so distinguished that it will take a place among the most important churches that are there. This was built with an elegant hand by Ambrose Mazenta, a member of the Clerics Regular of Saint Paul, of the Barnabite Order, between the years 1656 and 1661, with the intention that a worthy monument be erected in that city of Bologna, where the same Order was approved by Clement PP. VII, Our Predecessor, in the year 1633, and in the year 1742 it was solemnly consecrated by the Legate of Benedict PP. XIV, also Our Predecessor. One cannot but admire the images

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depicted with the utmost beauty of color, works of artists of no obscure name, such as Alexander Algardi, who vividly depicted the martyrdom of Saint Paul, and Ludovius Carracci, Ioannes Franciscus Barbieri, commonly known as "Guercino." It is, however, to be highly praised in this temple that it is a distinguished seat of religion, since there the sacred rites are celebrated with due decorum, and piety towards the Blessed Virgin Mary of Lapurd is exceedingly fostered. Furthermore, there is an abundance of relics of the Saints and of furnishings and vessels, suitable for divine rites and of great value. Moreover, the religious members of the Barnabite Order, who are engaged in the ministry of that church, have proposed to themselves in this their undertaking...

[*Latin ed. p. 483*]

Acta of Pope John XXIII, 483: A Mass was celebrated in the parish to commemorate the nineteenth anniversary of the arrival of Saint Paul in Italy, and also the three hundredth anniversary of the completion of this illustrious temple, dedicated to divine worship. Our beloved Son, James, Priest-Cardinal Lercaro of the Holy Roman Church, Archbishop of Bologna, having approved this plan, confident that abundant and fruitful results would arise from it, requested that we elevate the esteemed church of Saint Paul to the rank and title of a Minor Basilica. Having gladly heard these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, hereby affix and adorn the church, dedicated to God in honor of the Apostle Saint Paul in Bologna, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same designation. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of January, in the year 1961, the third year of Our Pontificate. D. a Card. Tardini. Title and privileges of a Minor Basilica are conferred upon the cathedral church of Sarsina. POPE JOHN XXIII. For the perpetual memory of this event. The principal temple of Sarsina, dedicated to the Virgin Mary, greeted by the Angel, and to Saint Vicinius, is distinguished by its antiquity and nobility, since it dates back to the ninth century, exhibiting the form of a basilica in its structure, and in its religious significance, as the body of Saint Vicinius, the first Bishop, is venerated there with the piety of the faithful, who come from afar, and sacred services

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are performed there with the decorum befitting a cathedral church, by a frequent clergy. This...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Commentarium Officiale. The church itself, remarkable for the harmony of its parts, its beautiful columns, and its arches, flourished in that age when the art of building and adorning, which they call "baroque," was in vogue, and was so altered that the former appearance became obsolete. However, through the effort and industry of the Venerable Brother Charles Bandini, Bishop of Sarsina, at a considerable expense, and with the assistance of the civil authorities, the desire of all was finally fulfilled in recent years, namely, to restore the church to its former beauty. Therefore, the prayers of the Chapter, of the other priests, and of the faithful, signifying the same, the aforementioned Prelate requested Us to honor the aforementioned cathedral church as a Minor Basilica. Granting these requests with a willing heart, We, after consulting with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the cathedral church of Sarsina, dedicated to God, to the Blessed Virgin Mary, greeted by the Angel, and to Saint Vicinius, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing the same title. Notwithstanding any contrary provisions. We decree, establish, and declare that these letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they apply, now and in the future, shall fully observe them; and that it shall be considered and defined as proper; and that, from this moment, anything to the contrary, regarding these matters, attempted by anyone, knowingly or unknowingly, shall be null and void. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of January, in the year 1961, the third year of Our pontificate. D. Card. Tardini. The cathedral church of Tolentino is honored with the title and privileges of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of the matter. The principal church of the city of Tolentino is rightly praised for its exceptional antiquity, its beauty with which it is adorned, its artistic works, and the religion with which it excels. For this church, formerly dedicated to Saint Carvery the Martyr, has been preserved from ancient times and is...

[*Latin ed. p. 485*]

The acts of Pope John XXIII, page 485, speak of a certain unique monument, handed down from former times. There, preserved, is a sarcophagus, which, according to documents, dates back to the early centuries of Christianity, and testifies that Saint Septimia completed the sacred edifice there. After the city was destroyed during those turbulent times, when

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the barbarians invaded Italy, the temple is said to have been rebuilt in the year 947 by monks from the Order of Saint Benedict; and in the year 1256, it was entrusted to the Regular Canons of the Lateran Palace, who remained there until the year 1819, when it was assigned to the Chapter of Tolentino. The church, as it appears now, was restored in the year 1830, when the diocese of Saint Vincent of Strambi held jurisdiction, and was consecrated in the year 1829 by his successor in office, with the addition of the title of the Blessed Virgin Mary, assumed into Heaven. It is a structure of remarkable artistic merit, imitating the style of the great men of former times in architecture and ornamentation, and is adorned with beautiful works of art, among which are memorable images painted with vibrant colors on the walls and in the apse by Bernardinus Betti, commonly known as "Pinturicchio." For these reasons, for which it is celebrated, the temple has rightly been included among the public monuments of the Italian nation. The bodies of the Saints Caterva, Septimia, and Bassae, enclosed in a sarcophagus, are presented there for the veneration of the faithful, and this is approved by all. Furthermore, the sacred rites are properly performed by the Chapter of Canons, and there is no lack of precious and ornate sacred furnishings. Moved by all of this, the Venerable Brother Silvius Cassulo, Bishop of Macerata and Tolentino, who also conveyed to us the prayers of the Canons of the Chapter of Tolentino, implored us to grant the aforementioned temple the title and status of a Minor Basilica. With a willing heart, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, elevate the aforementioned church of the diocese of Tolentino, dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven, and the Martyr Saint Caterva, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to sacred edifices of the same rank. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and thus, in due form, We judge.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary, to be considered and defined as such; and to be rendered null and void from this moment, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the 27th day of January, in the year 1961, the third year of Our Pontificate. V. Title and privileges of the Basilica Minor church of Saint Dominic in the city of Perugia. JOHN PP. XXIII For the perpetual memory of the matter. — It is known that

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the temple dedicated to Saint Dominic is a unique ornament of the city of Perugia, a truly outstanding monument of religion and an artistic work. Its construction began in the year 1304, but it was prolonged for a long time, since it was only in the year 1359 that it was consecrated by Pope Pius II, Our Predecessor, and thus divine worship was instituted there. Over this long period of time, it became a very large structure, whose high-ceilinged chamber was supported by brick pillars. This noble work subsequently suffered serious damage from the torments of war and other adversities; to repair which, artists repeatedly devoted their efforts, among whom it is worth remembering Charles Maderno, who rejected the interior part for the purpose of architectural design and ornamentation, according to his own age. Now, with the help of civil authorities who are responsible for public monuments, the temple has been restored again, not without considerable effort and industry. There are there beautiful painted images, skillfully sculpted signs, windows distinguished by rare craftsmanship, choir benches, decorated with vermicelli designs, and precious sacred furnishings. Above all, it is pleasing to Us that religion is cultivated there with diligence, since the image of the Blessed Virgin Mary, called "of the Vow," powerfully draws the hearts of the faithful of Perugia to herself and increases their piety, and the Dominican confraternity, to whom the church has been entrusted, diligently attend to the splendor of divine rites. Wishing to encourage this praiseworthy devotion to religion and to enhance the beauty of the temple itself, the Venerable Brother Raphael Baratta, Archbishop of Perugia, also praying and urging the confraternities of the Order of Preachers, whom we have mentioned, requested Us to grant this distinguished church the title and the right of a Basilica Minor, out of Our benevolence. Gladly fulfilling these requests, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation,

[*Latin ed. p. 487*]

Acts of Pope John XXIII, 487, concerning the fullness of the Apostolic power: By the authority of these letters, and in a perpetual manner, we elevate the church dedicated to Saint Dominic, Confessor, in the city of Santo Domingo, to the dignity of a Minor Basilica, granting it all the rights and privileges that properly belong to temples of the same name. All contrary things notwithstanding. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall be fully assisted by them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the third day of the month of February, in the year 1961, the third year of Our Pontificate. D. Card. Tardini, Prefect of

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the Public Affairs of the Church.

LETTER I To His Eminence, Most Reverend Father Joseph Beran, Archbishop of Prague, on the occasion of his fiftieth anniversary of priesthood.

POPE JOHN XXIII

Venerable Brother, greetings and the Apostolic Blessing.

Your fiftieth anniversary of priesthood certainly calls for us to offer you congratulations and expressions of good will with great joy. However, alas, the prolonged state of enforced idleness in which you find yourself, and the grievous exile which you have endured for so long, compel us to comfort you who are sorrowing, and to raise up you who are afflicted. The consoling words that we offer you, Venerable Brother, we take from the Gospel: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven... Rejoice and be glad, for your reward is great in heaven."

We would like to come to you! It is a great sorrow to us that we cannot, together with your children, celebrate the anniversary of your priesthood, and to bring to light and commend the things you have done. (Matthew 5:10, 12).

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - We know of the long and arduous course of your priesthood, through which you have shone as an example of virtue to your people. We know of your devotion to the faith, the eagerness of your mind, and the ingenuity with which, with the help of heavenly grace, you have enriched the years spent in this sacred ministry with works of piety and merit. First, you were a teacher of religion in the city of Prague, instructing masters in literary pursuits; then, you taught the discipline of pastoral theology in the higher sciences; afterwards, you became director of the Major Seminary, where you devoted diligence and strength to preparing cohorts of priests to mold the minds and morals of youth and to fulfill the good hope of the Church. Finally, during the raging war, you fearlessly devoted yourself to alleviating the miseries and strengthening the spirits of those afflicted by adversity with Christian fortitude, and you endured much hardship. By our most blessed predecessor, Pope Pius XI, you were brought to the archiepiscopal see of Prague, which is adorned with the venerable name and magnanimous virtue of Saint Albert. Without delay, you strove diligently to restore what had been lost and to repair the ruins caused by the war. But those who preferred injustice to the good of the Church and of civil society removed you from your episcopal seat and relegated you to a hidden dwelling, where, for ten years now, you have vainly longed to return to the care of your flock. Alas, the hardships you endure are a certain consequence of the many harshnesses that afflict your home-

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land. In Czechoslovakia, as, alas, in other regions, an unjust state of affairs persists against the Church: besides other things, religious congregations and societies are prohibited; free schools are abolished; Catholic writings are forbidden to be printed; all sorts of obstacles are placed in the way of Christian education; the propagation of atheism increases with certain methods and always in new forms, with growing zeal, especially among young people; many sacred ministers are hindered in the performance of their duties, or are imprisoned, or relegated to hidden places; equally harsh treatment is inflicted upon ecclesiastical men, many of whom are thrown into prison or sent into exile, while others are forced to live the life of laborers, so that they cannot perform sacred duties. In this most grievous state of affairs, in this nefarious scheme that is being carried out to eradicate the faith from the hearts of the faithful, we deeply lament that, as the fiftieth anniversary of your priesthood approaches, we are not permitted to send you a paternal voice, words of paternal comfort and of all good, directly addressed to you.

[*Latin ed. p. 489*]

Acta Ioannis PP. XXIII 489 Whatever the case may be, let the awareness of well-accomplished deeds uplift you: it was not fault, but virtue, that cast you down; nor will those silences, seemingly unproductive and barren, be ineffectual, in which you are hidden, concealing the injustice you suffer, the undeserved punishment you endure. The grain of wheat, decaying in the bosom of the earth, will sprout an ear and ripen a harvest. May it be granted that We ourselves may come to you, and together with your children, may We offer you a wreath of vows and holy joy, and with humble prayer, We invoke the most blessed Saints of Heaven, whom this most noble Christian region and the venerable Archdiocese of Prague have produced: St. Ludmilla, St. Wenceslaus, St. Adalbert, St. Procopius, St. John Nepomucene, that they may greet you with festive joy and surround you with congratulations. As for Us, We follow you with a benevolent spirit, and We pray to God with constant prayer, that He, who is "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort," 2 may grant you the protection of heavenly grace, may He restore you, and may He preserve you in tranquil peace after storms and struggles. May these heavenly blessings be upon you, Venerable Brother, and upon the clergy and the Christian faithful of the Archdiocese of Prague, as well as upon all of Czechoslovakia, as a testament to paternal will and an encouragement to strive for higher things; We gladly bestow the Apostolic Blessing. Given in Rome, at St. Peter's, on the thirtieth day of the month of May, in the year 1961, the third year of Our Pontificate. IOANNES PP. XXIII To the Reverend Father Anselm Albareda, Abbot of the Order of St. Benedict, Prefect of the Apostolic Library, in the fifth and twentieth year since he began to hold that office. IOANNES PP. XXIII We desire to

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express our gratitude and the good wishes of Our heart to you, beloved son, for the five completed years since you were appointed Prefect of the Apostolic Library by Our blessed predecessor, Pope Pius XI. Following the example and the customs of those who previously held the office entrusted to you, namely John Mercati and Eugene Tisserant, who were later elevated to the Sacred College of Cardinals, you have shown diligence, skill, and experience, and remarkable acumen.

[*Latin ed. p. 490*]

Acts of the Apostolic See - Official Commentary 490, concerning the care, honor, and advancement of this Library. For in its administration, in its expansion and adornment, your care has been devoted, and, above all, you have diligently pursued the publication of scholarly volumes, so that from this place, the light of Christian humanitas might shine far and wide. We, who for a long time have been accustomed to frequent this Library, in order to dedicate ourselves to historical investigations, and therefore have long been familiar with it, have recently visited its seat and felt our hearts pleasantly moved, both by the remembrance of past things, and by the excellent things which have been accomplished here, allowing us to easily access and draw upon the most useful knowledge. From your outstanding and devoted care, a sweet solace arises, and a pure and desirable reward is fitting. What is sweeter than to dwell in the serene temples of the wise, far from the clamor and allurements of the world, and to draw wisdom, more precious than gold, from the vast treasury of so many disciplines and arts? Therefore, continue for a long time, with steadfast virtue and strengthened powers, to pursue this endeavor: let the library of Christ fill your heart through constant meditation and reading; let the cultivator of virtue, and the rule of the venerable Father Saint Benedict, which you have diligently studied, lead you to a firm and vigorous advance towards higher things. These things, indeed, we foretell to you from the heart, beloved son, and to all who perform their duties in the Vatican Library, and we impart the Apostolic Blessing. From the Vatican, on the tenth day of the month of June, in the year 1961. JOHN PP. XXIII To the Most Eminent Father, His Eminence, Cardinal Eugene Tisserant, Bishop of Ostia, Porto, and Saint Rufina, completing five years since he was adorned with the Sacred Roman Purple. JOHN PP. XXIII Venerable Brother, greetings and the Apostolic Blessing. — This month marks the completion of five years since our blessed predecessor, Pope Pius XI, adorned you with the Sacred Roman Purple, the highest honor. 1 Cf. St. Jerome, Ep. LX, Migne P. L. XXII, 595.

[*Latin ed. p. 491*]

The Acts of Pope John XXIII, page 491, attribute to you the merits which your refined instruction and diligent work have earned, especially as Pre-

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fect of the Apostolic Library. We do not wish to pass over in silence this auspicious anniversary, but rather we offer you, Venerable Brother, our congratulations and salutary prayers. We do this gladly, because we highly esteem the profound learning which you cultivate, the knowledge with which you enrich others, and the innovations with which you have been and are active, both in mind and in strength. For you have devoted full and diligent service, especially to the secret affairs of the Sacred Council for the Eastern Church, and as Archbishop of Ostia, Porto, and St. Rufina. It has been pleasing to us to learn that you have been admitted among the members of the French Academy, a distinction which is rarely granted to those who have attained such a high degree of fame and renown. We rejoice with you, we congratulate you, we congratulate the College of Cardinals, of which you are the first among equals, and we congratulate your homeland, to which we feel ourselves bound by a close bond of memory and affection. May virtue, like a generous tree sprinkled with morning dew, continue to grow. This is what we wish for you, and we hope that, giving thanks to God for the benefits conferred upon you, you will increase ever more in sincere faith, wisdom, the usefulness of good endeavors, and in all that is pleasing and honorable. And now, Venerable Brother, we impart to you, with paternal affection, the Apostolic Blessing. Given in Rome, at St. Peter's, on the fifteenth day of the month of June, in the third year of Our Pontificate. JOHN PP. XXIII. To the Most Reverend Father Martin John O'Connor, Archbishop with the title of Laodicea in Syria, President of the Pontifical Council for Cinematography, Radio, and Television, on the fifth and twentieth anniversary of the publication of the Encyclical Letter "Vigilanti cura" by Pope Pius XI. JOHN PP. XXIII. Venerable Brother, greetings and the Apostolic Blessing. – From the beginning of Our Supreme Pontificate, Our paternal solicitude has been directed towards those grave questions, whether social, moral, or religious, as is necessary...

[*Latin ed. p. 492*]

The Acts of the Apostolic See, Official Commentary, volume 492, has considered the matters concerning Catholics, arising from the progress of mechanical and liberal arts, with regard to the most recent means of transmitting voices and images, and has addressed all men, whether engaged in such matters as their primary occupation, or acting as leaders in the state, and all Christians in general, concerning the consequences that may result for them from these kinds of developments. But today, we are moved by a particular event to reiterate certain salutary warnings concerning the use of that most alluring machine, which is called the cinematograph. For it is now more than twenty-five years since Our Predecessor, the blessed and remembered Pope Pius XI, addressed the Bishops of the United States of America with that Encyclical Letter, which begins with the words "Vigilant cura." And first of all, we honor the memory of Our Predecessor, who, with

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the breadth of his mind, understood all things that are done by man, and not only explained the benefits that this invention could bring, but also diligently warned of the dangers that would arise from it, unless it were directed towards the perfection of the individual and the common good of all human society. Indeed, the Catholic Church, being endowed with ancient and excellent prudence, although ever flourishing in youth, does not fail to recognize the fruits that the cinematographic invention can offer to man, whose nature constantly demands relaxation of body and mind, and who is exercised by daily occupations, and who always seeks new knowledge and the cultivation of his humanity. At the same time, however, this Apostolic See observes the distinctions that can be made, either for all of human society, or for individuals, or especially for young people, from these cinematographic films. For sometimes this kind of spectacle: as it extols the praises of lust and concupiscence, so it presents occasions for vice; it hinders the pursuit and attainment of the perfection of life; it obscures the light of reason and the path of righteousness; it corrupts the minds of young people and weakens their will. Cf. the Letter from the Most Eminent Cardinal for Public Affairs of the Church, dated November 4, 1958, addressed to the President of the Council for Radio and Television Cinematography; the Letters of the Good Shepherd, issued by Motu Proprio on February 22, 1959, A. A. S. L I, 1959, pp. 188-187; the Encyclical Letter Ad Petri Cathedram, dated June 29, 1959, A. A. S. L I, pp. 500-501. 2 Cf. A. A. S. XXVIII, 1936, pp. 249-263.

[*Latin ed. p. 493*]

The acts of Pope John [XXIII] finally demonstrated a chaste and steadfast love, a sanctity, and intimate devotion, extinguishing the bonds of marriage. However, the Mother Church has not yet had sufficient opportunity to demonstrate what might occur in this matter; but she has aided and encouraged the labors and efforts of those who, with a defined purpose, prepare such spectacles, fearing the discipline of morals. This See has clearly perceived that private individuals can sometimes experience a waning of zeal. For this reason, she has taken steps to establish groups, so that, in each nation and in all countries, they might examine such undertakings; and the Apostolic See has always striven to introduce, as it were, the leaven of the Christian religion into this province of spectacles, which, although presenting difficulties and distinctions, nevertheless offers hope of not inconsiderable utility. These groups were presided over by our predecessor, Pope Pius XII, through the Pontifical Council for Cinematography and Television, to which you, Venerable Brother, bring so much dedication and prudence, and to which We ourselves have provided new resources and have amplified its activities. Indeed, it has not escaped Our notice, over these twenty-five years, that many excellent men and various groups have been established in each nation to study cinematography, and especially

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the Catholic Council, to govern this matter in all nations, and that they have exerted considerable effort to ensure, as far as possible, that such spectacles, insofar as they pertain to morals, to humanity, and to education, are properly produced; however, it has happened not infrequently that, either due to circumstances in a particular place or due to circumstances in all places, the results of their praiseworthy efforts have not endured for long. We are not unaware, alas, that the evils and errors with which our age is afflicted have, unfortunately, infected even the art of cinematography; from which, not only do corrupt morals and slippery vices, especially among young minds, often arise, but also, at times, it presents dangers.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Commentarium Officiale: Insidiae struuntur sanctissimis religionis officiis, quibus sublatis, ipsa humanae consortionis fundamenta labant. Nihilominus in praesens cernere etiam est, cinematographica spectacula, etsi iuvenes plurimum alliciant, non tamen eorum tempus et vires totas absorbere, cum eorum plurimi ad nobilia gymnica certamina et ad multiplices optimarum artium formas cotidie magis animum intendant. Quin immo, ex quibusdam coetibus, in quibus taeniolae cinematographicae ostentan tur de iisque publicae ineuntur disceptationes, manifesto patet, in dies magis contendi, ut haec ars, quae plurimum ad perniciem valet, eadem ad animi culturam educationemque una cum honesta delectatione adhiberi possit. Quas res Nobiscum recogitantes, quae tantopere sollicitum tenent paternum animum Nostrum, facere non possumus, quin te enixe adhortentur, Venerabilis Frater, ut omni ope laudandos eos Nostrorum dilectissimorum filiorum nisus confirmare pergas, qui salubri christianae religionis afflatu cinematographicam artem informare contendunt, ab eaque arcere student spectacula, quae bonis moribus detrimentum afferant; quos quidem filios probe novimus eo honestatis sensu perduci, qui suam vim suumque robur ex immutabilibus divinae legis principiis haurit, atque ad reprobandum fronte non pavida impellit, quidquid ab eiusdem divinae legis normis discedit. Siquidem gravis momenti causa agitur, utpote quae spectet ad christifideles plenius edocendos atque educandos, in eorumque mentes rectas iniendas opiniones; ita quidem ut iidem christiana ratione cinematographica spectacula sibi deligant, ac fidenti obsequentique animo iis iudiciis obtempèrent, quae de eorumdem spectaculorum honestate in vulgus edunt probati viri, qui ab ecclesiastica auctoritate in sua cuiusque natione Officiis, quae ad rem pertinent, praepositi sunt. Ac praeterea catholici viri agendo studiaque promovendo actuosiore usque navitate in disciplinas incumbant, quae humani animi investigationem attingunt, itemque educandi artem, rem criticam, rationem venustatis recte intellegendae, quoad quaestiones quae e cinematographica arte nascuntur ; quae omnia requiri necessario videntur, ut catholicae religionis vis quam

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primum ac proxime ipsa cinematographica spectacula pertingat. Quos uberes salutaresque fructus ediderant sive viginti abhinc annos Epistula Encyclica Vigilanti cura, sive recentiore tempore Litterae Encyclicae Miranda prorsus, iidem Nos ad spem bonam adducunt, fore ut

[*Latin ed. p. 495*]

Acts of John PP. XXIII 495: May all the faithful respond with eagerness and a willing heart to these exhortations of Ours. That this may happen successfully, We impart, through Christ, Our Apostolic Blessing, which brings together heavenly graces, to You, Venerable Brother, to all who are devoted to the Pontifical Council, which You preside over, and also to the sacred Pastors and to all those who direct this prudent undertaking. Given in Rome, near Saint Peter, on the twenty-ninth day of the month of June, in the year 1961, the third of Our Pontificate.

JOHN PP. XXIII

ADDRESS

To the Most Eminent Fathers, Most Excellent Prelates, and other Members of the Central Commission for preparing the Second Vatican Ecumenical Council, for the inauguration of the groups with which that Commission has undertaken its work.

We greet you, Venerable Brothers and beloved sons, with a most joyful spirit in this hall of the Apostolic Palace, where the prayers still seem to resonate, which, together with the Holy Spirit, were offered with us during the nine days of Pentecost throughout the world, so that heavenly graces might be abundantly poured out upon those who are diligently working to prepare the Second Vatican Ecumenical Council.

Beholding your distinguished assembly, in which so many outstanding men from every region of the world are present—namely, Our Venerable Brothers, Cardinals, Bishops, and Prelates of the Holy Roman Church, and the Superiors of both ancient and recent Religious Orders, who deserve so much for the good of the Church—we are filled with hope for a successful outcome and result.

The Provident God has granted us to see, growing so quickly and so providentially, that seed which We cherished with a humble but confident heart, when We summoned the Venerable Brothers, Cardinals, on the twenty-fifth of January of the year nineteen hundred and fifty-nine, at the Basilica of Ostia, and spoke to them for the first time about the Roman Synod.

* June 12, of the year 1961.

[*Latin ed. p. 496*]

The Acts of the Apostolic See – Official Commentary 496, concerning the

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Ecumenical Council, and concerning the adaptation of the Code of Canon Law to the needs of our time, we have spoken. 1 "Verily, this is the work of the Lord; and it is wonderful in our eyes." The time will come, and swiftly, for the renewal of the Code of Canon Law. But already, the Constitutions of the Roman Synod are in force: their volume is before you, and it is so greatly sought after even in distant lands that it is necessary to reprint it. Finally, the expectation of the Council is greatest, and it is serene, not only by our beloved Sons, but also by those who live outside the boundaries of the Church. This indeed brings a not insignificant peace of mind and strengthens us to pursue our work. Meanwhile, fifteen volumes have already been excellently compiled, containing the opinions of Bishops and Prelates, the warnings of the Dicasteries of the Roman Curia, and finally, the opinions of the Universities. From this abundant material, those principles of ecclesiastical doctrine and discipline are extracted, which the Commissions subject to study. With what novelty, diligence, and counsel the Commissions and Secretariats, instituted by Us, are engaged in this work, We ourselves have been able to observe, participating in certain gatherings. Now, blessing the Lord, we ascend a new stage of a difficult journey. The Central Commission, which is larger and more important than the others, today begins its work, after the same Secretariat has diligently and promptly provided assistance from the beginning. Each group yields more abundant fruits, the more carefully its work is prepared. Therefore, you, Venerable Brothers and beloved Sons, now carefully examine those matters which concern the convocation, progress, and order of future conciliar gatherings. Your initial meetings will certainly be followed by others, so that the plans prepared by each Commission may be completed. Certainly, a difficult task remains for you, in which it will be evident how the Lord has endowed you with wisdom, doctrine, and prudence, so that you may use these for the benefit of men and things. You have been called to be more participants in Our concern for the happy outcome of this great work. Therefore, We wished, even from this first meeting, to impart Our words and to bestow Our blessing upon you, which may bring divine help to the Council. 1 Psalm 117:23.

[*Latin ed. p. 497*]

Acta of Pope John XXIII, 497: When we see you gathered around us, we look further into the entire Church, which presents you as chosen helpers of the humble Successor of Peter, and which confidently entrusts its hopes and aspirations to you. Therefore, this gathering holds great promise, which, we are certain, fills both our hearts and yours. Indeed, Councils leave indelible marks on the affairs of the Church. This has been the case with the Councils already held; we speak of twenty, like stars, whose light illuminates the holy Church, and whose works and effectiveness have greatly increased the integrity of doctrine, the sanctity of morals, the piety of the faithful, and ecclesiastical discipline, as well as missionary

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zeal. From the decrees of the Ecumenical Councils, like a sacred seed, have sprung forth, at various times, admirable undertakings. The Fourth Lateran Council, as an example, regulated the affairs of the Church so that the message of the Gospel might again be carried to those regions where heresy had introduced ruin and error. The Council of Trent, more familiar to us in recent times, instituted many things, both for fostering charity, for defending doctrine, and for encouraging clerics to live a more holy life. If we carefully consider the actions and circumstances in which the Councils were held, we feel our spirits lifted with great hope, justly expecting abundant fruits from this Council as well, which those who follow our efforts will be able to gather more abundantly. For this reason, we have decreed that humble prayers be offered to the Divine Paraclete on the Feast of Pentecost, which will soon be celebrated, and we will not cease to urge our sons throughout the world to pray that the Lord may enrich this great work with His grace. Now, since the labor already so excellently accomplished by the Preparatory Commissions is now fully evident to this Central Commission, we desire that the Presidents of the individual Commissions and Secretariats present a brief report on their work. In the coming days, questions concerning the Council to be held will be discussed, which are subject to your wise consideration. It is pleasing to us to preside over these gatherings; but if, due to our pastoral duties, we ourselves are unable to be present, we entrust the task of moderating the discussion to the Most Reverend Cardinal President of the Commission or Secretariat, within whose purview is the matter to be discussed. When the questions, which will be raised in these gatherings, are...

[*Latin ed. p. 498*]

The Acts of the Apostolic See – Official Commentary, number 498, concerns a Commission, and a discussion will be moderated, in our absence, by the Cardinal of the highest rank. May the Divine Paraclete be present with us, whom we earnestly implore: may Mary hear us, our Advocate; may Saint Joseph, Patron of the Church, intercede. After the gathering had assembled, the Supreme Pontiff, addressing those present, spoke as follows: This first meeting of the Supreme Commission of the Ecumenical Council certainly called for auspicious words, which it seemed fitting to offer at the beginning of this gathering. For, in order that the beginnings of our labors might be more solemn, it seemed proper to indicate, in some way, the path, to foretell favorable outcomes, and to encourage study. Now, however, we draw words of encouragement from the Roman Breviary and Missal. We recall the Saints of Heaven, whom the Sacred Liturgy proposes to us to remember on these days; namely, yesterday, Saint Barnabas; today, Saint Leo III, Pope, together with Saint John of Saint Facundus, and the martyrs Basilides, Cyrinus, Nabore, and Nazarius; and tomorrow, Saint Anthony of Padua. From all these Saints of Heaven flows the admonition of evangelical

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exhortation: "Fear not, little flock, for it hath pleased your Father to give you a kingdom."

And first, our thoughts turn to Saint Barnabas, companion of Saint Paul and later of Saint John the Apostle, in active and fervent ministry, who is called the son of consolation, a good man and full of the Holy Spirit. Next, we have Saint Leo III, Pope, whose liturgical feast is celebrated today, who showed himself to be a most pious, most merciful, singularly devoted to God, charitable towards his neighbor, prudent in affairs, a benefactor of the poor and the afflicted, a defender of the Church, a promoter of divine worship. His name is closely linked to the deeds of Charles the Great, to whom he bestowed the crown of the Roman Empire; and for twenty years he also presided over the Christian religion and Christian worship from the Lateran Palace. Together with Saint Leo III, the memory of the most holy John of Saint Facundus is also recalled in the Sacred Liturgy today; we also offer our prayers to him, so that, with his patronage, in accordance with the purposes of the Ecumenical Council, he may...

[*Latin ed. p. 499*]

Acta Ioannis PP. XXIII, 499: We implore and beseech God, who, as He is "adorned for the purpose of harmonizing the wondrous differences" on earth. Around Him, like a crown, stand the Roman Martyrs who suffered along the Aurelia road, and whose first basilica, on the ancient Merulana street, was restored by Saint Leo XIII and dedicated to their name. The feast of Saint Anthony of Padua will be celebrated, whose liturgical cult seems in some way to follow and to confirm the universal piety which the Christian people have offered, as it were, a most exquisite and sweetest poem. Indeed, his entire life was spent in active apostolate. From the intercession of these heavenly Saints, we hope for a favorable outcome and result of the appearance of Our Ecumenical Council, for which great preparatory work is being expended today. The heavenly help is granted by the words which are repeated again and again in the Sacred Liturgy: "Fear not, little flock, for it hath pleased your Father to give you a kingdom." "Yea, the very hairs of your head are all numbered. Fear not therefore." This special gift is given to this assembly, so that it may raise our minds to communion with the triumphant Church. The heavenly Saints, enjoying eternal glory and peace, turn their light towards us, consider our paths, and joyfully behold the work that we have begun on earth grow and flourish. May this be a source of joy for us at the beginning of our endeavors, and may it offer a favorable omen for future times. With these words, we impart the Apostolic Blessing, a pledge of heavenly help, to all of you who are present.

II. To the Most Eminent Fathers Cardinals, Most Reverend Bishops, and other Members of the Central Commission for preparing the Ecumenical Council in the Vatican, who have participated in the assemblies in which the same Commission began its work. Venerable Brothers, beloved sons!

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As the days progress, bringing with them the bright light of the morning hours, we, all those who are preparing for the Ecumenical Council,

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - The official commentary diligently guides each part, leading, with God's help, step by step to the outcome of this remarkable undertaking, which we have undertaken with a certain impulse, in the name of the Lord and heavenly grace. Indeed, the labors of the individual Commissions, as they are commonly called, are proceeding actively and successfully, as We ourselves have often observed with great pleasure. Behold now, the Principal Commission, to which the humble Successor of Peter is present and presides, has concluded its previous meetings, which were inaugurated on previous days with such a noble form and purpose. With apt clarity of judgment and with the utmost agreement, decisions were made on the most important matters, concerning the conformation and order of the future Council gatherings, and all these things were illuminated and carefully considered, so that they will reveal their significance when further goals are reached. Of these matters, it pleases us to mention those that were discussed with urgency and clarity, concerning the men to be called to the Council, so that they may treat of a great sum of doctrine and discipline, from which the happy outcome of the Council itself will depend; concerning the selection of theologians and experts in law; concerning the rules that will govern the discussions in practice and in use; concerning the manner of voting. As for the Latin language, it must be entirely official; nevertheless, if the occasion arises, and necessity demands, opinions and thoughts may also be expressed and collected in the vernacular. All of these things are intended for the benefit and delight of the entire Church, and they inspire a common zeal. This is truly beautiful, this is most pleasing to contemplate: namely, all that has been considered here for so many days are matters of the entire Catholic Church, which pertain to all, to those beloved sons of ours throughout the world, whom We delight in, comfort, and inspire. It is not only you who are here, but the entire Church is present here, filled with joyful labor; here beats its maternal heart, which seeks the salvation and joy of each individual and of all nations, from whose womb you, as a chosen offspring, have emerged, so that you may act as representatives of all. But, given this opportunity for renewed zeal, we cannot pass in silence the long labors that have progressed with rich fruit for two years: namely, the votes collected from sacred prelates from almost the entire world, the proposals and suggestions of the Roman Curia, the opinions requested from Catholic universities, by which the desires of the clergy and the Christian people were clearly expressed. From this most

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serious undertaking...

[*Latin ed. p. 501*]

The Acts of Pope John XXIII, section 501, state that the matter of the authority of the individual Commissions was taken up, so that it may truly be said that, in the preparation of the Ecumenical Council, consideration was given to what priests and laymen desired in this matter. Our heart is also greatly consoled – and how pleasing it is to us to express this to you in a familiar manner! – when we observe that the lay orders, and especially those who dedicate themselves to assisting the Sacred Hierarchy, are making greater and greater progress in pursuing the work of the Commissions, and, which is more important, in offering prayers at the altar. Our thoughts also turn to those in this hall, grateful and pleased with all of this, and we ask them to continue to favor these endeavors with the same piety and zeal, and to never doubt that their wishes and suggestions will be received by us with all due benevolence. We do not overlook the writers of ephemeral publications, who always strive, with great humanity and courtesy, but often not without haste, to be informed about the proceedings of the Council. While we thank them for this careful attention, we nevertheless encourage them to reflect on the fact that the Ecumenical Synod is not an academy, nor a gathering of popular legislators, but rather a solemn assembly of the Sacred Hierarchy, which looks to the life and renewal of the Church, and to the common good. This, as is clear to all, demands a particular modesty, reverence, prudence, and diligence. The preparation for the Ecumenical Council proceeds: and when the first fruits of it appear, there will be an opportunity to make known to the clergy and the faithful, and indeed to all the nations, the results, which those with discerning eyes will follow, and which will be pleasing to the wishes of generous hearts. Venerable Brothers and beloved sons! The words that the Angel once spoke to Elijah seem to resonate with us today: "Arise, and eat; for the journey is great before thee." For we still have much work to do, new things to accomplish. As the Commissions and Secretariats, as they are called, resume their assigned studies, we pursue our path, trusting solely in the help of God, and with the intention that we made known from the beginning: namely, that the Ecumenical Synod, 1 8 Reg. 19, 7.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - The official record generously promotes the works of Catholics, so that they may serve the Christian people and its needs with ever greater zeal. And so that we may encompass this in a brief prayer, the reasons of the Council pertain to this, so that all orders of the clergy may shine with new holiness; so that the people of God may receive the principles and precepts of the Christian doctrine in the most suitable way; so that young people, like new shoots, may be properly instructed for

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a better age; so that works of social apostolate may be fostered; and so that a missionary spirit may be encouraged: that is, a spirit in which brothers and friends show themselves to all and with all. As our assembly of these days is now approaching its end, it seems to us that there are some things that we ought to encourage, which we believe to be both appropriate and useful. We call upon both the clergy and the entire Christian people to join with the Roman Pontiff in offering fervent prayers, so that the Holy Church may always shine with the wonderful unity and mutual concord that it now possesses. Since this undertaking is of such importance, human efforts and human forces are almost insufficient to accomplish it. Therefore, may the virtue of God come to our aid from on high. It is absolutely necessary that we implore the light and strength of the Holy Spirit through constant supplications and prayers. Then, with the inspiration and help of heavenly grace, salutary counsel and suggestions full of wisdom will come, and effective execution of the work will follow. The peoples of the entire world are watching with keen eyes the appearance of the Ecumenical Council; and especially, as this is brought about, everything that is decided there will be spread abroad with the help of the means of communication available today. We must not remain silent about anything that may be beneficial to souls. And when serious matters are to be discussed, let prudence and simplicity shine in the presentation; let frivolous curiosities be avoided; let harsh contentions be removed. Let the word proceed serenely and peacefully, bringing the light of reason, dispelling misunderstandings, and overthrowing errors with the force of truth. Let the universal desires and hopes of the Church be directed towards this, so that, as much as possible, it may remain in quiet holiness. And what about our brothers and sisters who are always dear to us, but who are separated from the Church? What about that great multitude of people who do not bear the sign of Christ on their foreheads, but who cannot but be considered creatures of God? Be assured that our thoughts and actions sincerely value their voices and their services. Even for this reason, the Council is not merely a speculative gathering, but rather a living body, with a vivid nature, which is visible to the eyes, embracing the entire world in its struggles;

[*Latin ed. p. 503*]

Acts of Pope John XXIII, 503: The house, adorned with festive decorations and adorned with the splendor of spring, is the Church, which invites all people into its embrace. With these words, We cannot restrain Ourselves from praising your diligence, which has led to such remarkable results. And We encourage all of you to pursue the inception of this most excellent work with the same outstanding zeal: a zeal to which even the summer months shall not impose limits. May God be with you all, who works in you both to will and to accomplish, for His good pleasure. Indeed, from the depths of Our heart, We commend you all, and We pray that, with

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abundant merit and praise, and with the hope that you nurture, you may receive heavenly assistance, and We impart the Apostolic Blessing as a pledge of this.

III. Having gathered with the Commission for the Lay Apostolate, preparing for the Second Vatican Ecumenical Council, the Most Blessed Father exhorts the faithful to pour forth prayers to obtain peace among the nations, strengthened by justice and charity. The most sorrowful news, which reported yesterday of bloody funerals and lamentable events in the lands of Algeria, filled Our heart, which embraces all peoples with paternal charity, with unspeakable sadness, and greatly affected Us with concern and solicitude. As soon as We were informed of these events, We repeatedly implored Almighty God to temper the troubled conditions with His providence, and to restore harmony among the nations. And today, We celebrated the Eucharistic sacrifice early in the morning, that Christ Jesus, who is "wonderful, Counselor, Mighty God... Prince of Peace," may restore peace, bring about a concord of wills, and a harmonious agreement. All of this, of course, moves Us deeply, since We have carefully visited those beautiful shores, shining with the expanse of the sky and the sea, not many years ago, and We cherish a pleasant memory of them in Our heart; but also the other evils and calamities...

2 Philippians 2:13.

* July 6, 1961.

1 Isaiah 9:6.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Official Commentary. The sessions and discussions, which, to Our sorrow, are reported from various parts of the world, daily trouble and concern Us, because it is clearly evident that that peace which the world cannot give is still not uniting peoples, and that it is vainly desired, and not guarded with all diligence. For this reason, We take this opportune occasion to address you, venerable Brothers and beloved sons, who solemnly hold the positions of all the laity in the Holy Church; and We earnestly encourage you to continually join your prayers to Ours. May God grant that all men, redeemed by the precious blood of Christ and gathered together as one family, may coalesce in fraternal concord; may His grace enlighten the leaders and rulers of nations, so that they may establish that true, secure, and stable peace: that peace which is contained and strengthened by justice and charity. RADIO ANNOUNCEMENT: To conclude the seventh Marian Congress, held in Le Mans, from all of France. *Chers fils de France. It is with pleasure that, responding to the desire expressed by Our venerable Brother André Jacquemin, Bishop of Bayeux and Lisieux, We address to you a few paternal words, at the conclusion of this new national Marian Congress which has gathered you near the "little Thérèse of Lisieux," to contemplate the mystery of the "spiritual mother-

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hood of the Most Holy Virgin Mary." How could Father Commun fail to rejoice at this new and touching manifestation of the Marian piety of His sons of France, who are always so dear to His heart? As We said with emotion, during the consecration of the Basilica of Saint Pius X in Lourdes: "Regnum Galliae, Regnum Mariae;" yes, truly, the land of France is, throughout the centuries of its history, the Kingdom of Mary! And behold, as good sons, you have had the noble concern to better know your Mother of Heaven, in order to love her better. These past days, under the presidency of several cardinals, archbishops, and bishops, and under the direction of competent and renowned experts, you have sought to... * July 9, 1961.

[*Latin ed. p. 505*]

The Acts of Pope John XXIII, 505, encompass the ineffable privilege of the spiritual motherhood of Our Lady. Children, priests, religious men and women, and members of the Catholic Action movement, all of you have striven to deepen this mystery, during your rich days of study, reflection, and prayer. We cannot praise you enough, dear children, for this effort to nourish your fervent Marian piety through the meditation of the teachings of Holy Scripture and the ordinary magisterium of the Church. Holy Scripture, with "that very bright point which leads us, as We said in Lourdes, to the sublime summit of Marian theology: Jesus, high upon the cross; at His feet, Mary, the Mother, and John, the beloved Apostle. Jesus, who said to His Mother, indicating John: 'Behold, thy son'; and then, addressing him with a languid gaze: 'Behold, thy mother.' Words that are never repeated too often. There is no doubt that you have meditated fruitfully on this 'last testament of the Lord, who, at the supreme moment of His death, leaves His Mother to the world as the universal Mother of all those who will believe in Him and form His holy, Catholic, and apostolic Church.'" The Virgin Mary, Mother of the Savior, participated intimately in the redemptive work by which Christ made us His members and called us to "become children of God." And, like a mother who always desires the best good for her children, she leads us, through her admirable example and her powerful intercession, towards the perfection of charity. Corporeally the Mother of Christ, and spiritually the Mother of His Mystical Body, which is the Church, she is truly the Mother of God who is our mother: *Mater Dei est Mater nostra*. "Whatever our state of life and our responsibilities, we are all enveloped in the gentle motherhood of the Virgin Mary, who performs for us the very acts that every mother bestows upon her children: she loves, she watches over, she protects, she intercedes. In return, always show yourselves to be Catholic in your love for the Virgin Mary, 'Most Holy Mother of all the members of Christ.'" All Catholics are therefore the children of Our Lady, and their piety for [1] *Sermon for the consecration of the Basilica of Saint Pius X, in Lourdes, on March 25, 1958. Scritti e Discorsi, I I I, p. 517.* [2] *Ibid., p. 518.* [5] *John 1:12.* [4] *Saint Anselm,

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Oratio 52, PL 158, 957 A.* [5] *Encyclical Mystici Corporis, A. A. S. XXXV, 1943, p. 248.*

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary 506. Mary ought to reflect this common belonging to the family of the children of God, by always expressing herself through the customary manifestations of the ancient worship devoted by the Church of Jesus Christ to the Mother of the Savior. Therefore, dear sons, flee from everything that distinguishes, and instead, seek the most certain devotion to Mary, as it has been transmitted to us from the beginning through the formulas of prayer of successive generations of Christians of the East and the West. Such piety towards the Most Holy Virgin is the mark of a truly Catholic heart. A heart deeply Catholic knows how to embrace in its prayer, not only its human or religious family, its fellow citizens, but also all its brothers, with whom it shares the gift of faith, and also all those to whom it prays that the Lord may grant it. It is from the same love that the Mother of Christ embraces all her sons. Therefore, it is with a united heart that we must pray to her, and with a Catholic worship that it is fitting to honor her. In doing so, you will be good Sons of Our Lady and faithful servants of the Church, one, holy, Catholic, and apostolic. Ask this grace from the Lord, through the intercession of the Virgin Mary, by reciting your Rosary, this salutary practice that We recommended to you not long ago, after so many Pontiffs. 6 Dear sons, as did the little Thérèse of Lisieux, always love the Most Holy Virgin Mary more and more, and, always more also, know how to make her loved. May you, through her, bring your brothers to Christ Jesus. This is Our dearest wish. And, in expressing this paternal wish, which We gladly entrust to the gentle intercession of Our Lady, We invoke with all Our heart upon you all, dear sons of France, – and first of all upon Our venerable Brothers who honor this Congress with their presence – an abundance of divine graces for yourselves and your beloved homeland, as a pledge of which We grant you a generous Apostolic Blessing. 6 *Encyl. Grata recordatio, A. A. S. L I, 1059, p. 673 ss.*

[*Latin ed. p. 507*]

The Most Holy Sacred Congregation of the Holy Office.

507

ACTA OF THE MOST HOLY SACRED CONGREGATIONS.

THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

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A WARNING.

With commendable zeal, the study of biblical disciplines flourishes in various regions; however, opinions and sentiments are circulated which lead to a detriment of the German historical and objective truth of the Sacred Scriptures, not only of the Old Testament (as the Supreme Pontiff Pius X had already lamented in the Encyclical Letter "Humani Generis"), but also concerning the words and deeds of Jesus Christ. Since such opinions and sentiments cause anxiety to both pastors and the faithful, and are entrusted with the safeguarding of the doctrine of faith and morals, all those who deal with the Sacred Books, whether in writing or verbally, have been deemed worthy of being admonished to always treat any matter with due prudence and reverence, and to always keep before their eyes the teaching of the Holy Fathers, the sense and the Magisterium of the Church, lest the consciences of the faithful be disturbed, or the truths of the faith be harmed.

N.B. — This Warning is published with the consent of the Eminent Fathers of the Pontifical Biblical Commission.

Given in Rome, from the Offices of the Holy Office, on the 20th of June, 1961.

Sebastianus Másala, Notary.

II

DECREE.

Proscription of a book.

On the fourth day of the month of June, 1961, in the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Consultors, condemned and placed on the Index.

[*Latin ed. p. 508*]

Acts of the Apostolic See – Official Commentary: 508 books were ordered to be added to the list of prohibited books, including the book entitled: Jean Steinmann. *The Life of Jesus*, Paris, published by "Club des Libraires de France." On Thursday, the 16th of the same month and year, Our Most Holy Father, Pope John, by the divine Providence the XXIII, in an audience granted to the Most Reverend Cardinal Secretary of the Holy Office, approved the resolution presented to him by the Most Reverend Fathers and ordered it to be made public. Given in Rome, from the offices of the Holy Office, on the 26th of June, 1961. Sebastianus Másala, Notary.

SACRED CONGREGATION CONSISTORIAL FOR THE CHURCH: Our Most Holy Father John, by the divine Providence the XXIII, by successive decrees of the Sacred Consistorial Congregation, has provided for the fol-

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lowing churches, each with a new pastor: on April 10, 1961: – To the titular episcopal see of the Church of Antioch ad Meandrum, the Most Reverend Father Felic, formerly Bishop of Apamiers, was appointed. On April 24: – To the titular episcopal see of the Church of Arcadia, the Reverend Father Joseph Almici, a delegate of the bishop for the Catholic Action and a member of the Curia of St. Nazarus in the city of Brescia, was appointed as an Auxiliary to the Most Reverend Hyacinth Tredici, Archbishop-Bishop of Brescia. On April 25: – To the titular episcopal see of the Church of Bladia, the Reverend Father John Mazur, a canon of the Cathedral Chapter of Lublin, and a professor of pastoral theology at the Catholic University of Lublin, was appointed as an Auxiliary to the Most Reverend Father Peter Kalwa, Bishop of Lublin. On April 28: – To the Metropolitan Church of Monreale, the Most Reverend Father Conrad Mingo, formerly Bishop of Trapani. On May 13: – To the titular episcopal see of the Church of Sela, the Reverend Father Caloger Lauricella, a canon of the cathedral church and rector of the Major Seminary of the diocese of Agrigento, was appointed as an Auxiliary to the Most Reverend Father John Baptist Peruzzo, Archbishop-Bishop of Agrigento.

[*Latin ed. p. 509*]

Sacred Congregation Consistorial, May 15th, 509. — To the Cathedral Church of Drepanum, His Excellency Father Francis Ricceri, formerly titular Bishop of Coelen and Prelate of "nullius" St. Lucy. May 20th. — To the Cathedral Church of Campagna, His Excellency Father Iolanthe Nuzzi, formerly titular Bishop of Emmaus. May 25th. — To the Cathedral Church of Afogados da Ingazeira, Reverend Father Francis Austrégesilo Mesquita, rector of the Minor Seminary of the diocese of Sobral. May 81st. — To the titular episcopal Church of Felbesia, His Excellency Father Valmore Batu Wichrowski, formerly Bishop of Neo-Iguaçu, appointed Auxiliary to His Excellency Aloysius Victor Sartori, Bishop of St. Mary. — To the titular episcopal Church of Irenopolis in Cilicia, Reverend Father Caietan Michetti, Abbot parochian in the town commonly called "Campofilone" in the archdiocese of Fermo, appointed Auxiliary to His Excellency Norbert Perini, Archbishop of Fermo. June 5th. — To the Cathedral Church of Laoag, recently erected, Reverend Father Anthony Mabutas and Lloren, Chancellor of the metropolitan Curia of Nueva Segovia. — To the titular episcopal Church of Coen, Reverend Father Paul Nordhues, from the archdiocese of Paderborn, Rector of the Major Seminary at "Huysburg," appointed Auxiliary to His Excellency Lawrence Jaeger, Archbishop of Paderborn. — To the titular F. Whealon episcopal Church of Andrapen, Reverend Father John, Moderator of the Minor Seminary of Cleveland, appointed Auxiliary to His Excellency Edward Francis Hoban, Archbishop-Bishop of Cleveland. June 8th. — To the Cathedral Church of Jataí, Reverend Father Benedict Dominic Coscia, a member of the Order of Friars Minor. June 12th. — To the

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Cathedral Church of Avellaneda, recently erected, His Excellency Father Anthony Di Pasquo, formerly Bishop of St. Louis in Argentina. — To the Cathedral Church of Añatuya, recently erected, Reverend Father George Gottau, moderator of the Religious province of the Congregation of the Most Holy Redeemer in the Republic of Argentina. — To the Cathedral Church of Foroconcordia, recently erected, Reverend Father Richard Rosch, pastor of the Lord under the title of the Most Holy Rosary in the town commonly called Goya, in the diocese of Goya, appointed pastor. — To the Cathedral Church of Goya, recently erected, Reverend Father Albert.

[*Latin ed. p. 510*]

Acts of the Apostolic See - Official Commentary 510. To the Devoted, the innermost chamber of His Holiness, the General Vicar of the diocese of San Isidro in Strasbourg. — To the Cathedral Church of Neuquen, recently established, to the Reverend James Francis De Nevares, a member of the Society of St. Francis of Sales, and president of the college of members of the same Society in the city commonly called Viedma. — To the Cathedral Church of Orán, recently established, to the Reverend Father Francis of the Cross Muguerza, of the Order of Friars Minor, and General Definitor of the same Order in the Republic of Argentina. — To the Cathedral Church of Rafaela, recently established, to the Reverend Vincent Zazpe, pastor of the Lord of Luján Porteño in the archdiocese of Buenos Aires. — To the Cathedral Church of Río Gallegos, recently established, to the Reverend Father Maurice Magliano, of the Society of St. Francis of Sales, and superior of the house of the same Society in the city of Río Gallegos. — To the Cathedral Church of Franciscópolis, recently established, to the Most Reverend Peter Lira, formerly the titular Bishop of Tenedus. — To the Cathedral Church of San Martín, recently established, to the Most Reverend Emmanuel Menéndez, formerly the titular Bishop of Diospolis. — To the Cathedral Church of San Rafael, recently established, to the Most Reverend Ralph Primatesta, formerly the titular Bishop of Tanaita. — To the titular Archbishop of Constance in Thrace, to the Most Reverend Peter Veuillot, formerly the Bishop of Angers. June 16th. — To the Cathedral Church of Leopoldina, to the Reverend Gerard Ferreira Reis, the innermost chamber of His Holiness, the General Vicar of the diocese of Guaxupé. June 28th. — To the titular Bishop of Cedamusa, to the Reverend George I. Gottwald, pastor of the metropolitan church of St. Louis, whom the Auxiliary of the Most Reverend Joseph Elmer, Cardinal Ritter, Archbishop of St. Louis, appointed. June 28th. — As Coadjutor with the right of succession to the Most Reverend Joseph Tjjcié, Apostolic Administrator of Banat, to the Most Reverend Gabriel Bukatko, titular Archbishop of Mocissa. July 8th. — To the metropolitan Church of Munich and Freising, to the Most Reverend Julius, His Holiness Cardinal Döpfner, formerly the Bishop of Berlin. July

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10th. — To the titular Archbishop of Nicópolis

[*Latin ed. p. 511*]

The Sacred Congregation for the Propagation of the Faith, 511. To the Most Reverend Father and Lord, Lawrence Joseph Shehan, Bishop of Bridgeport, whom We have appointed as Coadjutor with the right of succession to the Most Reverend Father and Lord, Francis P. Keough, Archbishop of Baltimore, on this 11th of July. — To the Cathedral Church of Rosario, the Most Reverend Father William Bolatti, formerly the titular Bishop of Limata. — To the Cathedral Church of Saint Louis in Argentina, the Most Reverend Father Charles Mary Canerata, formerly the titular Bishop of Chersonesus in Europe. — To the Cathedral Church of Saint James of the Foreign Missions, the Most Reverend Father Emmanuel Tato, formerly the titular Bishop of Aulon.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

OF BAHR-EL-GHAZAL (WAVENSIS)

DECREE

Concerning the Change of Name

Since, in the territory commonly called Sudan, the name of the Apostolic Vicariate of Bahr-el-Ghazal no longer corresponds to the circumstances, it has seemed good to this Holy Council, for the propagation of the Christian name, to proceed with the change of name of the aforementioned Apostolic Vicariate. Therefore, after mature deliberation, and with the favorable opinion of the Most Reverend Apostolic Delegate for Eastern Africa, this same Holy Council, by virtue of the special faculties granted to it by Our Most Holy Father, John, by the Divine Providence, Pope XXIII, decrees that the Apostolic Vicariate of Bahr-el-Ghazal shall henceforth be called "Wavens," which is the name of the city which is the capital of that province. Concerning this matter, this present Decree is issued, with all contrary things notwithstanding.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on this 26th day of May in the year of Our Lord 1961.

G. P. Card. Agagianian, Prefect.

L. © S. f P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 512*]

Acts of the Apostolic See - Official Commentary 512 II

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DE BAHR-EL-GEBEL (JUBA)

DECREE Concerning the Change of Name

Since, in the territory commonly called Sudan, the name of the Apostolic Vicariate of Bahr-el-Gebel no longer corresponds to the conditions of things, it has seemed fitting to this Sacred Christian Council, for the propagation of the Christian name, to proceed with the change of name of the aforementioned Apostolic Vicariate. Therefore, after mature deliberation, and with the favorable opinion of the Most Reverend Apostolic Delegate for Eastern Africa received, this same Sacred Council, by virtue of the special faculties granted to it by Our Most Holy Lord Pope John, by the Divine Providence, XXIII, decrees that the Apostolic Vicariate of Bahr-el-Gebel, from now on, shall be called "Jubaënsem," after the city of Juba, which is the principal city of that civil province. This present Decree is issued, notwithstanding any contrary provisions.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th day of the month of May, in the year of Our Lord 1961.

G. P. Card. L. m Agagianian, Prefect s. f.

P. Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 513*]

The Sacred Congregation of Rites 513. SACRED CONGREGATION OF RITES, Rome. Concerning the canonization of the Blessed Matthias Kalemba Murumba, also known as Mulumba, and twenty companions, martyrs of Uganda. REGARDING THE QUESTION of whether a commission should be appointed to resume the cause, and for the purpose of what is being considered. In the annals of the Church, a glorious place is held by that marvelous diffusion of the Christian faith, which, almost a hundred years ago, began to spread through vast regions of Africa, lying beneath the deserts of the Sahara and Libya, and which, especially in these last decades, has brought about blessed progress. In the history of the missions, which concerns the planting of the Church in those lands, scarcely a more illustrious event is read than the martyrdom of twenty-two Ugandans, by which the honor and glory of all Africa have been increased. Indeed, most of them, because of the virtue of chastity which they preserved, and all of them, because of the love of God and their fidelity to the holy Church, suffered the most cruel torments with invincible fortitude and the firmest faith. This glorious company was enrolled among the Blessed by Pope Benedict XV, through Apostolic Letters in the form of a Brief, beginning with the words "In Africam," dated June 6, 1920. Moreover, since among these twenty-two Blessed Martyrs, one, namely Charles Lwanga, excelled above the others to such an extent that he deserved to be established and declared as the patron of the entire Catholic Action of Africa by Pope Pius

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XII, the cause of his canonization, with all due legal formalities observed, was resumed by a Decree of the Sacred Congregation of Rites on July 20, 1960. This news brought great joy to the bishops and faithful of Africa, and at the same time aroused a very strong desire that the cause of the other twenty-two, namely, the Blessed Matthias Kalemba and his companions, should also be resumed, so that, since the reason for their martyrdom and the motive for their beatification were the same, they might also share in the highest honors of the altar. Furthermore, among these invincible athletes of Christ, as a forerunner, the first, Joseph Mukasa, gloriously offered his life to God on November 15, 1885.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - The official record. The prefect of the royal court, a lay apostle endowed with extraordinary charity and zeal for souls. He instructed young people, especially those of the royal household, in Christian doctrine, and so steadfastly assisted them in maintaining integrity of morals that the king, Muanga, finally ordered his execution. After him, the aforementioned Blessed Charles Lwanga succeeded him, both in his office and in his apostolic spirit, as well as in his glorious martyrdom. Six other outstanding examples of lay apostolate were given by the other Blessed Martyrs, namely: Dionysius, Matthias, Luke, Andrew, James, and John Mary. Blessed Dionysius Ssebuggwawo, a young man of sixteen years, a servant in the court of King Muanga, fell victim to the tyrant's persecution for the second time. For, when the king discovered him teaching Christian precepts to two other court companions, he, greatly angered, struck him with a spear on May 25, 1886, in Asti. Blessed Matthias Kalemba Mulumba, a householder of fifty years, who had long been disgusted by the worship of idols, after having vainly sought the light of truth in Mahometanism and in Protestantism, finally embraced the Catholic religion, and so lived and conducted himself in it that he constantly attracted others to the true faith, both by word and example. Therefore, on May 30, 1886, after suffering three days of the most cruel torments, he died a martyr. The following day, his friend, Blessed Luke Bânabakintu, who had been converted to the Christian faith by him and burned with the same zeal for souls, also suffered martyrdom. Blessed Andrew Kaggwa, a fervent Christian for four years, holding a high position in the royal household, frequently visited the king, with whom he was friendly, in order to teach him the faith of Christ. Blessed James Buzabaliawo was so zealous for the kingdom of Christ that he did not hesitate to exhort the very prince, Muanga, to embrace the faith, which Muanga, having been promoted to royal dignity, harshly reproached James as he was dying. He was burned alive on June 3, 1886. Finally, Blessed John Mary Muzeyi, about whom more will be said later, greatly delighted in the Christian doctrine, and burned with nothing more than

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the desire to communicate it to others. On the very road on which the Martyrs were being led to the pyre called Namugongo, on May 26, 1886, the Blessed Pontianus Ngondwe and Athanasius BazzekuJcetta were cruelly killed; the former, a strong and faithful soldier of mature years, and the latter, a royal courtier of twenty-eight years, both of whom had been regenerated by baptism six months earlier. The following day, under very similar circumstances, Blessed Gonzaga Gonza was killed, and on May 31, Blessed Noe Mawaggali was impaled at his home. On June 3, 1886, ten other Martyrs were burned alive. Among these, four were secretly baptized by Blessed Charles the day before.

[*Latin ed. p. 515*]

The Sacred Congregation of Rites has examined the cases of young men, namely, B. B. 515 Gyavira, Mugagga, Kizito, and Mbaga Tuzinde. The latter, still a young boy, the son of an executioner, refused his father's attempts to save him from death, and willingly embraced martyrdom. Another, B. Mukosa KiriwawanvU, still a catechumen, detained in prison and therefore unable to receive baptism by water, merited eternal blessedness through the baptism of blood. Two young men, B. Adolf us MuJcasa Ludigo and the aforementioned B. Gyavira, provided a beautiful example of charity, and indeed, as they hurried towards the place of execution, they met each other, having previously been opposed due to some disagreement, but now they mutually forgave each other, rejoicing that they would die together for Christ. B. Ambrosius Kibuka displayed remarkable charity, while B. Anatolius Kiriggwajjo offered a shining example of humility, having scorned the dignities in the perverted court of the king, and having followed Christ even to a shameful death. Furthermore, we marvel at the courage of B. Achilìe Kiwanuka, a young man of seventeen years, who, after repeatedly enduring fierce threats, declared that he would never renounce the Catholic religion, and of B. Brunone Serùnkuma, a soldier, who strengthened his fellow martyrs in Cattolica through exhortation and example. This procession, which was opened by B. Ioseph Mukasa, was worthily concluded by his friend, B. Ioanne Maria Muzeyi. The strength of the Holy Spirit, which he received through the sacred Sacrament of Confirmation on July 3, 1886, when thirteen martyrs were burning alive above the pyre at Namugongo, remained with him not only to constantly practice works of mercy towards the poor, the sick, and the captives, but also to endure the cruel death, which he could easily have avoided, for Christ. After these blessed martyrs were granted veneration by the Apostolic See, their cult and devotion grew and increased day by day, especially in the African regions, due to the graces and miracles obtained by the faithful who prayed and trusted in God, with these blessed ones interceding. Moved by these things, the Advocates for the Cause decided to proceed further and to promote the Cause itself, confident and

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steadfast in the hope of achieving the happy and desired outcome of a solemn canonization as soon as possible. Therefore, having considered the petitions presented by the Most Reverend and Illustrious Lord Gregory Peter XV Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Christian Faith, and the Most Reverend and Illustrious Lord Lauriano Cardinal Rugambwa, Bishop of Bukoba, and more than one hundred Sacred African Prelates, expressing the fervent wishes of the faithful, the Reverend...

[*Latin ed. p. 516*]

The Acts of the Apostolic See – Official Commentary 516. Father Anthony Wouters, a member of the Society of African Missionaries, and legitimately appointed diligent promoter of this cause, earnestly implored His Holiness to resume the cause for the canonization of the Blessed Matthias Mulumba and twenty companions, the Ugandan martyrs. To this request, the Most Reverend and Venerable Lord Paul Cardinal Giobbe, the promoter of the cause or relator, raised the following question for discussion in the ordinary meeting of the Sacred Congregation, held on May 2nd of this year at the Vatican: Whether a commission should be signed for the resumption of the cause of the Blessed Ugandan Martyrs, Matthias Kalemba Murumba, also known as Mulumba, and twenty companions, in the case and for the purpose in question, and he reported on this. And the Most Reverend Fathers, entrusted with safeguarding the sacred rites, having also heard the Prelate Officials, especially Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, after carefully considering all matters, decided to respond: Affirmative, that is, the commission should be signed, if it pleases the Most Holy [Pope]. Subsequently, after all of this had been reported faithfully to our Most Holy Lord, Pope John XXIII, by the undersigned Prefect of the Sacred Congregation, His Holiness approved the judgment of the Sacred Council, and graciously deigned to sign with his own hand the commission for the resumption of the cause of the Blessed Ugandan Martyrs, Matthias Kalemba Murumba and twenty companions, with the intention that their cause for canonization be treated together with the cause of Blessed Charles Lwanga, which had already been resumed the previous year. Given at Rome, on May 10th, in the year of Our Lord 1961. [Signed] L. Card. Cicognani, Bishop of Tusculanus, Prefect. [Signed] H. Dante, Secretary.

[*Latin ed. p. 517*]

The Sacred Congregation of Rites, 517 II, in MARIANOPOLITANA, concerning the Beatification and Canonization of the Servant of God, Brother Andrea (in the world, Alfred Bessette), of the Congregation of the Holy Cross. REGARDING THE DOUBT: Whether a commission should be appointed for the introduction of the Cause, and for the purpose of what is be-

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ing discussed. Saint Paul, describing the origin and condition of the Church of Corinth, and indeed of all churches, shows that God has removed human wisdom from the preaching of the Gospel, lest the Cross of Christ be rendered vain, and he teaches that the accustomed manner of God's acting is to use imperfect and empty instruments to accomplish great works, for this purpose that no man may boast before Him: "God hath chosen the foolish things of the world, that he may confound the wise; and God hath chosen the weak things of the world, that he may confound the mighty; and God hath chosen the base and the contemptible things of the world, and such as are not, that he may bring to nought such as are: that no flesh should glory in his sight" (1 Corinthians 1:27-29). Thus, it is not rare that in the Church of Christ we admire the most excellent and pleasing economy by which God uses the weak things of the world, that He may confound the strong, in order to work for the salvation and benefit of souls and peoples: for our sufficiency is from God (2 Corinthians 3:5). This has happened in the case of Brother Andrea, as his life and works testify. The Servant of God was born in the humble town of "Saint-Grégoire d'Iberville," near MARIANOPOLITANA, in Canada, on the 9th of August, in the year 1845, to parents, Isaac Bessette and Clotilde Foisy, who were distinguished not so much by material wealth as by Christian piety. The spouses Bessette, at the critical moment of the child's birth, took care to administer the sacrament of Baptism immediately after his birth, which was administered the following day by the parish priest of Saint Gregory the Great, and the name Alfred was given to him, with the condition that it be repeated. The sixth of ten children, the Servant of God, together with his mother, imbibed a love of the Lord from his most pious mother, which is not only the beginning, but also the fullness and the crown of wisdom. Endowed with a good nature, Alfred distinguished himself among his brothers by his piety, obedience, and modesty. He had scarcely reached the fifth year of his age when he was orphaned by the death of his father. With the death of his father, the Bessette family fell into poverty. Alfred, therefore,

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale. Always afflicted with poor health, he experienced the pangs of poverty, as the widowed mother, worn out by labors to support her children, was seized by consumption and, on the 10th of November of the year 1857, was snatched away by the love of her children. Alfred, with his brothers scattered among relatives, was entrusted to the care of his mother's sister. As he was solitary by nature and loved solitude, he avoided the boisterous games of children. Under the guidance of a pious priest, he approached the Holy Sacrifice for the first time in the year 1857; and on the 7th of June of the following year, he was anointed with the sacred chrism in the church of Saint Caesarius. From then on, he frequently approached the Sacraments, devoted

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himself to meditation and prayer, and followed Saint Joseph with particular devotion. With these heavenly aids and enduring bodily afflictions, the frail young man began to ascend the Calvary of the poor: he received little instruction and was obliged to work to sustain his life. First, he worked in a laundry, then in a bakery. Around the year 1860, he dedicated himself to agricultural labor on a farm near the town of Saint Caesarius. Later, he went to the town of Farnham and, dismissed due to his very poor health, he served the local priest as a blacksmith. At the age of twenty, compelled by extreme poverty, he emigrated from his homeland to the United States of America, where he lived for three years, without a fixed abode, engaged in harsh and manual labor. Finally returning to his homeland, he stayed with relatives in the town of Button, but maintained a constant custom of visiting the priest of Saint Caesarius, from whom he received advice to join the Congregation of Saint Lazarus. Thus, bidding farewell to the world, he quickly carried out the advice received, entering the aforementioned Congregation, among the brothers whom they call "converts," where, on December 27th of the year 1870, he received the religious habit, along with the name of Brother Andrew. However, the health of the novice was so infirm that the Superiors deemed it necessary to postpone his profession, even temporarily, until August 22nd of the year 1872. Finally, on February 2nd of the year 1874, he was admitted to his solemn and perpetual profession. He was occasionally entrusted with the office of caretaker of the College of Our Lady, in the city of MontrÃ©al, which he held for almost forty years. Along with the office of caretaker, he also performed the duties of barber and gardener, never ceasing his work except when dedicating himself to prayer. Devoutly fulfilling these humble duties, he gave excellent examples of obedience, humility, patience in the trials of others, and love for his neighbors. The fame of Brother Andrew began to spread beyond the borders of the Canadian province, especially because he was particularly known for promoting devotion to Saint Joseph. For he was, in fact,

[*Latin ed. p. 519*]

The Sacred Congregation of Rites, through prayers, exhortations, and alms collected from the faithful, authorized the construction of a temple dedicated to Saint Patriarch, the Patron of the entire Church, on the summit of Mount Royal, near Montreal. This basilica, which received the title of Minor Basilica from the Apostolic See a few years ago, is now a destination for pilgrims not only from Canada but also from various regions of the United States of America. The Servant of God was deeply devoted to this sanctuary, and it is said that he obtained many remarkable favors through the intercession of Saint Joseph. Brother Andrew, despite his frail health, bore his suffering with unwavering spirit, often subsisting on meager food, and frequently sleeping on the bare ground, always intent on prayer. Moved by the fire of charity, he provided maternal care to the sick and infirm, comforting

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them through daily visits to their homes and pious conversations. Finally, weakened by his labors and suffering from increasingly severe illnesses, he peacefully passed away in the Lord on January 6, 1937, at the age of ninety-two, his life adorned with a reputation for virtue and holiness. Upon the death of the Servant of God, the entire city of Montreal, and indeed almost all of Canada, was deeply saddened. Everyone proclaimed Brother Andrew to be a saint of God. But God, who resists the proud but gives grace to the humble (cf. 1 Peter 5:5), wishing to attest to the holiness of his humble Servant, has, from that time forward, granted graces, and perhaps even miracles, through his intercession. Therefore, scarcely four years after his death, an informative process, known as a "processus informativus," was initiated in the archdiocesan curia of Montreal on October 8, 1941. Petitionary processes were also conducted in the curias of Saint Hyacinth, Providence, and Ottawa-Cornwall. These were successfully concluded and sent to Rome. In the meantime, numerous letters from the Holy See, from Cardinals, Archbishops, Bishops, and many other distinguished individuals, both ecclesiastics and laymen, reached the Supreme Pontiff, urging the introduction of the cause for beatification. Therefore, after all legally required procedures were observed, the Sacred Congregation of Rites, having carefully considered the writings attributed to the Servant of God, by Decree of May 12, 1955, approved by Pope Pius XII, authorized the process to proceed further. Therefore, at the urging of the Reverend Father Edward Heston, the most astute General Postulator of the Congregation of the Holy Cross, the Most Reverend Lord...

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520. Cardinal Clemens Micara, Proponent or Relator of the Cause, in the Ordinary Sessions of the Congregation for the Sacred Rites, on the 15th of April, in the year 1958, and, after an interim supplementary inquiry conducted ex officio, on the 8th of November, in the year 1960, at the Vatican, proposed the following question for discussion: Whether the commission for the introduction of the Cause should be signed in the case and for the purpose under consideration. And the Most Eminent and Reverend Fathers, entrusted with the safeguarding of the sacred rites, after the report of the Proponent Cardinal, having also heard the votes of the Official Prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is to say, that the commission should be signed, if it pleases the Most Holy [Pope]. The aforementioned matters, having been faithfully reported to the Most Holy Lord Pope John XXIII on the following day, His Holiness approved and ratified the response of the Congregation for the Sacred Rites, and deigned to sign the commission for the introduction of the Cause with his own hand, for the benefit of the Servant of God, Brother Andrea. Given

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at Rome, on the 9th of November, in the year of Our Lord 1960. [Signature] L. C. Card. Cicognani, Bishop of Tusculanus, Prefect. [Signature] $ S. Henry Dante, of the Secretariat.

[*Latin ed. p. 521*]

The Sacred Apostolic Penitentiary 521. ACTS OF THE TRIBUNALS. THE SACRED APOSTOLIC PENITENTIARY (Office of Indulgences). I. An Indulgence is granted for the visitation of the image of Saint Peter the Apostle, located in the Patriarchal Basilica of the Vatican, and is increased. Our Most Holy Lord Pope John, of Divine Providence, XXIII, having deigned to grant, for the further fostering of devotion towards the Prince of the Apostles, that the faithful who have devoutly kissed the foot of the bronze image of Saint Peter the Apostle, located in the Patriarchal Basilica of the Vatican, with the added invocation: "Saint Peter, pray for us," may obtain at least a partial Indulgence of three years. This present decree is valid forever, without any Apostolic Letters being required in brief form. Contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Apostolic Penitentiary, on the fifth day of the month of June, in the year 1961. N. Card. Paenitentiary Canali, Major L. © S. I. Rossi, Regent II.

A new summary is promulgated of the spiritual benefits enjoyed by members of the Primary Pontifical Work for Vocations to the Priesthood.

• Most Blessed Father, the General Moderator of the Primary Pontifical Work for Vocations to the Priesthood, by Motu Proprio, "Cum Nobis," of November 4, 1941, at the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 522*]

Acts of the Apostolic See - Official Commentary 522, whose purpose is to encourage, protect, and assist those devoted to ecclesiastical vocations, to spread the dignity and necessity of the Catholic priesthood, and to promote pious exercises and prayers among the faithful for this purpose. Having recourse to the Holiness of Your Eminence, I humbly request the following spiritual benefits in favor of the aforementioned work:

A. A plenary indulgence, to be obtained under the usual conditions:

I. For those who enroll in the sodality: on the day of their enrollment.

II. For each member:

1. On feast days, a) of Our Lord Jesus Christ and the Blessed Virgin Mary, according to canon 921 § 1 of the Code of Canon Law; b) of Saint Joseph, Spouse of the Virgin Mary (March 19th and May 1st); c) of the Apostles Peter and Paul (February 22nd); d) of Saint Aloysius Gonzaga, Saint Charles Borromeo, and All Saints; e) of the titular saint of the respective sodality;

2. On the day dedicated to the seminary or to priestly vocations;

3. On any day of the four seasons;

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4. If they have participated in a communal spiritual retreat and devoutly attended sacred services;

5. Once a week, if they have piously recited any prayer approved by ecclesiastical authority for the purpose of obtaining priestly vocations, every day.

B. A plenary indulgence, to be obtained by members at the point of death, if, having confessed and received Holy Communion, or at least contrite, they have devoutly invoked the Holy Name of Jesus (with their lips, if they can, otherwise with their heart), and have patiently accepted death as the just recompense for sin.

C. A partial indulgence of three hundred days, to be obtained by each member, through a contrite heart, for each work of piety or charity performed in accordance with the aims of the sodality.

D. The faculty, by virtue of which, at the discretion of the proper moderators of the work, any Most Reverend Bishop may, on the occasion of an international, national, or diocesan gathering held during the celebration of the sacred function, grant the Papal Blessing with an attached plenary indulgence to the faithful, if they have received this aforementioned Blessing devoutly after having been absolved in the sacrament of penance and strengthened by the Eucharistic banquet, and have offered prayers according to the mind of the Supreme Pontiff.

E. An indult, by virtue of which, all Masses celebrated by any priest in suffrage for the soul of a deceased member who is in the grace of God, will benefit that soul as if they had been celebrated on an altar of privilege.

And God, etc.

June 9, 1961.

The Sacred Penitentiary, with its authority, grants the above-mentioned special grace and petitions, according to the Apostolic prescriptions.

[*Latin ed. p. 523*]

The Sacred Roman Rota must observe, without any contradiction whatsoever, the rites of Benediction as prescribed by the Apostolic Constitutions. The present document, numbered 523 in its form, is a perpetual and valid decree. By order of the Most Eminent I. ßossi, Regent of the Congregation L. © S. S. de Angelis, the following is issued:

SACRED ROMAN ROTA

Citations and edicts.

I BOGOTEN.

Nullity of marriage (Vioria - Gonzales).

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Since the current place of residence of the Lady Rut Gonzales is unknown, in the aforementioned case, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Piazza della Cancelleria, 1), on the 13th of October, 1961, at the eleventh hour, to discuss the matter and reach an agreement, or to subscribe to the following: Whether there exists a nullity in the marriage, in this case.

Ordinary pastors, parish priests, and all faithful who have knowledge of the aforementioned Lady Rut Gonzales's place of residence, must ensure that she is informed of this edictal citation.

* Henry Ewers, Secretary

From the Chancery of the Tribunal of the S. R. Rota, on the 23rd of June, in the year 1961.

Marius F. Pompedda, Notary.

* It is unknown where Madame Rut Gonzales, the defendant in this case, currently resides; therefore, we summon her to appear in person.

[*Latin ed. p. 524*]

Acta Apostolicae Sedis - Commentarium Officiale 524, either in person or by a duly appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on October 13, 1961, at 11 o'clock, in order to discuss or subscribe to the doubt reported below: Does the marriage hold any element of nullity in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Rut Gonzales, must, insofar as possible, inform her of this present citation.

II MASSILIEN. Concerning the nullity of the marriage (Carret - de Brecey). Since the actual place of residence of the aforementioned Lord Viti de Brecey is unknown, in this cause, we summon him to appear, either in person or through a duly appointed procurator, at the Seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on October 13, 1961, at half-past eleven o'clock, to discuss the following doubt, or to subscribe to it: Does the marriage hold any element of nullity in this case? The Ordinary of the place, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Viti de Brecey, must take care to ensure that he is informed of this edictal citation.

* Henricus Ewers, Presiding. From the Chancery of the Tribunal of the Holy Roman Rota, June 23, 1961. Marius F. Pompedda, Notary.

Since the current place of residence of Mr. Guy De Brecey, the defendant in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on October 13, 1961, at 11:30 o'clock, in order to discuss or subscribe to the doubt reported below: Does

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the marriage hold any element of nullity in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Guy De Brecey, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 525*]

From the Roman Curia Diary, 525.

DIARY OF THE ROMAN CURIA.

APOSTOLIC NOMINATIONS.

The Holy Father, John XXIII, may He happily reign, has graciously deigned to appoint His Eminence, Cardinal Amleto Giovanni Cicognani, as His Secretary of State, with the following venerable document:

"My Lord Cardinal, The daily concerns of the Supreme Pontificate, entrusted to Our humble efforts by the Lord "who does not forsake those who trust in Him" (cf. Ps. 6, 15), lead Us to consider the selection of Our closest collaborators as one of the most important and delicate duties, those called to know firsthand the anxieties of Our ministry, and to share them with Us. If this applies to each of the Cardinals, who in the Roman Curia are in charge of the various Dicasteries and Offices, it must be said even more so of the Secretary of State, "the closest and strongest aid... the first collaborator of the Pope in the government of the universal Church" (L'Osservatore Romano, July-August 1, 1961). The nobility of the office, the multitude of priestly virtues required by it, the vastness of the plans and tasks, which place the chosen one on the candlestick of a grave responsibility, demand a lively and open mind, a steadfast and ardent heart, and an uncommon preparation along the various and challenging paths of service to the Apostolic See: and We must say once again that the lamented Cardinal Domenico Tardini, Our first Secretary of State, possessed the gift of these wonderful qualities, which made Him so appreciated and dear to Us in the fulfillment of His duty. Now, having to choose a successor to one whose loss has so deeply moved Our heart, We have prayed, asking the "Father of lights" (Jas. 1, 17) for that guidance which is Our only..."

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Commentarium Officiale: Norma in actionibus administrationis pontificalis; et oculus noster ad Vos, Domine Cardinale, est adfixus, qui, ut nobis videtur, praecipue aptus ad hunc officium, propter probationes virtutum sacerdotales, devotionem ad Sanctam Ecclesiam, zelum verum et indefessum, quos semper exhibuistis in diversis munibus vobis commissis. In veritate, Providentia vobis iterum magnum agendi dedit, ut experientiam amplam acquireretis: ab eruditione

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iuridica, quae per praelectionem et publicationes praeclarae ad fructum perducta est, ad diversa officia in Sacra Congregatio Consistorio, in ea pro Ecclesia Orientali ut assisor sollicito, et in Delegatione Apostolica apud Civitates Americae, ubi Sanctam Sedem dignissime repraesentavistis in longa temporis duratione, plena eventorum historicorum. Ut gratiam nostram manifestemus, voluimus ut inter Cardinales essetis, ad Porpuram Romanam elevati in primo Consistorio Pontificatus nostri; et deinde vobis commisimus administrationem Sacrae Congregationis pro Ecclesia Orientali, simulque vocamus ad alia officia importantia et delicata. Haec probata experientia in multis operibus Ecclesiae, in Oriente et Occidente, in mundo antiquo et novo, nos docet quod recte digni estis accipere hoc novum onus responsabilitatis, ut Secretarius Status noster, praesertim in tempore praesenti, pleno expectationum, etiam in praeparatione Concilii Oecumenici. Volumus etiam ut, in Pontificia Commissione pro statu Civitatis Vaticani, ubi solleratiam diligentiam probavistis, operam vestram in officio Praesidis continuetis. In opere vestro gravoso, numquam desiderabit benevolentiam nostram, quam vobis nunc confirmamus cum plena fiducia et gaudio. Et praesertim, auxilium omnipotentis Iesu Redemptoris vobis prope erit, qui non potest deficere ab eo qui vitam suam motto "vigilat nec fatiscit" semper observavit. His paternalibus votis, gaudemus vobis litteras nostras mittere.

[*Latin ed. p. 527*]

Diarium Romanae Curiae 527: A large and comforting Apostolic Blessing, a pledge of continued and most abundant graces upon your endeavors, which We anticipate. From the Vatican, on the 12th of August of the year 1961, the third of Our Pontificate. IOANNES PP. XXIII. On Friday, the 7th of July, 1961, the Holy Father received in a solemn Audience His Excellency, Dr. Antoniode Fama, Extraordinary and Plenipotentiary Ambassador of Portugal, for the presentation of his Credentials. SECRETARY OF STATE. BY APOSTOLIC BRIEF, the Holy Father, John XXIII, happily reigning, deigned to appoint: March 25th: The Most Eminent and Reverend Cardinal Cicognani, Amleto Giovanni, Protector of the "Sisters of St. Joseph" (Nazareth, Lansing, Michigan, USA). April 21st: The Most Eminent and Reverend Cardinal Lercaro, Giacomo, Protector of the "Sisters of the Most Precious Blood" (O'Fallon, St. Louis, Missouri, USA). April 28th: The Most Reverend Cardinal Larraona, Arcadio Maria, Protector of the Dominican Sisters of the Immaculate Conception (Pompignan, Montauban). The Most Eminent and Reverend Cardinal Roberti, Francesco, Protector of the "Sisters of Saint Mary of Oregon" (Portland, Oregon, USA). The Most Eminent and Reverend Cardinal Garibaldi Rivera, Giuseppe, Protector of the "Siervas de Jesús Sacramentado" (Guadalajara, Mexico). The Most Eminent and Reverend Cardinal Larraona, Arcadio Maria, Protector of the "Hermanas de la Caridad del Cardenal Sancha" (Ciudad Trujillo, Dominican Repub-

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lic).

[*Latin ed. p. 528*]

Acts of the Apostolic See - Official Commentary 528, May 6, 1961. The Most Reverend and Venerable Cardinal Agagianian, Gregory Peter, Protector of the Missionaries of Mariannhill (Mönchsdeggingen, Bavaria, Germany). 9

The Most Reverend and Venerable Cardinal Confalonieri, Charles, Protector of the Religious Sisters of Saint Charles Borromeo for Italian Emigrants (Scala Brianiana), (Borgata Acilia, Rome). 19

The Most Reverend and Venerable Cardinal Ferretto, Joseph, Protector of the Sacred Cistercian Order. 26

June 3: The Most Reverend and Venerable Cardinal Confalonieri, Charles, Protector of the Adorers of the Most Holy Sacrament (Rivolta d'Adda, Cremona). The Most Reverend and Venerable Cardinal Agagianian, Gregory Peter, Protector of the Daughters of Charity, also known as the Sisters of Mercy of Saint Vincent de Paul (Zagreb, Yugoslavia).

NECROLOGY:

March 30

June 5

July 7, 11, 12

August 16

August 22

August 30

September 1

September 3

September 6

September 8, 1961.

Most Reverend Monsignor Wan Tsu-Chang, Joseph, Bishop of Hengchow.

Most Reverend Monsignor Menzani, Ersilio, Archbishop-Bishop of Piacenza.

Most Reverend Monsignor Calcara, Aniello, Archbishop of Cosenza.

Most Reverend Monsignor Capizzi, Peter, Archbishop titular of Amorio.

Most Reverend Monsignor Lajeunesse, Martin, Bishop titular of Bonusta.

Most Reverend Monsignor Adam, Gregory, Bishop of Valencia (Venezuela).

Most Reverend Monsignor Pasquet, Octave, Bishop titular of Eriza.

Most Reverend Monsignor Gandour, Iwannis Youhanna, Archbishop titular of Bostra.

Most Reverend Monsignor Buteler, Leopoldo, Bishop of Rio Cuarto.

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The Most Reverend Cardinal Tardini, Dominic, of the Titular Church of Saint Apollinaris, Secretary of State of His Holiness.

Most Reverend Monsignor Pérez Cáceres, Andrés A. Domingo, Bishop of San Cristóbal de La Laguna.

Most Reverend Monsignor Marquez, Jean Emmanuel, Archbishop of Albi.

The Most Reverend Cardinal Canali, Nicholas, of the Diaconia of Saint Nicholas in Carcere, Major Penitentiary.

The Most Reverend Cardinal Van Roey, Joseph Ernest, of the Titular Church of Saint Mary in Aracoeli, Archbishop of Malines, Military Vicar for Belgium.

Most Reverend Monsignor Rosa, Joseph F. M., Bishop of Hankow.

[*Latin ed. p. 529*]

22 September 1961, An. and vol. LII (Series III, v, m) - No. 10

ACTA APOSOLICAE COMMENTARII SEDIS OFFICIALIS

Direction: Apostolic Palace - Vatican City
Administration: Libreria Editrice Vaticana

ACTA IOANNIS PP. XXIII

APOSTOLIC CONSTITUTIONS

FROM THE APASSUAHYENSIS (OTONIPOLITANA) DIOCESE

Certain territories are detached from the Arassuahyensis Diocese, with which a new Diocese is founded, named "Otonipolitana."

IOANNES, SERVUS DEI, SERVUS SERVORUM

FOR THE PERPETUAL MEMORIAL OF THE DIVINE AFFAIRS

Just as flourishing trees, from which branches are cut and planted, bear more abundant fruit, so too, when other dioceses are established from existing dioceses, religious matters are fostered among the Christian community, and remarkable benefits are provided to the faithful. Therefore, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brasiliae, having, after hearing the venerable Brother Joseph Mariam Pires, Bishop of Arassuahyensis, requested from this Apostolic See that, after the Aras-

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suahyensis Diocese is divided, a new Church be founded there, We, having heard our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and with the consent of all those who in this matter have or presume to have some right, readily decree and command the following, exercising our apostolic authority. We separate from the Arassuahyensis Diocese the territories of the municipalities commonly called Teófilo Otoni, Aguas Formosas, Carlos Chagas, Itamba.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Commentarium Officiale curi, Ladainha, Machacalis, Malacacheta, Nanuque, Poté, and other municipalities and territories of the southern region, which are presently under the jurisdiction of the Bishop of Arassuahyensis, up to the ecclesiastical limits temporarily established with the diocese of St. Matthew; and from these, we establish a diocese, to be called Otonipolitana, with the same boundaries and encompassing the aforementioned regions. The episcopal see of this ecclesiastical circumscription shall be established in the city commonly called "Teófilo Otoni," and the existing curial church there, dedicated to the Most Blessed Virgin Mary, conceived without sin, shall be held as the cathedral, in which the bishop's cathedra shall be located. Therefore, we grant to the sacred cathedral and to the Ordinary of Otonipolitana all rights, insignia, and appropriate privileges; and we also impose upon the bishop the same duties and obligations to which other pastors of dioceses are bound. Furthermore, we decree that the See of Otonipolitana and its ecclesiastical superior shall have the Archbishop of Adamantina as their metropolitan, and shall be subject to him according to the law. A college of canons shall also be established, according to the decrees issued by other Apostolic Letters; and until this is accomplished, we grant the bishop the faculty to choose diocesan consultors, with whose counsel and assistance, if necessary, he may avail himself. With regard to the seminary, we decree that it is the duty of the bishop to establish at least one, for the training of young men called to the priesthood; and those who are endowed with talent and virtue shall be sent to Rome, to the Pontifical College of Brazil, for the study of philosophy and theology, when they have reached the age of majority. The new diocese shall have a bishop's mensal fund, which shall be provided by contributions from the faithful and by goods, according to the prescriptions of canon 1500 of the Code of Canon Law concerning the clergy. Furthermore, we decree that priests shall be considered to belong to the diocese of Otonipolitana if they hold a benefice or office therein; and others shall belong to it if they have their legitimate domicile therein. Finally, all documents and records pertaining to the new diocese shall be promptly sent to its curia, to be kept religiously in its archives. These Our decrees shall be carried out by the venerable Brother Armandus Lombardi, whom We have appointed, or by someone whom he may delegate, pro-

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vided that he is a man of ecclesiastical dignity and possesses the necessary qualifications for this purpose. If, at the time when these Our letters are to be put into effect, another person presides over the Apostolic Nunciature in the Federative Republic of Brazil, he shall carry out these Our mandates. Upon completion, he shall send a true copy of the proceedings to the Sacred Congregation for Consistorial Affairs as soon as possible. We will and order that these letters be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the effectiveness of these letters shall be able to take effect, since by these letters We derogate from all such things. Therefore, if anyone, -

[*Latin ed. p. 531*]

By any authority, whether knowingly or unknowingly, if anyone acts against these decrees, or if We have decreed anything to the contrary, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to the originals themselves, if they were presented. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law, which are imposed upon those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of November, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO
MARCELLUS Card. MIMMI
S. R. E.
Cancellarius
S. Congr. Consistorialis
a Secretis
Franciscan Tinello
Apostolic Chancery
Bernardus De Caesar
Felicis, Federici,
Protonotary
Apostolic
Loco
* * *

In SALTENSIS IN URUGUAY and S. IOSEPHI IN URUQUARIA

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(**MERCEDANIANAE**)

A new diocese is established, to be called "Mercedaniana," after certain territories have been taken from the dioceses of Salto in Uruguay and St. Joseph in Uruguay.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

Since the Kingdom of God, so that it may be proclaimed among all the nations of the earth and remain in the hearts of men, often requires that the number of pastors who guide, care for, and teach the law of Christ to the flock of the faithful be increased, the Apostolic See often establishes new dioceses from existing ones, with the intention that, like well-ordered houses, they may flourish, in which mutual love and mutual assistance may exist. Therefore, with prayers joined...

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - The official record, concerning the deliberations of the Most Reverend Father Raphael Forni, Archbishop with the title of Aegina, and Apostolic Nuncio in the Republic of Uruguay, who, after hearing the Most Reverend Fathers Alfred Viola, Bishop of Salto in Uruguay, and Aloysius Baccino, Bishop of Saint Joseph in Uruguay, and after they proposed that a new ecclesiastical division be established in that territory, we decree and command the following. With the consent of those who have some authority in this matter, or who presume to have it, and after consultation with our Venerable Brothers, the Cardinals of the Sacred Congregation Consistorial, and by our Apostolic authority, we separate from the Diocese of Salto in Uruguay the territory commonly known as "Departamento de Soriano," and from the Diocese of Saint Joseph in Uruguay the territory commonly known as "Departamento de Colonia," and from these, we establish a new diocese, which shall be called Mercedana, and which shall have the boundaries and regions as are defined by civil law. The seat of this new diocese shall be the city of Mercedes, where the Bishop shall reside, and the cathedral shall be located in the curial church, dedicated to the Blessed Virgin Mary of Mercy, which we hereby elevate to the status of a cathedral, granting it the appropriate honors and privileges, and imposing the corresponding obligations upon the Bishop. Furthermore, we decree that this newly established See and its sacred Ordinary shall be suffragan to the Metropolitan Church of Montevideo, and that its Archbishop shall have jurisdiction over it. The Bishop of Mercedana shall establish a cathedral chapter, according to the norms of other similar institutions, as will be specified in other letters which we will issue. In the meantime, however, so that it may not lack the counsel of prudent men, he shall choose diocesan consultors, who, of course, will cease from their duties once the canons are established. The episcopal table, as it is called,

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which will provide for the sustenance of the people, the revenues of the Curia, and the goods that will accrue to the Diocese of Mercedana through the division of the assets of the Sees of Salto in Uruguay and Saint Joseph in Uruguay, according to canon 1500 of the Code of Canon Law, shall be established. Furthermore, at least one seminary shall be built there, to receive boys called to the priesthood. Of these, those who are more promising shall be sent to Rome, to the Pontifical College of the Americas, to be instructed in philosophy and sacred theology. We also believe that, in order to better arrange the boundaries of the Dioceses of Salto in Uruguay and Saint Joseph in Uruguay, it is fitting to separate the entire region known as "Departamento de Flores" from the Diocese of Salto in Uruguay, and to make it a permanent part of the Diocese of Saint Joseph in Uruguay. Therefore, with the decrees of these our letters put into effect, the priests shall be attached to that diocese as its proper clergy, those who hold office or benefice there; and other clerics shall be attached to it, those who have their legitimate domicile there. Furthermore, the acts and documents that in any way pertain to the newly established Church of Mercedana shall be promptly sent to its episcopal Curia, to be carefully preserved in the archives. Finally, those things which are commanded—

[*Latin ed. p. 533*]

The acts of Pope John XXIII, 533: We have decreed that the venerable Brother Raphael Forni, or one whom he himself shall designate, shall diligently carry out what is necessary for this purpose, with the appropriate faculties. When he has completed the matter, he shall order documents to be drawn up, and true copies thereof shall be sent to the Sacred Congregation of the Consistory. And if, at that time, another presides over the same Apostolic Nunciature, he shall execute our mandate. We wish these letters to be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can oppose the effectiveness of these letters; for through these letters, we abolish all such. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were the original letters. Let anyone who shall despise or in any way reject Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate. JAMES

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A. Card. COPELLO, & MARCELLUS Card. MIMMI, S. R. E., Chancellor, Secretary of the Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. Albertus Caesar, Substitute.

(References to Apostolic Constitutions, volume CIV, number 87, and to Serafini and Federici, Apostolic Protonotaries, are included.)

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary III OF THE BLESSED JESUS OF PIAUI (RAIMUNDIAN) Having detached certain territories from the "nullius" Prefecture of the Blessed Jesus of Piaui, a new "nullius" Prefecture is established, to be called "Raimundian." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Whereas the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brazil, having been consulted after a judgment, requested the venerable Brother Joseph Vásquez Díaz, Bishop with the title of Usula and Prefect of the "nullius" Prefecture of the Blessed Jesus of Piaui, by this Holy See to establish a new "nullius" Prefecture, after dividing the territory of the aforementioned "nullius" Prefecture, and We deem that this will contribute something to the benefit of the people, after careful consideration, We decree and order the following with Our supreme authority. We separate the following municipalities from the territory of the "nullius" Prefecture of the Blessed Jesus of Piaui: Sao Raimundo Nonato, Canto do Buritĺ, Caracol, Sao Joáo do Piaui, and from these We establish a new "nullius" Prefecture, to be called the Raimundian, with the same boundaries and encompassing the municipalities mentioned, as they are currently defined by civil law. The seat of the Prefecture will be located by the Prelate in the city of Sao Raimundo Nonato; and the cathedral will be in the curial temple located there, dedicated to the same Blessed, which We elevate to the dignity of a cathedral of the Prefecture, with its rights and honors. Furthermore, the Ordinary will enjoy all the rights and privileges that Prelates of his rank enjoy throughout the world, and will be subject to corresponding obligations. Moreover, the "nullius" Prefecture of Raimundian and its Ordinary will be subject to the Teresian Congregation and its Metropolitan Ordinary. In the new Church, at least a small seminary must be built, to receive boys who are called by God's grace to the priesthood; this will be done according to the norms of common law and according to the regulations of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age at which they must devote themselves to sacred philosophy and theology, those who are more distinguished will be sent to Rome to the Brazilian College. The Prefecture's financial resources will be constituted as follows: revenues of the Curia, contributions from the faithful, and a portion of the assets that come to the Prefecture, according to canon 1500 of the Code of

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Canon Law. Concerning the clergy, We decree as follows: that priests will be assigned to the Church in which this Prefecture is established, to hold a benefice or office, after the publication of these documents.

[*Latin ed. p. 535*]

The acts of Pope John XXIII, numbered 535, shall be observed; and the other clerics shall have their legitimate domicile therein. Furthermore, the governance of the Church, the administration, the election of the Capitular Vicar, in the event of a vacancy, and all other matters of this nature shall be entirely regulated by canonical law. Finally, the documents and acts pertaining to the new Prelature shall be immediately sent to its Prelatic Curia, to be carefully preserved in the religious archives. Moreover, the venerable Brother Armandus of Lombardy, whom we have mentioned, will strive to carry out what we have commanded in these letters, either by himself or through another, provided that he has the necessary means; and when the matter is completed, he will order the documents to be drawn up, and he will promptly send true copies of them to the Sacred Congregation of the Consistory. If, at that time, another person is performing the duties of Nuncio in the Brazilian Republic, he shall carry out what we have ordered. We wish these letters to be effective now and in the future; in such a way that those for whom these things are intended will religiously observe what has been decreed by them, and thus they will obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid, just as if they were presented. Let anyone who disregards or in any way rejects Our decrees know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord nineteen hundred and sixty, in the third year of Our pontificate.

For the Holy Roman Church:
DOMINICUS Card. TARDINI

CAROLUS Card. CONFALONIERI

From the public affairs of the Sacred Congregation of the Consistory
Francis Tinello, Apostolic Chancellor
Bernardus De Caesar

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Loco £B Plumbi In Ap. Cane, tab., vol. CV, n. Iß. Felicis, Federici, Proton. Proton. Apost.

[*Latin ed. p. 536*]

Acta Apostolicae Sedis - Official Commentary 636 IV COTABATENSIS (MARBELIANAE) After certain territories were detached from the "nullius" Prefecture of Cotabato, a new Prefecture is established, named "Marbeliana."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

Since the venerable Brother Gerard Mongeau, Ordinary Prelate of the aforementioned "nullius" Prefecture, entrusted a portion of its territory to the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, so that, with their help, the spiritual welfare of the inhabitants might be better promoted, We have deemed it fitting to detach this territory from the aforementioned Prefecture and to establish a new ecclesiastical circumscription.

Therefore, after approving the prayers which the venerable Brother Salvator Siino, Archbishop with the title of Pergensis and Apostolic Nuncio in the Philippine Islands, presented to the Apostolic See in order that this might be done, and after hearing our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs and the aforementioned "nullius" Prefecture, with Our supreme authority We decree and order the following, with the consent, of course, of all those who have any right or claim in this matter.

We separate from the "nullius" Prefecture of Cotabato the following districts: Marbel, Banga, Dadiangas, Glan, Kiamba, Lagao, Milbuk, Norala, Polomolok, Tupi, and Bolol, and from these We establish a new "nullius" Prefecture, named Marbeliana, which shall henceforth be bounded as follows: to the east, its boundary shall reach the boundary of the "nullius" Prefecture of Davao; to the south and west, the boundary shall be the Celebes Sea, commonly known as such; to the north, the boundary shall be the same as that of the "nullius" Prefecture of Cotabato, namely: starting from the place commonly called Point Basiauang, on the western coast, a straight line shall extend to the foot of the mountain commonly called Sulatan, thence to the southern shore of Lake Buluan, and finally, a straight line shall reach the boundary of the "nullius" Prefecture of Davao.

The seat of the new Prefecture shall be in the town commonly called Marbel, where the resident Bishop shall reside, with the cathedral located in the church of Saint Anthony of Padua.

[*Latin ed. p. 537*]

The acts of Pope John XXIII, Confessor, 537, which will adorn the prelacy; but the Prelate shall enjoy all rights, and shall be bound by appropriate

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obligations. Furthermore, it pleases Us that the Most Reverend Archbishop Cagavano of Marbelia be appointed as a suffragan bishop, and that his Church be placed under the metropolitan See. The revenues of the Curia shall provide for the sustenance, the charitable works of the people, and a portion of the goods which, according to Canon 1500 of the Code of Canon Law, are destined for the prelacy. We command, moreover, that the Ordinary Prelate shall, as soon as possible, erect a seminary, in accordance with the norms of common law and of the Sacred Congregation for Seminaries and Universities. When young men have reached the age of maturity, those who are the best shall be sent to Rome, specifically to the Pontifical College of North America, to be instructed in philosophy and sacred theology. With regard to the administration, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, We command that those things be observed which the Code of Canon Law establishes. The acts and documents pertaining to the new See shall be sent to the prelatic Curia of Marbelia, where they shall be religiously preserved. Concerning the clergy, We decree that as soon as these Letters of Ours have been put into effect, the priests of that Church shall be considered to be attached to it in which they hold office or benefice, and the other clerics to that in which they legitimately reside. Furthermore, the execution of these Our decrees shall be entrusted to the same venerable Brother Salvator Siino, of whom We have spoken, or to whomever he may delegate, provided that he has the necessary faculties for the matter. Upon completion of the business, he shall order the documents to be drawn up, and true copies thereof shall be sent to the Sacred Consistorial Congregation as soon as possible. If, at that time, another person presides over the same Nunciature, he shall strive to carry out Our commands. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since by these Letters We derogate from all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the person established in ecclesiastical dignity, and which are signed by a public notary, shall have the same full force and effect as if they were presented. If anyone should in any way despise these Our decrees in general...

[*Latin ed. p. 538*]

Let those who, in any way, have disparaged the Acts of the Apostolic See, know that they will incur the penalties established by law, those who have

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not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord nineteen hundred and sixty, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO
© MARCELLUS Card. MIMMI
S. R. E. Cancellarius
S. Congr. Consistorialis
a Secretis
Franciscus Tinello
Apostolic Cancellary
Regens
Franciscus H. Ferretti,
Albertus Serafini,
Protonotary Apostolic.
Apostolic Place
£ß
Plumbi
In Ap. Can. tab., vol. CV, n. 7.
V

KABGAYENSIS - NYUNDOENSIS (RUHENGERIENSIS)

A new diocese, called "Ruhengeriensis," is established, taking certain territories from the archdiocese of Kabgayi and from the diocese of Nyundo, and from other civil districts.

IOANNES
BISHOP

SERVUS SERVORUM DEI

FOR PERPETUAL REMEMBRANCE

Since the Sacred Congregation for the Propagation of the Faith, whose duty it is "to oversee missions for the preaching of the Gospel and the Catholic doctrine" — cf. C. I.C., 252, 1 — has deemed it opportune, with the territories of the ecclesiastical province of Kabgayi suitably arranged, to establish a new diocese there, and after having heard the Most Reverend Brother Gaston Mojaisky-Perrelli, Archbishop in title of Amidenum and Apostolic Delegate in Congo and Ruanda Urundi, which the same Congregation has determined to do, we gladly accept and, with Our apostolic authority, ratify what follows, and We decree and command the following.

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With the same ecclesiastical boundaries and civil boundaries, We separate from the archdiocese of Kabgayi and the diocese of Nyundo, the civil district commonly known as Ruhengeri; and from the archdiocese of Kab-

[*Latin ed. p. 539*]

The acts of Pope John XXIII, number 539, establish a new diocese, to be called Ruhengeri, comprising the civil districts of Byumba and that part of the civil district of Kigali which lies to the east of the district of Kibungo, extending to the northern part of the district of Byumba, which we have mentioned, and to the south and west by the lake commonly called Mohasi. Furthermore, the civil district known as Shangugu is detached from the archdiocese of Kabgayi and is to be subject to the diocese of Nyundo. We also decree that the new diocese and its Ordinary shall be subject to the metropolitan see of Kabgayi and its Archbishop as a suffragan. A chapter is to be established there, and if this cannot be done at present, we permit a diocesan council to act in accordance with the law, but this council shall cease its functions once the canons are established. Furthermore, a seminary, at least of modest size, is to be built, to receive students called by the Lord, in accordance with the common law and the special laws of the Sacred Congregation for the Propagation of the Faith. With regard to the administration of the episcopal residence, which is commonly called the "mensa episcopalis," and of other goods, as well as the governance of the diocese, the election of a Capitular Vicar in the event of a vacancy, the rights of the clergy and the people, and other matters of this kind, the decrees of canon law shall be observed. Finally, documents and acts pertaining to the Ruhengeri see shall be sent to its episcopal curia, to be kept religiously in its archives. Moreover, these our mandates shall be carried out by the Most Reverend Brother Gasto Mojaisky-Perrelli, whom we have mentioned, or by anyone he may designate, provided that the person is duly constituted in an ecclesiastical office and possesses the necessary qualifications for this purpose. When he has carried out this business, he will order that documents be drawn up and will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. If, at the time of execution, another Apostolic Delegate is acting in that place, he shall carry out these mandates. We intend these letters to be effective now and in the future, so that those to whom they pertain shall observe religiously what has been decreed in them, and thus they shall obtain their full force. Nothing, of any kind, contrary to the effectiveness of these letters shall be able to take effect, since by these letters we derogate from all such things. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what we have decreed, we order that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of these letters, whether printed or handwritten, shall be kept by the person who holds the highest ecclesiastical office, and

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shall be attested by a public notary.

[*Latin ed. p. 540*]

The Acts of the Apostolic See – Official Commentary, 540, shall be held to be entirely trustworthy, just as these are. Whoever, in general, should either disregard or in any way disparage Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twentieth day of the month of December, in the year of Our Lord nineteen hundred and sixty, in the third year of Our Pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

Secretaries of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Bernardus De Felicis, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

Loco £8 Plumbi In Ap. Cane, vol. CIV, n. 96.

The Apostolic Prefecture of Arcis Rosebery is elevated to the rank of a diocese, with the same boundaries and name.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Venerable Brothers, Our Cardinals of the Most Holy Roman Church, who are in charge of the Sacred Congregation for the Propagation of the Faith, have deemed it fitting to do what the beloved son of God, the Apostolic Delegate in Eastern Africa, proposed, namely, that the Apostolic Prefecture of Arcis Rosebery be elevated to the dignity of a diocese.

Having been informed by Our beloved son, the Most Holy Roman Church Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, and having diligently considered this matter with the utmost power vested in Us, by the supreme counsel and will of God, in the governance of the Christian commonwealth, and with the consent of all who...

[*Latin ed. p. 541*]

The Acts of Pope John XXIII, 541, concerning this matter, we decree and command the following: We establish the Apostolic Prefecture of Arcis Rosebery as a diocese, maintaining its name and boundaries, and we place it as a suffragan under the Metropolitan See of Lusaka. The seat of this dio-

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cese will be the city commonly known as Fort Rosebery, where the Bishop will reside and will establish his cathedral, namely in the church dedicated to the Blessed Virgin Mary, assumed into heaven, which we elevate to the status of a cathedral, with the appropriate privileges. We entrust this newly established Church to the Missionaries of Africa, as before, under Our guidance and that of the Apostolic See, granting to the diocese and its Bishop the rights, honors, and privileges that are fitting, and imposing upon them the duties that are appropriate. It will be the duty of the Sacred Ministers to establish at least a small seminary, for this will contribute to the future prosperity of the diocese. As for the Chapter of Canons, we permit that, if it cannot be established due to local circumstances, Consultors of the diocese be appointed according to the law, who will relinquish their duties upon the election of Canons. The episcopal table, which they call the "mensa," will be endowed with the goods that belonged to the Prefecture, through collections from the people, and with funds that are customarily sent by the Sacred Congregation for the Propagation of the Faith. With regard to the governance and administration of the diocese, the election of a Vicarious Capitular in the event of a vacancy, and other similar matters, the laws common to all shall be observed entirely. Furthermore, these Our decrees will be carried into effect by the Apostolic Delegate in Eastern Africa, either by himself or through another, provided that the person is a man of ecclesiastical standing. Once the matters have been completed, he will order that documents be drawn up, and he will ensure that true copies of these documents are sent to the Sacred Congregation for the Propagation of the Faith. We intend that these documents be effective now and in the future, so that those to whom they pertain will observe religiously what has been decreed in them, and thus they will have full force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since through these documents we abolish all that is contrary to them. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents expressing Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. If anyone should disregard these Our decrees in any way...

[*Latin ed. p. 542*]

Acts of the Apostolic See - Official Commentary 542, or anyone who in any way disparages it, should know that they will incur the penalties established by law for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the third day of January, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate.

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For the Holy Roman Church, DOMINICUS Card. TARDINI, GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith, Franciscus Tinello, Apostolic Chancellor, Bernardus De Felicis, Protonotary Apostolic, Caesar Federici, Protonotary Apostolic, in Ap. Cane, tab., vol. CV, n. 87. VII, MASERU (QACHASNEKENSIS). Certain territories are separated from the ecclesiastical jurisdiction of Maseru, from which a new diocese is established, to be called "Qachasnekensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, the Holy Gospel, which Christ entrusted to the Apostles to be proclaimed to all men of the entire earth, desiring that it be spread as widely as possible, we have deemed it fitting that what Our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Sacred Congregation for the Propagation of the Faith, have decided should be done, namely, that a new diocese should be established in the region commonly called Basutoland. After carefully considering the matter, and after having consulted Our beloved son Caelestinus Joseph Damiano, already Apostolic Delegate in Southern Africa, and after the advice of Our beloved son, the Cardinal of the Holy Roman Church, Prefect of the aforementioned Sacred Congregation, and after exercising Our apostolic authority, We decree and order the following. From the ecclesiastical jurisdiction of Maseru, we separate the civil districts commonly known as Qacha's Nek, Quthing, and Mokholtong, and from these we establish a new diocese, to be called Qachasnekensis, and we define its boundaries as follows:

[*Latin ed. p. 543*]

The acts of Pope John XXIII, number 543, concerning the Congregation, of which we have made mention, are committed to Our care and to that of the Apostolic See. Furthermore, the newly established metropolitan diocese of Maseru shall be subject to the Metropolitan See. We grant to the same [diocese] and to its sacred prelates all rights, and we impose upon them all duties and obligations which are proper to dioceses and their pastors throughout the Catholic world. The execution of these documents of Our will shall be overseen by that person who, at the time when these decrees are to be put into effect, holds the office of Apostolic Delegate in Southern Africa, with full power, and another man may be delegated to this task if it is necessary, provided that the man is endowed with ecclesiastical dignity. Whoever completes this task shall be responsible for drafting the documents concerning the division of the territory and the establishment of the new diocese, and for promptly sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith. We will and desire that these letters be effective now and in the future; in such a way that those for whom these decrees are intended shall religiously observe what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the efficacy of these

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letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same full validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the third day of the month of January, in the year of Our Lord one thousand nine hundred and sixty-one, in the third year of Our pontificate.

For the Holy Roman Church:
DOMINICUS Card. TARDINI,

GREGORIUS P. Card. AGAGIANIAN,

Prefect of the Congregation for the Propagation of the Faith,
Francis Tinello,
Apostolic Chancellor,
Bernardus De Caesar,
Notary,
£& Plumbi In Ap. Cane,
tab., vol. CV, n. 16.
Felices,
Frederick,
Protonotary Apostolic.

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Official Commentary VIII MASERU. In the region commonly known as Basutoland, a new ecclesiastical province is founded, to be called "Maseru."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Although previous institutions in the Church possess "It is the spirit that quickeneth" (cf. Jn. 6, 64), nevertheless, with diligent study, we consider its external institutions and regulations, by which the very Savior, as if by a divinely ordained society, is presented before the eyes of men, so that they may easily recognize its worth. Therefore, after hearing our beloved son, Celestinus Joseph Damiano, formerly the Apostolic Delegate in southern Africa, and after considering with our venerable brothers, the Most Rev-

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erend Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, it seemed opportune to establish a new ecclesiastical province in the region commonly called Basutoland. Therefore, with our apostolic authority, we freely decree and command the following:

From the cathedral churches of Maseru and Leribe, freed from the metropolitan jurisdiction of the Bloemfontein See, and from the cathedral church of Qacha's Nek, which we established this very day by Apostolic Letters under the seal, we constitute a new ecclesiastical province, to be called Maseru, and to be bounded by the same limits and dioceses from which it is formed.

Furthermore, we adorn Maseru with the title and dignity of an archiepiscopal metropolitan see, granting it all the rights and privileges with which sees of the same order enjoy by common law; and we wish the dioceses of Leribe and Qacha's Nek, which we have mentioned, to be subject to it as suffragan dioceses, along with their respective bishops.

Moreover, we invest the Most Reverend Prelate of Maseru with the rank and insignia of an archiepiscop, along with the rights and privileges, offices, and obligations proper to him. We grant him the power to carry the cross before him in the sacred ceremonies, within the limits of his province, and to bear the sacred pallium, after he has duly obtained it in a public Consistory.

All of these things will be overseen by the one who presides over the Apostolic Delegation in Africa, to whom we grant all the powers and authorities necessary for this purpose, and to any man delegated by him, if it should be necessary, provided that he is constituted in ecclesiastical dignity, and we impose upon him the duty of preparing the documents pertaining to the completed matter and sending copies thereof to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 545*]

The Acts of Pope John XXIII, 545. We will and desire that these Letters be effective now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if these very Letters were presented. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties prescribed by law, which are imposed

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upon those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the third day of the month of January, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

JAMES A. Cardinal COPELLO

GREGORY P. Cardinal AGAGIANIAN

Secretary of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti,

Albert Serafini,

Protonotaries Apostolic.

Apostolic Place, £8 of Lead, in the Apostolic Chancellery, volume CV, number 15.

APOSTOLIC LETTERS:

I. Saint Joseph, Spouse of the Blessed Virgin Mary, is chosen as the principal heavenly Patron of the diocese of Maracay.

POPE JOHN XXIII.

For the perpetual memory of this event.

For in the hearts of the faithful of these lands, deep and from ancient times, resides piety towards Saint Joseph. For in his honor, a church was dedicated in the city of Maracay in the year 1700.

[*Latin ed. p. 546*]

646 Acta Apostolicae Sedis - Official Commentary: The church, in which the episcopal cathedra is located in the new diocese of Maracay, erected by Our Predecessor, Pope Pius XII, of blessed memory, in the year 1958, needs, in this turbulent age, the help of the Saints of Heaven, who, like a light from above, show the right way and keep its members safe and sound. Therefore, all the priests and the entire faithful people, led by the Most Reverend Father Joseph Ali Lebrun Moratinos, Bishop of Maracay, have implored Us to declare Saint Joseph, the Patron of the entire aforementioned diocese, to God, so that he may be of greater help to the Christian faithful. We, for whom it is of the utmost importance that the newly founded diocese may draw abundantly from the heavenly aid, have willingly decided to grant this request. Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, perpetually and without exception, We establish and declare Saint Joseph, Spouse of the Blessed Virgin Mary, as the principal heavenly Patron of the entire diocese

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of Maracay, with all the liturgical rights and privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, establish, and ordain; these present letters shall remain forever valid and effective; they shall have and shall obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and it shall be rightly judged and defined accordingly; and if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of November, in the third year of Our pontificate. D. Card. Tardini. The church of the Holy Cross "de Esquipulas," located within the territory of the province of Guatemala, is raised to the title and dignity of a Minor Basilica. JOHN XXIII. For the perpetual memory of this event. The image of Our salvation, which is the sign of the Savior crucified, to which the name "de Esquipulas" has been added, is located in the sanctuary dedicated to His honor, within the territory of the province of Guatemala, commonly called "Chiquimula," and is venerated by the Christian faithful.

[*Latin ed. p. 547*]

The acts of Pope John XXIII, page 547, state that not only people from that region, but also from all the republics of the Isthmus of America, from Mexico, and from the United States of America, are drawn to it by a great religious impulse. This illustrious image was ordered to be sculpted in the year 1904, so that the faith in the parish of "Esquipulas" might be fostered and joy might increase. Peter Pardo and Figueroa, then Archbishop of Guatemala, took care to construct a large and magnificent temple, to which the venerated image of the Crucified Jesus Christ was transferred, amidst the prayers of the pious multitude. Therefore, this house of God deserves to be praised for its grandeur, its architectural style, which it received from the colonies, and for the images sculpted or expressed in color. Considering the great importance of this church, Pope Pius XII, Our Predecessor of blessed memory, in the year 1956, increased its honor by raising it to the rank of a "nullius" Prelature, entrusting it to the Archbishop of Guatemala at that time. Furthermore, in order that this salutary cult of Jesus Christ, our Lord, the Crucified One, might be better fostered, the Venerable Father Marian Rossell and Arellano, who now governs the Guatemalan archdiocese and the aforementioned Prelature of the Most Holy Crucifix of Esquipulas, received members of the Order of Saint Benedict, who would take care of this sanctuary. This Prelate, also representing the wishes of the clergy, the monks, and all the faithful of the entire Ecclesiastical Province of Guatemala, presented prayers to Us, so that We might honor this principal seat of piety dedicated to the Savior, hanging on the cross, by raising it to

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the rank of a Minor Basilica. Accepting these supplications with a willing heart, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, raise the Sanctuary of the Most Holy Crucifix of "Esquipulas" to the dignity of a Minor Basilica, with all the honors and liturgical privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of January, in the year 1951, the third year of Our pontificate. D. Card. Tardini, Prefect of the Congregation for the Affairs of the Church.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary III. The Most Blessed Virgin Mary of Mercy is chosen as the principal Patroness of the region called "Antonio Ante," and as the special Patroness of the town of "Atuntaqui," within the territory of the Military Ordinariate of Ecuador.

JOHN PP. XXIII. For the perpetual memory of this event. — We declare the Most Blessed Virgin Mary of Mercy, the fruitful Mother and refuge of salvation, to be held in the highest esteem by the Christian people of the town of "Atuntaqui" and the region called "Antonio Ante," within the territory of the Military Ordinariate of Ecuador. Moved by this devotion to religion, and having received a proposal concerning the governance of this region, the Venerable Brother Silvius Aloysius Haro Alvear, Bishop of Ibarra, to whose jurisdiction these places are subject, has approved that the Most Holy Mother, bearing that name, be declared the heavenly Patroness of the aforementioned region and the special Patroness of the town of "Atuntaqui." He implored us to confirm this pious choice. We, who never cease to devote our concern to the amplification of the cult of the Most August Virgin Mary in all places, and to the firm establishment of her devotion in the hearts of the faithful, gladly accede to this request. Therefore, after consultation with the Congregation for Divine Worship, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters, in perpetuity, we confirm, or rather, we establish and declare that the Most Blessed Virgin Mary of Mercy is the principal heavenly Patroness of the region commonly called "Antonio Ante," and the special Patroness of the town of "Atuntaqui," within the Military Ordi-

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nariate of Ecuador, with all the honors and liturgical privileges that rightly belong to principal patrons of places. Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the sixth day of the month of February, in the year 1961, the third year of Our Pontificate.

D. Card. Tardini, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 549*]

The Acts of Pope John XXIII, 549 IV. The Blessed Virgin Mary, known by the name "Mother of the Abandoned," commonly "Our Lady of the Forsaken," is chosen as the principal celestial patroness of the region of Valencia.

POPE JOHN XXIII. For the perpetual remembrance of this matter. The region of Valencia, formerly known as the Kingdom of Valencia, divided into three dioceses and three civil provinces, is renowned for its glorious deeds. While the orders of past times, truly enduring and fruitful in their works, are celebrated, it is no less true that its fame has been enhanced by the sanctity of the men it has nurtured, and especially by the devotion to the Virgin Mother, which has flourished and continues uninterrupted among its people, as if by a singular title of honor. Indeed, the heavenly Saints Peter Paschasius, Vincent Ferrerius, Thomas of Villanova, Louis Bertrand, Francis Borgia, Paschal Baylon, and John of Ribera, like radiant lights of virtue, have shone around the throne of the Virgin, and at the same time, have kindled a fervent love and piety towards her in the entire region of Valencia, a flame that has never diminished. In truth, it can be affirmed that in the lands of that region, richly blessed by divine grace, from the Maestrazgo, commonly so called, to the Oriol region, it is scarcely possible to find a place, however small or obscure, where the singular piety towards the Mother of Heaven, or some mystery of her, or some name invoking her, does not hold sway in the hearts of men, where honor and obedience are not rendered to her with flourishing devotion, with the magnificence of temples, with solemn celebrations of the people, and especially with prayers constantly rising from the hearts of her children. Among all the names that the faithful of that region commonly give to the Blessed Virgin Mary, the appellation "Mother of the Abandoned" is most frequently used,

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a most sweet title, by which is excellently expressed the sacred doctrine concerning the reasons that connect the Mother of God, honored with the highest privileges, with the human family. Indeed, this name expresses the Marian piety of the people of Valencia, and it places before our eyes not only how it flourishes in our times, but also how, through the example and devotion of men of outstanding sanctity and doctrine, it has been cultivated and cherished through many ages. Indeed, the Venerable Gilabert Jofré spread and greatly increased this form of piety, so that the Blessed Virgin Mary has been venerated in the 15th century...

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - The official commentary frequently calls it "Mother of the Desert." In honor of this most pious Mother, a sacred sodality was founded, which, having flourished through the centuries, still possesses spiritual vigor, abounds in joyful fruits, and from which shining works of Christian charity emanate. From that time, it is justly asserted, this piety towards Our Lady, "Mother of the Desert," has never diminished in the entire region, but has rather increased more and more, so that in subsequent ages, scarcely any great or small undertaking has been carried out without the public and authoritative invocation of this most beloved Mother. Valentia, Castellio, Lucentum, the principal cities of that region, continually devote themselves to her and entrust themselves to her, and those who, having left there, have established their residence and home in other parts of Spain or the world, especially in the distant Americae, turn to her in the urgency of life and death, venerating her as their Patroness in many ways; as a result, two cities, along with other places, have received the name associated with the Blessed Virgin, namely, "Mother of the Desert." Considering these feelings of love with which the people of Valentia are inflamed, and this united will of theirs, Leo XIII, Our Predecessor of blessed memory, benignly established Our Lady, "Mother of the Desert," as the principal celestial Patroness of the city of Valentia; and other Roman Pontiffs, before Us, who have fulfilled the apostolic office, have fostered this same form of Marian piety and the custom of invoking her, bestowing even more abundant and outstanding spiritual gifts. Therefore, since such fervent devotion and such constant care for the souls of the faithful in the region of Valentia are deeply ingrained, the Venerable Brothers Marcellinus Olaechea Loizaga, Archbishop of Valentia; Joseph Pont Gol, Bishop of Segobricensis-Castellionensis; and Paul Barrachina Estevan, Bishop of Oriolensis-Lucentinus, together with the representatives of the provincial superiors and of the three provinces that are contained within the aforementioned region of Valentia, and of all the people of God, have requested that We declare the Blessed Virgin Mary, "Mother of the Desert," as the celestial Patroness of the entire territory. We, hoping that the granting of this patronage will cause the piety of the people of Valentia towards the

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most merciful Mother Mary to increase day by day, and to be brought to its highest point, and to lead to the continuous practice of a truly Christian life and to works of charity, by which her children, deprived of help and comfort, may be relieved, we willingly agree to fulfill this request. After having consulted with Our Venerable Brother Caietan, Cardinal of the Holy Roman Church, Bishop of Tusculum,

[*Latin ed. p. 551*]

Acta Ioannis PP. XXIII, 551. To the Prefect of the Sacred Congregation [for the Propagation of the Faith], and having carefully considered all matters of importance, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, these letters establish, in perpetuity, the Blessed Virgin Mary, invoked by the name "Mother of the Abandoned," or, as is commonly called, "Nuestra Señora de los Desamparados," as the principal heavenly Patron of the entire region of Valentinae, and we declare this, with all the honors and liturgical privileges that rightly belong to the Patrons of regions. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall be fully assisted by them, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of March, in the year 1951, the third year of our pontificate. IOANNES PP. XXIII.

V. Saint Venerius, Confessor, is established as the heavenly Patron of all those who, from towers, guide the course of ships at night with lights, commonly called "Fanalisti."

IOANNES PP. XXIII. For the perpetual memory of this matter. — As the course of life in this age must be completed, mortals need the help of the Most High, so that they may follow the light that is Christ and safely reach the port of eternal salvation. Therefore, according to the established custom of the Church, certain heavenly Patrons have been established in various places, nations, and orders of people, to whom they turn in present supplication. There are those who, from towers, guide the ships that traverse the sea at night, performing a service and exercising an art that is useful to sailors and which requires considerable dedication. Therefore, since Saint Venerius, Confessor, was the Patron of the entire Lunensis Sinus, we have decreed that his head be transferred from the city of Regio to the temple dedicated to the same Saint Venerius, so that those men who are engaged

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in the aforementioned art there may have him as their Christian Patron.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - The official record concerning a religious banner, which shone like a radiant light on the island of Tyre, is reported to be imbued with the deepest affection. Therefore, signifying the devotion of those attached to this art, the Venerable Brother Joseph Stella, Bishop of Spediensis, Sarzanensis, and Brugnatensis, with the support of the Venerable Brother Henry Pintonello, Archbishop of Theodosiopolitan in Arcadia and Ordinary of Castrum for Italy, requested that We declare Saint Venerius, the heavenly patron of those who dedicate themselves to this art. Having gladly received these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, We establish and declare Saint Venerius, the Confessor, as the heavenly patron of all those in Italy who direct the course of ships at night by means of beacons, commonly called "Fanalisti," granting to him all the honors and liturgical privileges that rightfully belong to the patrons of congregations or orders. Contrary to anything to the contrary. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that, from this moment, they shall be rendered void and null, if anything contrary to these, by anyone, with any authority whatsoever, knowingly or unknowingly, should occur. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of March, in the year 1961, the third year of Our pontificate. D. Card. Tardini, Prefect of the Public Affairs of the Church.

LETTERS I To the Most Reverend Father Richard James, titular of Saint Susanna, S.R.E., Cardinal Cushing, Archbishop of Boston, whom We send as a legate to the Eucharistic Congress being held in the city of Santa Cruz de la Sierra from the entire nation of Bolivia.

IOANNES B. XXIII

Beloved Son, greetings and Apostolic Benediction.

It has been pleasing to Us to hear the news from the city of Santa Cruz de la Sierra, in the entire nation of Bolivia, that a Eucharistic Congress is being prepared.

[*Latin ed. p. 553*]

The Acts of Pope John XXIII, 553, state that, in order to bring this undertaking to completion, together with the clergy and the people, with

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all diligence, Aloysius Rodríguez Pardo, a prelate worthy of Lodi, should be appointed. Since we know that, among the Bolivians, the Most Holy Sacrament is observed and venerated with the highest religious piety, we have no doubt that this event, which will certainly be a memorable one and worthy of being inscribed in golden letters in the annals of the Church in Bolivia, will fully meet expectations and produce salutary fruits. Furthermore, in order that such a Congress might be even more magnificent, we have requested that a member of the College of Cardinals be sent, who might represent Us there. With these desires gladly and willingly granted, We choose and appoint you, Our Beloved Son, as Our legate, to preside over those Eucharistic gatherings in Our name and with Our authority. And We are certain that you, endowed with sacred purple and with outstanding qualities of mind, will perform this honorable task with great distinction and excellence. Moreover, you are not unknown in Bolivia, and especially in the diocese of Santa Cruz de Sierra; for the generosity and providence with which you have aided and continue to aid the religious needs of that region, undoubtedly cause your name to be spoken with praise by all there. It has brought Us great joy and good hope that it has been established that, in the Eucharistic Congress, the following should be proposed and explained: "We are all one in Christ." What is more effective, what is more powerful and firmer, to unite the faithful with Christ, the Head of the Mystical Body, than the devout use and worship of the most holy Sacrament of the Eucharist? Indeed, the Word of God, who openly feeds the angels in heaven with the Father and the Spirit, nourishes men on earth through the hidden presence in the sacramental species of bread and wine, but in no way as equally as the common food that we eat. For the bread of life eternal preserves and maintains a difference in its nourishment, which is truly wondrous. "Come to me, all you who labor and are burdened, and I will refresh you" (Matthew 11:28); and, "I am the living bread which came down from heaven. If anyone eats of this bread, he will never die" (John 6:51).

[*Latin ed. p. 554*]

Acta Apostolicae Sedis - Official Commentary 554, wherein the most splendid eminences, full of grace and truth, of whom we have all received. 2 Let faith, hope, mercy, justice, peace, innocence, modesty, integrity, gentleness of manners, and the desire for heavenly things, and that which is the summit and perfection of all virtues, charity, increase in those who frequent the heavenly mysteries. Moreover, the virtues of unity and concord are accustomed to be produced by charity, which, flowing from the most holy Heart of Christ, unites the children of the Church in fraternal bonds, so that they may be a family of God, justly and deservedly. Therefore, we earnestly urge that, from the celebration of the Eucharistic Gathering, besides other beneficial effects, the desire for mutual benevolence may greatly

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increase among the Bolivians. Nothing is so divine for men as to benefit others and to venerate the law of God; from this, all fatherhood in heaven and on earth is named; and to be called brothers among themselves, guided by charity, and accompanied by justice. For the first thing that charity commands is that justice be fulfilled. There are a great number who suffer from meager sustenance, miserable dwellings, and poverty; there are also Indians, to whose condition and state We often turn Our compassionate heart. How much We desire and long for them to improve in every way. Therefore, may those things which will be deliberated upon in the most pious religious gathering, also stir up the study of social justice, and may they leave a fruitful result and a glorious legacy for future generations. With these loving sentiments, We impart the Apostolic Blessing, a pledge of heavenly gifts, to You, Our beloved Son, the diligent Bishop of the Holy Cross of Sierra, and to his diligent Auxiliary Bishop, the officials, the dignitaries, the priests, and the Christian faithful who will participate in the Eucharistic Gathering from the entire nation of Bolivia, to the Council which diligently and wisely prepared it, as an encouragement to the fervent devotion to the Most Holy Eucharist. From the Vatican, on the fourth day of the month of July, in the third year of Our Pontificate. JOHN PP. XXII

2 Cf. Jn. 1:14, 16.

3 Eph. 3:15.

[*Latin ed. p. 555*]

Acta Ioannis Pp. XXIII 555 II To the Reverend Father Michael Browne, General Moderator of the Order of Preachers, this year marks the five hundredth anniversary since Pope Pius II inscribed Saint Catherine of Siena in the calendar of the Saints. In this Basilica of the Vatican, with due solemnity, as is fitting, a judgment was completed, which had happily begun in Venice—a memory which is very pleasing to Us. It will be a duty and a joy for the Order of Preachers to remember all of these things with devout reverence, provided that, inflamed with the spirit and zeal of Saint Dominic, this most virtuous woman is a fitting ornament and a never-fading adornment to the religious family under your guidance. And We do not doubt that, through your encouragement and guidance, beloved son, wise and fruitful plans will be carried out in honor of this event. The words of Saint Paul the Apostle are aptly suited to Saint Catherine of Siena: "But the foolish things of the world hath God chosen, that he may confound the wise." For although she could not boast of the brilliance of her lineage, nor of knowledge of human and divine things acquired from men, nor of the favor of the powerful, but was born of humble parents, flourishing with the grace of heaven, to which she always obeyed, she was raised so high that the things she did were recorded in the writings of peoples and princes, and the things she taught, though uneducated, aroused the admiration of the wise. In very turbulent times, she courageously defended the authority of

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the Apostolic See, and she earnestly urged that the Roman Supreme Pontiff, having left Avignon, should go to Rome; she was a herald and mediator of peace during civil wars; and her letters and the little book, entitled "Dialogue on Divine Providence," with which, while she was still alive, she drew men and women, who desired to follow her mystical precepts, to her in great numbers, will even in the future be like a delightful garden of God, in which the secrets of heaven, the highest virtues, and lovable exhortations distill their fragrance. From these works, it is clearly evident how devoted she was to the Holy Eucharist.

[*Latin ed. p. 556*]

The Acts of the Apostolic See – Official Commentary, volume 556, has shown how greatly she meditated on the sufferings and pains of Jesus Christ, whose stigmata she bore imprinted upon her, and how she held the Most Holy Heart of Jesus and His Precious Blood in high esteem, and from this, how many riches of pious thoughts she drew to herself. If, through simply praying to her, Saint Catherine was able to achieve so much, if she bestowed so many benefits upon the people of her time, if her spirit, with a certain strength, could not be broken by so many calamities and evils, it was because, truly a strong woman, she was abundantly endowed with the gifts of divine grace and burned with charity, to which nothing was impervious, nothing left undone, so that the glory of the eternal Creator might shine forth through the salvation and beauty of souls. This is manifestly deduced from the Apostolic Letters, sealed with the leaden seal, for the cause of canonization: "She rebuked sinners, and with the sweetest words, she brought them back to penance. She joyfully gave the precepts of salvation to all. She showed with eager zeal what should be followed and what should be avoided. She reconciled those who were divided with the greatest diligence. She extinguished many hatreds and mortal feuds... She was most acceptable to the two Popes, Gregory XI and Urban VI, so much so that she served as a legate, and many spiritual graces were bestowed upon her by them."

Therefore, justly and deservedly, by the Roman Pontiffs, she was more and more placed in the candlestick of the Church, that she might shine before all who are in the house, and she received the protection of those who were very dear to her hearts: by Pius IX, she was declared the heavenly Patron of the City of Rome; by Saint Pius X, the Patron of women of the Catholic Action in Italy; by Pius XI, the Patron of the infirm of Italy; by the same Pius XI, the Patron of the ministers of the infirm of Italy. It is fitting that such anniversaries should be celebrated with solemnity, especially with the study and care of the Dominican religious family. Let the deeds of this blessed one be recounted, let the annals be repeated. Let young people and virgins, the elderly with the young, every group and age, prominent and common citizens, especially the people of Siena who

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rightly boast that she is one of their citizens, look to her as a friendly star throughout the Italian lands, and let them adorn and embellish themselves with the ornaments of the sanctity bestowed upon her, and let them implore her benevolent help, so that, having repelled vices and errors, the happy times of a milder age may shine forth. Invoking the help of heaven, may you wisely consider and diligently accomplish all these things for the increase and progress of the Catholic faith.

[*Latin ed. p. 557*]

To the children, and to all those who, with pious devotion, recall the deeds of Saint Catherine of Siena, whose name was enrolled among the ranks of the Saints five centuries ago, we impart the Apostolic Blessing. Given in Rome, at Saint Peter's, on the twentieth day of the month of July, in the third year of Our Pontificate. IOANNES PP. XXIII.

ADDRESS I. To the chosen members of the Society called "Peace of Christ," who have traveled to Rome from various nations, in the tenth year since the founding of that Society.

My children, last year, We had the pleasure of expressing to Our beloved Cardinal Feltin and to the members of the International General Council of "Peace of Christ" Our esteem for the work carried out by that Movement. Emphasizing then that the origin of this organization was linked to the fervent years of Our humble service to the Holy See in France, We affirmed, among other things: "The idea of peace touches us deeply in the soul. To promote peace, one must be at peace with God, with one's neighbor, and with oneself. The idea of peace is nourished by patience and trust in Our Lord."

And today, it is the very members of "Peace of Christ" that We are pleased to welcome to Castel Gandolfo, acting as an honor guard for their so devoted International President, the venerable Cardinal Archbishop of Paris.

Moved still by the traces and the evangelical spirit of the "little one," you come to Rome to receive the Apostolic Blessing, and then to kneel before the glorious tombs of Peter and Paul, to draw from these pillars of the Church a greater sense of fidelity to Jesus Christ.

* July 26, 1961.

* Discourse of April 19, 1960.

[*Latin ed. p. 558*]

Acta Apostolicae Sedis - Commentarium Officiale 558

"Nunc, iterum damus vobis praecepta quae olim data sunt ducibus motus vestri. Nonne peregrinatio vestra internationalis et praesentia vestra hic sunt vivens symbolum huius unitatis et pacis, cui testimones particulares inter homines esse desideratis, et quae, praecipue, corda vestra animare

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et actiones vestras inspirare debent? Cum nuntii quae ad Nos perveniant ex toto orbe terrarum nimis saepe portent tensiones inter homines, minas, et interdum, proh dolor! bella, sollicitudines quae experitur a patribus et matribus familiarum in corde Nostro profundum sonum inveniunt, et Nos, ex parte Nostra, firmiter adhaeremus doctrinae pacifica Domini Nostri Iesu Christi. Nos semper conamur esse homo pacis in sensu amplissimo huius termini. Dum dolorem sentimus ex deviationibus, semper praeferimus illud quod homines coniungit, et cum quoque eorum omnem viam perambulare, sine hoc ut detrimentum inferatur ad exigendas iustitiae, nec ad iura veritatis. Gaudeo quod filii Nostri de Pax Christi animati sunt dispositionibus similibus, et de hoc eos laudamus. Illi laborant ad extendendum pacem Christi in mundo per multas initiativas, sicut institutionem diei internationalis pacis, congressus, peregrinationes, et congressus inter sodales ex diversis nationibus, vel etiam per publicationem librorum suggestivorum et participationem in expeditionibus auxiliorum ad terras in via progressus. Volumus ut haec opera perseverent et augeantur ad servitium mundi contemporanei. Vobis certe incumbit ut in vita vestra ostendatis pulchram applicationem verborum Iesu: *Beati pacifici* (Matth. 5, 9). Si vere pacem circum vos irradiare vultis, si artifices concordiae fraternae inter homines esse vultis, intra et extra fines terrarum vestrarum, iterum dicimus vobis cum insistenti, primum haec pax in vobis constituta esse debet. Ita, cogitationes pacis in vobis nutriantur; ut pacem conservetis, non timere debetis renuntiationes personales, et aperte et cum gaudio agnoscere debetis patrimonium sapientiae et bonitatis quod omnis populus possidet, quod recte laudatur et traditur filiis suis. Scitis etiam omnia quae hoc implicant de fidelitate ad Voluntatem divinam, de vita morali recta, et de oblivione sui pro aliorum hominum, brevi, de devotione ad Christum Iesum, *Pax nostra* (Eph. 2, 14).

[*Latin ed. p. 559*]

Acts of Pope John XXIII, 559. My Lord Cardinal, it has been five years. Venice celebrated Saint Mark, and you were so kind as to address the children of the Patriarchate on two occasions: the first in a conference full of interest on *Pax Christi*; the other, during the Pontifical Mass, on the threefold teaching given by Saint Mark the Evangelist, by Saint Lawrence, and by Saint Pius X: three eminent figures familiar to the inhabitants of Venice and the object of their most fervent devotion. Your words still resonate in our heart. You invited the faithful to better know and live the Gospel, especially that given by Saint Mark; you rightly showed how a sound understanding of Scripture cannot be conceived without submission to the authority of the Church. Here, We cannot resist the pleasure of quoting you verbatim: "In order not to err, one must always turn to Peter, to the Head of the Catholic Church. It is he who tells us the truth. It is to the extent that we turn to the Church for the interpretation of Holy Scripture that we are certain of

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preserving our Catholic faith." May it be permitted us, My Lord Cardinal, to apply also to *Pax Christi* your appeal, as Bishop of the Holy, universal, and apostolic Church. To the very extent that the children of men, the sons of the great Catholic tradition of all past centuries, remain faithful to the Church, they work for peace, they defend it, and they spread it in minds, in families, and in institutions. Therefore, invoking upon you, dear sons, the necessary graces so that you may prove to be true artisans of peace, We cordially grant you, as well as to your loved ones and to all those who sincerely seek true peace, Our most affectionate and cordial Apostolic Blessing.

To the Directors of Seminaries, who attended from groups throughout Italy, concerning the training and education of future priests. * Beloved sons, Today's meeting does not require a lengthy introduction. To achieve the perfect and immediate understanding of Our soul with yours, it will suffice to tell you immediately that, during the days of study, We felt as if... * July 29th of the year 1961.

[*Latin ed. p. 560*]

Acta Apostolicae Sedis - Official Commentary 560 to each of you: with the thoughts, prayers, and most fervent wishes. And it was entirely natural that Our most sincere and cordial interest was aroused by the provident initiative of a "Course of Updating for Seminary Rectors." We are grateful to the Sacred Congregation for Seminaries, and especially to you, Venerable and most diligent Cardinal Prefect, for promoting this Course. And we are grateful to the Professors of the Higher Institute of Pedagogy of the Pontifical Salesian University, who have contributed treasures of doctrine and experience to this distinguished assembly. To speak of young seminarians fills the heart with trembling joy. In fact, they confirm the optimism with which We judge the modern generations, who are also ready, no less than those who preceded them, to offer themselves to the priestly ministry, thus confirming the secret and substantial efficacy of grace in souls. On the feast of Pentecost this year, after the consecration of fourteen Missionary Bishops, We wished to express this hope, this trembling anxiety of Our heart: "The generations that have already had good experiences, and those that follow at a distance... offer reasons for joyful anticipation of good future successes. How often, entering... into the temple of St. Peter for the general audiences, We think of this, and sometimes We even like to say it, seeing so many young men, vigorous and full of fervor and courage, educated in good manners and respect for ancient traditions. Oh, why should not the flame be kindled in many of them, which would dispose them to give up everything to dedicate themselves to the priesthood, to religious life, to the practice of works of mercy, to the vast fields of the apostolate?" 1 And behold, the "Course of Pedagogical Updating" is placed in this light of hope: a noble and distinguished undertaking, for its scientifically sound

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method, for its experienced teachers, for its duration and intensity, for the number of participants. It has sought to offer each Seminary Rector the most suitable means to be able to discern, nurture, and encourage vocations to the ecclesiastical state. 1 A. A. S., vol. LIII (1961), p. 361.

[*Latin ed. p. 561*]

My beloved children, we now wish to draw your attention to certain points which seem to us of particular importance. And first of all: 1. The formation of young seminarians for the priesthood. You have delved deeply into the essential principles of pedagogy and its auxiliary sciences, such as biology, psychology, and sociology, for the sake of complete information in the exercise of your high and delicate duties. In fact, these days, everything has been directed towards illustrating the formation of ecclesiastical vocations and the aids that are necessary for them. We therefore wish to emphasize the importance of this problem with regard to the life of the Church, of which it is an indispensable foundation and prerequisite. A well-formed clergy – in mind, speech, and heart – is what provides assurance of good apostolate and of ordered energies placed at the service of the Church. The deposit of faith is inviolable and unbreakable. But it might not be transmitted with absolute firmness and security, if in the clergy there were to weaken that fidelity to tradition, that vigilant sense of moderation and respect, that soundness of mind which are expressions of integrity and courage. It is impossible to withstand the disruptive and independent spirit that superficial erudition, lacking philosophical foundations, unfortunately spreads with ease and persistence, unless in the young clergy there is a weakening of vigilance against the temptations of certain digressions and curiosities *quae ad rem non pertinent*. The science of the clergy must progress through the study of Scripture, the Fathers, the great currents of spirituality, and Christian sociology. In this regard, We would like to repeat here what We had the opportunity to say in Castelfranco Veneto on September 18, 1958, during the first centenary of the priestly ordination of Saint Pius X: "It is widespread in lay circles the impression... — We said with gravity — that some of our clergy today do not know how to resist the temptations of the present time: temptations that are of greater and more refined comforts of life: of superficiality of study, of judgment, of speech: of excessive interest in that which makes noise: of discomfort before the daily duties that demand self-denial, detachment, patience, and meekness. Let us not be discouraged — we said then —: let us not adapt ourselves to the comfortable bed of daily routine without joy and without enthusiasm."

[*Latin ed. p. 562*]

Acta Apostolicae Sedis - Official Commentary 562, amidst the fleeting and overwhelming concerns of the present moment: let us not confine the

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Gospel of Jesus and the teachings of His Church within the narrow confines of personal egoism and self-interest. Let us expand the halls of charity and strive here for the good and the best." 4 Beloved sons, let us keep in our hearts the feeling of consent that permeated that assembly of bishops and priests in Castelfranco Veneto, and let us even today bless God for it, as a supreme pledge of fidelity and courage offered to us just a few days after our appointment to this universal service of souls. It is impossible to meet the needs of the Christian people, especially the needs of perfection of the laity who are closest and most sensitive, if the clergy themselves are not first nourished by a deep spiritual life, if their light does not shine upon the candelabrum of a radiant and inspiring perfection. This complete and harmonious formation, so necessary in the fruitful years of the Seminary, which is its ideal environment, specially created by the far-sighted wisdom of the Fathers of the Council of Trent, depends on all those who have the responsibility for the education of young men: but we can say that it culminates in the figure of the Rector. To him, as to a good father of a family, all the various branches of the ordered life of the Seminary are subject, and the efficiency of the Institute in its complex activities depends on his prudence. Now, the formation that is imparted by the individual superiors, each in his place of responsibility, under the direction of the Rector, has a twofold aspect: intellectual and religious-moral; an aspect that harmoniously integrates to give its full and complete result. The former must not be an obstacle to, or, God forbid, a detriment to, the latter, and the latter seeks to permeate and balance the former. Beloved sons, allow the ancient teacher and spiritual director of the Seminary who speaks to you today to offer a reminder of youth. In the ten years of our humble but filial service alongside Mons. Radini-Tedeschi, the collaborator whom we introduced more than any other was Mons. David Re, the venerable Rector of our Seminary in Bergamo, whose visits to the Bishop were so frequent that they could almost be said to be daily. This remains one of the most cherished and touching impressions of our life! The Bishop and the Rector of the Seminary are truly and always, and before the diocese, *cor unum et*. * Cardinal A. G. Roncalli, Writings and Discourses, I, p. 654-655.

[*Latin ed. p. 563*]

Acts of Pope John XXIII, 563, 2. Formation for a life of holiness, without weakness or compromise, according to our good tradition, which aims at virtue, sacrifice, and renunciation. Sound ascetic principles elevate the young person from a state of immaturity, indecision, and timidity, which, in predisposed individuals, can even lead to psychopathological forms. On the other hand, this type of formation aims to eradicate at the root the spirit of independence, insensitivity, and criticism, fueled by an affirmation of personality, which—at least in the expressions of a misguided education—promotes only rights and few duties: a very grave danger that can stifle

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the energies of a young person and prejudice the supernatural effectiveness of his future apostolate. From the very beginning of the Seminary, the Church seeks to deeply instill in adolescents called to the priesthood a profound, supernatural appreciation for the mission that the Lord has revealed to their gaze: "That we may be accounted as ministers of Christ, and dispensers of the mysteries of God." This is what the Christian people demand: ministers, dispensers, priests of the Most High, aware of their own dignity and of the responsibility of bringing all forms of human society back to God. From the Seminary, the candidate for the priesthood is something sacred, distinct, and set apart: his very outward demeanor, even in the joy of recreation, never has anything dissipated, let alone anything coarse or secular, but denotes someone who is preparing to consecrate himself to God: without affectation, without pretense, but as a habit that expresses the inner harmony of the soul. In this light, the fundamental points of religious formation become prominent: Eucharistic piety, which naturally leads the young person towards the altar and souls; a profound, continuous piety, a center of attraction and aspiration for the mind and heart, so that it becomes, in the future, the cornerstone of apostolic activity; with it, devotion to the Most Holy Name of Jesus, to His Sacred Heart, and to His Precious Blood, to which—as we said on June 30th, speaking in the Basilica of Saint Paul—"it is good to encourage priests and the faithful, and especially to guide the future teachers of our generation and of those who will follow us, to the dignity and elevation of a high and more penetrating catechesis, of which interesting and fervent indications can be seen here and there." *L'Osservatore Romano*, July 2, 1961.

[*Latin ed. p. 564*]

The Acts of the Apostolic See - Official Commentary 564. Devotion to the Madonna, Mother of Jesus and Mother of us all, should be cultivated in a Catholic manner, so as to moderate the tendency to dwell on minor expressions of feeling, to which our people sometimes succumb: exalting local particularities, rather than the most illustrious and preeminent titles of honor of Mary: her virginity, her divine motherhood, her place beside the cross. And just as with the Most Holy Mary, so too should you suggest to young seminarians a special devotion to Saint Joseph, whose presence – which we have wished to be more prominent in the greatest temple of Christianity – proves very opportune in the Holy Church, amidst the splendors of the universal apostolate and the most eminent doctors and martyrs of the faith. Gentle, silent, discreet: Saint Joseph is a perfect model to be imitated in circumstances that recur in every age, and which demand self-denial and complete surrender to God. Alongside these indispensable devotions for forming a holy and sanctifying clergy, there is also the weekly Confession, which, united with spiritual direction, is a source of purification and sanctification, nourishment and stimulus for constant spiritual as-

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cents; there is also daily meditation, spiritual reading, conducted especially on the Sacred Texts, examinations of conscience, and contemplation and meditation on the mysteries of the Rosary. 3. When religious and moral preparation is based on these secure and luminous foundations, then intellectual preparation becomes, as it were, a complementary aspect, harmoniously integrated into it, and achieves its maximum effectiveness for the manifold needs of pastoral life. First of all, a solid Christian philosophical formation, according to the principles, doctrine, and method of Saint Thomas, which will give to the student of today and the man of tomorrow a balanced judgment, depth of understanding, good sense, and intellectual maturity. In the light of those clarifying principles, the vast cultural and literary movements, the currents of modern thought, the shortcomings and dangers of technicality, can be judged in their true value. As Our Predecessor, Pope Pius XI, observed in the year of Our Lord 1939, "<(the emulation in seeking and propagating the truth through the commendation of the doctrine of Saint Thomas is not suppressed, but rather is encouraged and safely directed>." Everything beautiful and great that the human spirit has produced and continues to create will be judged in this way.

[*Latin ed. p. 565*]

The Acts of Pope John XXIII, page 565, will acquire new significance for the apostolic endeavor, which must be motivated by the great Pauline proclamation: "All things are yours... you are Christ's, and Christ is God's." And through this comprehensive vision illuminated by the divine plan, behold the study of theology, in its wondrous treatises, which constantly reveal new splendors to the intellect thirsting for truth; a study undertaken in filial obedience to the Magisterium of the Church, that is, of the Supreme Pontiff and the Bishops united with Him, the proximate rule of truth. Here are the treasures of the Divine Book, in the harmonious union of the Old and New Testaments; the thoughts of the Fathers and Doctors; the splendor of the liturgical rites, deepened in their origin and their meaning; the study of sociology in the light of the documents of the Roman Pontiffs; here unfolds the history of the Church, and together with it, the other auxiliary sciences of theological studies, which provide minds with that complete formation that illuminates an entire life, and from which so many confused and disoriented souls, yearning for truth, may find supernatural certainties. Here, Venerable Brothers and beloved sons, is what Our heart has dictated on this occasion of this highly esteemed gathering. These days, spent in such seriousness of study and in the sweetness of fraternal encounters, will bear all the fruit that is expected of them. Your work, hidden and tireless, is among the most precious in the many tasks of the life of the Church, and We are eager to assure you of all Our esteem. We are close to you, in thought and in prayer, and We wish you many consolations in your ministry: especially that you may see ever more numerous genera-

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tions of young priests emerge from the Seminaries, with bright eyes and open hearts, to spread around them that light and warmth that they will have drawn from you, from your faith, from your sacrifice. And as a pledge of Our most heartfelt paternal affection, We accompany you with a special Apostolic Blessing, which is first extended to Our Venerable Brother, Cardinal Giuseppe Pizzardo, to his capable collaborators in the Sacred Congregation for Seminaries and Universities, and to all the beloved seminarians of Italy. 1 Corinthians 3:22-23.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium Officiale. NUNTIUS RADIOPHONICUS. Ad terminandum Eucharisticum Conventum in urbe Sanctae Crucis de Sierra ex universa Boliviana Natione celebratum. * Carissimi Boliviani: Unum diem mensis Februarii, quattuor saecula ante, ad pedem montium lenium et inter rivos limpidissimos, in parte orientali territorii quod post se habet ultimam elevationem montium Andium et se extendit in vastis praeriis, silvis densis et planis, miles Hispanus, ut honorem Christi cruci tribueret et memoriam nominis civitatis suae natalis, in loco a Patre Francisco Pérez benedicto, urbem fundabat: Sanctam Crucem de Sierra. Officium huius urbis esset civilizare et fidem Christianam in illis regionibus, remotissimis terrae, diffundere. Et Sancta Crux semper fidelis ad hanc missionem fuit. Hodie, pulchra urbs vestra, iam crescens in milia incolarum, in focum lucis et pharem spei conversa est, offerens in quadringentesimo anniversario fundationis suae dignam sedem Congressui Eucharistico Nationali quem Bolivia integra tam fervore celebra. Ad omnem hanc amantem rem publicam verba nostra affectionis et consolationis diriguntur. Hodie omnes Boliviani vultis testationem sollemnem, publicam et officialem pietatis ad mysterium consolatorium sacrosanctissimae nostrae Religionis: Sacramentum Altaris. Mysterium amoris infiniti Dei ad homines, symbolum pacis et vinculum unionis. *In Christo unum.* Omnes unum in Christo. Hoc est lema congressus vestri: non aliud est desiderium omnium Bolivianorum amantes Christum et patriam suam; et hoc quoque desiderium nostrum est in hac occasione, cum per radios verba nostra ad terram illam amatam mittimus. Dominus voluit ut haec admirabilis unio, qua Christiani inter se et cum divina sua Capite coniuncti sunt, per sacrificium Eucharistiae singulariter manifestaretur. Christus in hac oblacione purissima se ipsum offert, ut Caput Ecclesiae, et simul offert sibi membra mystica, quia omnes, etiam eos qui sunt infirmiores et debiliores, in corde suo amoroso includit. Sacramentum *Die 13 Augusti mensis anno 1961.*

[*Latin ed. p. 567*]

Acta Ioannis PP. XXIII 567. Eucharistia, imago viva et admirabilis unitatis Ecclesiae — panis formatur ex coniunctione numerosis granorum trit-

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ici — praebet nobis ipsum Auctorem gratiae supernaturalis, ut accipiamus ab Eo Spiritum caritatis, qui nos faciat vivere non iam vitam nostram, sed vitam Christi, et amemus Redemptorem in omnibus membris corporis eius mystici. Concordia, prae omnibus aliis factoribus, fortitudinem et prosperitatem vobis tribuit patriam vestram, divitiis immensis, spebus grandibus. Hanc concordiam animorum et cordium, quae in caritate infunduntur, in iustitia fundantur, et in respectu dignitatis humanae, gaudeo quod praesens promissio est, quam in hoc die Christo, nostro fratri, et Mariae, Matri omnium hominum, offeritis. Solidaritas christiana et communicatio bonorum inter singulos, inter patronos et operarios, inter eos qui agrum colunt et in industria laborant, inter eos qui domum non habent et eos qui in domibus abundantes sunt, hoc spiritum solidaritatis — cui omnes in nostra Encyclica "Mater et Magistra" invitavimus — omnem ordinem sociale movere debet, qui se dicit inspiratum a doctrina Ecclesiae, et qui intendit iterum ad collaborationem organicam diversos gradus communitatis nationalis ducere. Quod Mater Sanctissima Concepció Cocotá, cum sentiat affectus harmoniae quae animas vestras alunt, vobis benigne a sanctuario suo historico adspicatur. Confidite Christo, Rege Regum et Domino dominantium, destinum patriae vestrae, sed praesertim confidite voluntati vestrae ad renovationem christianam vitae totius: individualis, familiaris et socialis. "Deus autem spei et consolationis, ut diximus cum Paulo, vobis tribuat concordiam inter vos, secundum similitudinem Jesu Christi, ut unanimi animo et ore glorificetis Deum et Patrem Domini nostri Jesu Christi." Quod Maria velum virginis sui super vos extendat, et quod amor et gratia Domini nostri super vos abundant. Hoc oramus, dum omnibus, primo nostro dignissimo Cardinali Legato, venerabili Episcopatu, auctoritatibus et populo amantissimo Boliviae, corde nostro Benedictionem Apostolicam impartimus. 1 Rom. 15, 6-5.

[*Latin ed. p. 568*]

Acts of the Apostolic See - Official Commentary 568. A WRITTEN COMMUNICATION was sent to His Eminence, Most Reverend Bernard Yago, Archbishop of Abidjan, at the beginning of the year, concerning the region known as "Côte d'Ivoire," which has now begun to exist as a self-governing entity. This message brings you, Venerable and Beloved Brother, as well as to all your colleagues in the Episcopate, to our Catholic sons and daughters of Côte d'Ivoire, and to all the inhabitants of this noble country, our joy and our encouragement on this solemn day, the first anniversary of national independence! For a long time, the Church has striven, with maternal care, for the spiritual growth and material progress of the peoples of Africa. And today, there is no African of good faith who does not recognize the great benevolence that We personally hold for this continent. Furthermore, you yourself, Venerable Brother, have recently received the episcopal character from Our own hands. This consecration, conferred in the Vatican Basil-

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ica over the glorious tomb of Saint Peter, has forged deep bonds between Christian Rome and Côte d'Ivoire, between the Pope and the Archbishop of Abidjan. These are the particular reasons that have led Us to send Our Delegate for West Africa, the esteemed Monsignor Jean-Marie Maury, and to express, especially on this occasion, Our legitimate joy with Our sons and daughters of Côte d'Ivoire. How can we fail to bring all the joy of this memorable day to divine Providence in a vast bouquet of fervent and grateful prayers? You live in a country that is privileged in many respects among the lands of Africa; you have enjoyed independence and internal peace for a year; the hearts of your leaders aspire to harmony with neighboring states, and they seem very eager to work for the true progress of your nation. Above these considerable blessings, God has also enriched your souls with the invaluable gift of the Catholic faith. The first missionaries of the Gospel came to you less than seventy years ago, and they were not afraid to soon sacrifice their lives to plant the Church in Côte d'Ivoire. And now, through the generous sacrifice of themselves and thanks to the labor of their valiant successors, your Christian community now comprises five beautiful dioceses, includes nearly one-tenth of the Ivorian population, and numbers, along with many souls dedicated to God in religious life or the priesthood, a large number of catechists.

[*Latin ed. p. 569*]

Acta Ioannis PP. XXIII, 569, concerning valiant members of the Catholic Action. Finally, the two seminaries of Bingerville and Anyania shelter and form the young men who will be the priests of tomorrow. How greatly it behooves us to thank God for these invaluable gifts! May you not fail to join, to the beauty of the liturgical services, your diligent participation, a renewed fidelity to the will of God, remembering the very words of Jesus: "Not every one who saith to me, Lord, Lord, shall enter into the kingdom of the heavens; but he who doth the will of my Father, who is in the heavens." Indeed, allow the humble Successor of Saint Peter to confide in you, Dear Sons, some thoughts from Our heart, which We hope will help you to better make that divine will your own. First, remember that you must be faithful witnesses of Jesus Christ. The gift of faith that you have received now obliges you to a double duty. On the one hand, you must strive for a perfect Christian life: pray each day with confidence, live according to the commandments of God and the Church, offer your sacrifices, practice justice and charity; in a word, put into practice the evangelical precept: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" and "Thou shalt love thy neighbor as thyself." Your second duty is to carry within you a missionary heart, as We once desired of all Our sons throughout the world, to be "fraternal and friendly to all, and for all," so that your fellow citizens, who do not yet know Jesus Christ and His holy Church, may be led to discover

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them by seeing you live and by hearing you speak. Furthermore, We know how justly concerned the Bishops of Côte d'Ivoire are about the human and religious formation of the members of the various movements of Catholic Action. Their pastoral concern is also Ours. We greatly appreciate all the efforts that are being made to ensure this formation; We gladly encourage those who dedicate themselves to it with zeal, despite sometimes difficult circumstances. For it is here that lies one of the surest guarantees of the solidity and future growth of Catholicism.

1. Matth. 7, 21.
2. Marc. 12, 30.
3. L'Osservatore Romano, June 21, 1961.

[*Latin ed. p. 570*]

Acta Apostolicae Sedis - Commentarium Officiale 570. Une telle formation ne peut se concevoir sans une connaissance sérieuse des orientations données par l'Église dans les divers domaines de l'activité humaine. Les catholiques, – surtout ceux auxquels incombent de lourdes responsabilités, – auront à cœur de s'initier à la doctrine sociale de l'Église, afin d'en inspirer leurs pensées et leurs actions, et aussi d'être capables d'en offrir les précieux avantages à ceux qui l'ignorent. Nous félicitons donc les divers organismes qui se donnent pour but de répandre la connaissance indispensable des enseignements de l'Église. Enfin, Nous voudrions profiter de ce Message pour faire entendre de nouveau aux catholiques du monde l'appel maintes fois lancé par Nos Prédécesseurs immédiats et par Nous-même, à venir aider fraternellement, parmi d'autres, votre chrétienté et votre pays. Nous réaffirmons l'urgence et l'importance des tâches à accomplir. Nous souhaitons ardemment que, parmi les prêtres, les âmes consacrées et le laïcat de nations plus favorisées au point de vue religieux ou économique, cette invitation pressante fasse céder les ultimes hésitations des uns et trouve un écho nouveau chez les autres. Vous le disiez récemment vous-même, Vénérable Frère, en servant l'Église, c'est aussi son Pays que l'on sert de toute son âme. Nous sommes assurés que Nos fils se montreront d'excellents patriotes. Les inviter à devenir de meilleurs chrétiens, c'est également les amener à se compter parmi les serviteurs les plus utiles à leur Pays. Les catholiques fidèles à toutes les exigences de leur foi ne peuvent être que les citoyens les plus loyaux, les plus actifs et les plus désireux de collaborer généreusement avec un Gouvernement qui poursuit le véritable bien commun de leur nation. Au moment où la Côte d'Ivoire entre dans la deuxième année de son Indépendance, Notre Cœur paternel, devant Dieu, formule le vœu que l'Église y demeure toujours jeune et conquérante et que l'État, avec toutes les ressources de son dynamisme interne, trouve la place qui lui revient dans le concert des peuples de l'Afrique et du monde entier. Appelant donc une large effusion des faveurs divines sur les autorités religieuses et civiles, Nous accordons de grand cœur, à

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vous-même, Vénérable Frère, ainsi qu'aux Pasteurs et aux fidèles de Côte d'Ivoire, une ample et affectueuse Bénédiction Apostolique. Du Vatican, le 7 août 1961. IOANNES PP. XXIII.

A formation of this kind cannot be conceived without a serious knowledge of the guidelines given by the Church in the various fields of human activity. Catholics, – especially those to whom heavy responsibilities are entrusted, – will strive to become acquainted with the social doctrine of the Church, in order to inspire their thoughts and actions, and also to be able to offer the precious benefits of it to those who are ignorant of it. Therefore, we commend the various organizations that aim to spread the indispensable knowledge of the teachings of the Church. Finally, we would like to take advantage of this message to once again call upon the Catholics of the world the appeal repeatedly made by Our immediate Predecessors and by Ourselves, to come and help fraternally, among others, your Christian nation and your country. We reaffirm the urgency and importance of the tasks to be accomplished. We earnestly desire that, among the priests, the consecrated souls, and the laity of nations more favored in terms of religion or economy, this pressing invitation may overcome the last hesitations of some and find a new echo among others. You yourself recently said, Venerable Brother, that in serving the Church, one also serves its country with all one's heart. We are confident that Our sons will prove to be excellent patriots. To invite them to become better Christians is also to bring them to be counted among the most useful servants of their country. Catholics who are faithful to all the requirements of their faith can only be the most loyal, most active, and most willing citizens to collaborate generously with a government that pursues the true common good of their nation. At the moment when the Ivory Coast enters its second year of independence, Our paternal heart, before God, expresses the wish that the Church may always remain young and vigorous there, and that the State, with all the resources of its internal dynamism, may find its rightful place in the concert of peoples of Africa and the entire world. Therefore, calling for a wide outpouring of divine favors upon the religious and civil authorities, We wholeheartedly grant, to you, Venerable Brother, as well as to the pastors and faithful of the Ivory Coast, an ample and affectionate Apostolic Blessing. From the Vatican, August 7, 1961. IOANNES PP. XXIII.

[*Latin ed. p. 571*]

The Most Holy Sacred Congregation of the Holy Office.

571 ACTS OF THE MOST HOLY SACRED CONGREGATION.

MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

NOTICE.

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Since it has been widely observed and it is still being spread that many and dangerous opinions are circulating concerning sins against the fifth commandment of the Decalogue, and concerning the imputability of human actions, this Most Holy Sacred Congregation has decided that the following norms should be made public law:

1. Bishops, Presidents of Theological Faculties, as well as Directors of Seminaries and Religious Schools, must absolutely require that those who have the duty of teaching moral theology or a related discipline, conform entirely to the doctrines transmitted by the Church.

2. Ecclesiastical censors must exercise great caution in reviewing and judging books and periodicals in which the sixth commandment of the Decalogue is discussed.

3. It is forbidden to clerics and religious to practice the profession of psychoanalysts, according to canon 139, paragraph 2.

4. It is to be condemned the opinion of those who maintain that prior psychoanalytic training is absolutely necessary for receiving Holy Orders, or that candidates for the priesthood and religious profession must properly undergo psychoanalytic examinations and investigations. This applies even if it is a matter of exploring the aptitude required for the priesthood or religious profession. Similarly, priests and religious of both sexes must not consult psychoanalysts unless expressly permitted by their Ordinary for a serious reason.

Given in Rome, from the offices of the Holy Office, on the 15th of July, 1961.

Sebastianus.

1. Cf. canon 129. Másala, Notary.

[*Latin ed. p. 572*]

Acts of the Apostolic See - Official Commentary 572

ACTS OF THE TRIBUNALS

TRIBUNAL OF THE VICARIATE OF THE CITY

Summons by edict

ROMANA

Concerning the nullity of marriage (Tramo - Matuglia)

Since the actual place of residence of the Lady Ivanka Matuglia is unknown, in the aforementioned case, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of the City (Rome, Via della Pigna, 13 a), on November 21, 1961, at 9:30 AM, to discuss the matter and reach an

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agreement, or to subscribe to the following question:

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Ivanka Matuglia, must take care to inform her of this edictal summons.

* Arturus Lovelli, Judge.

From the Chancery of the Tribunal of the Vicariate of the City, July 20, 1961.

Vincentius Frazzano, Chancellor.

* The place of current residence of Mrs. Ivanka Matuglia, defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Roma, Via della Pigna, 13 a) on November 21, 1961, at 9:00 AM, to agree upon or subscribe to the following question.

Does the marriage exist as null?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mrs. Ivanka Matuglia, must, as far as possible, inform her of this present summons.

[*Latin ed. p. 573*]

Diarium Romanae Curiae 573

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 6 giugno 1961, nel Palazzo Apostolico Vaticano, in presenza del Santissimo Padre, si riunì la Sacra Congregazione dei Riti generale, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Reverendissimi Consultori teologi espressero il loro voto:

1. Su due miracoli che si affermano essere stati compiuti per intercessione del Venerabile Innocenzo da Berzio, sacerdote professo dell'Ordine dei Frati Minori Cappuccini.

2. Sull'eroicità delle virtù della Serva di Dio Maria Eugenia di Gesù, fondatrice dell'Istituto delle Suore dell'Assunzione di Maria Vergine.

Martedì, 27 giugno 1961, nel Palazzo Apostolico Vaticano, si riunì la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Reverendissimi Consultori teologi discorsero su due miracoli che si affermano

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essere stati compiuti per intercessione della Beata Vincenza Maria López Vicuña, Vergine, fondatrice dell'Istituto delle Figlie di Maria Immacolata per le giovani addette al servizio domestico.

Gli stessi Eminentissimi e Reverendissimi Signori Cardinali e i Reverendissimi Prelati Officiali, in Congregazione ordinaria, esaminarono poi le relazioni dei Censori teologi sugli scritti dei Servi di Dio Matteo Casais e Soci, della Congregazione dei Missionari Figli del Cuore Immacolato di Maria, e Maria Teresa González di Gesù, della Congregazione delle Carmelitane della Carità.

Martedì, 18 luglio 1961, nel Palazzo Apostolico Vaticano, si riunì la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e Consultori teologi discorsero su due miracoli, che si affermano essere stati compiuti per intercessione del Beato Francesco Maria da Camporosso, Confessore, dell'Ordine dei Frati Minori Cappuccini.

Gli stessi Eminentissimi e Reverendissimi Signori Cardinali e Reverendissimi Prelati Officiali esaminarono inoltre, in Congregazione ordinaria, la relazione dei Censori teologi sugli scritti dei Servi di Dio:

1. Gioacchino Rosselló Ferra, sacerdote, fondatore della Congregazione dei Missionari dei Sacri Cuori.

2. Antonio Pisano, dell'Ordine della Madonna della Mercede.

3. Candida Maria di Gesù, fondatrice della Congregazione delle Figlie di Gesù.

[*Latin ed. p. 574*]

Acta Apostolicae Sedis - Official Commentary 674

SECRETARY OF STATE

By Apostolic Brief, the Holy Father John XXIII, reigning happily, has deigned to appoint:

Assistants to the Papal Throne:

May 2, 1961.

His Excellency, Reverend Monsignor Federico Maria Blessing, Titular Bishop of Tois.

May 12, 1961.

His Excellency, Reverend Monsignor Alano Maria Du Noday, Bishop of Porto Nacional.

May 15, 1961.

His Excellency, Reverend Monsignor Carlo Stoppa, Bishop of Alba.

Apostolic Protonotaries, with the same privileges as those participating:

December 6, 1960.

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Monsignor Giulio de Trannoy (Malines).

January 16, 1961.

Monsignor Ezequiel Beltrán (La Paz).

March 25, 1961.

Monsignor Daniele R. Burns (Albany).

April 15, 1961.

Monsignor Arturo S. Kiffin (Albany).

Monsignor Giacomo Matteo Kirwin (Galveston-Houston).

Monsignor Giuseppe Ludovico Valenta (Galveston-Houston).

Monsignor Luigi Antonio Scaramellini (Soissons).

May 28, 1961.

Monsignor Edmondo Leclef (Malines).

May 29, 1961.

Monsignor Giuseppe Crea (Salerno).

May 2, 1961.

Monsignor Pierre Joseph Doal (Amiens).

Monsignor Fernand M. Du Roselle (Amiens).

Monsignor Felix Henao Botero (Medellin).

May 12, 1961.

Monsignor Edwin E. Lange (Paterson).

May 26, 1961.

Monsignor Alfredo Caselle (Rapolla).

June 30, 1961.

Monsignor Orlando Malfranci (Poggio Mirteto).

Monsignor Armando Franco (Brindisi).

By Letters from the Secretary of State, the Holy Father John XXIII, reigning happily, has deigned to appoint:

June 12, 1961.

The Most Reverend Cardinal Paolo Marella, Honorary President of the Pontifical Central Commission for Sacred Art in Italy.

The Reverend Father Luciano Labelle; the Reverend Father Giovanni Joos, of the Missionaries of Scheut; the Reverend Father Francesco Angelicchio, of the "Opus Dei," as Consultors to the Pontifical Commission for Cinematography, Radio, and Television.

[*Latin ed. p. 575*]

Diarium Romanae Curiae, June 28 to July 1, 3; 20; August 13, 1961.

The Reverend Mr. Angelini Spartaco, Colonel Commander of the Pontifical Gendarmerie.

His Excellency, Reverend Monsignor Verwimp Alfonso, titular Bishop

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of Gibba, Consultor of the Sacred Congregation for the Propagation of the Faith.

The Most Eminent and Reverend Lords Cardinals Caggiano Anthony, Ciriaci Peter, and Godfrey William, Members of the Sacred Congregation for the Eastern Churches.

His Excellency, Reverend Monsignor Seper Francis, Archbishop of Zagreb, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

The Reverend Monsignor Toros Michael, Apostolic Administrator for the Yugoslav-Slovenian territory of the archdiocese of Gorizia and Gradisca, and of the dioceses of Trieste and Capodistria, Member of the Pontifical Commission for the Discipline of the Sacraments for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor Coussa Gabriel A., titular Archbishop of Gerapoli of Syria, Pro-Secretary of the Sacred Congregation for the Eastern Churches.

HONORS:

By Briefs, the Holy Father John XXIII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of Pius: June 17, 1961.

Upon His Excellency, Dr. Sanabria Edgardo, Extraordinary and Plenipotentiary Ambassador of Venezuela to the Holy See.

Upon His Excellency, Kosaka Zentaro, Minister of Foreign Affairs of Japan.

July 7:

The Grand Cross of the Order of Saint Gregory the Great, civil class: February 14, 1961.

Upon Mr. Margue Nicolas, Member of the Council of State of Luxembourg.

June 27:

Upon His Excellency, Vitólo Alfred Rocco, Minister of the Interior of the Republic of Argentina.

Upon His Excellency, McKay Louis R., Minister of Education and Justice of the Republic of Argentina.

The Grand Cross of the Order of Saint Sylvester the Pope, civil class: June 27, 1961.

Upon Mr. De Lafuente Ramiro R., (Republic of Argentina).

Upon Mr. Girald Hernán, (Buenos Aires).

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Upon Mr. Luti Louis Santiago, (Republic of Argentina).

[*Latin ed. p. 576*]

Acts of the Apostolic See - Official Commentary 576 From the Secretary of State, the Most Holy Father John XXIII, may He happily reign, has deigned to bestow: The Grand Cross with Plaque of the Order of Saint Sylvester: April 20, 1961. Upon Mr. Massimo Portelli (Gorizia). April 20, 1961. Upon Mr. Michele Guerrisi (Rome). The Cross of the Order of Saint Sylvester: January 20, 1961. Upon Mr. Enrico Carra (Parma). March 3. Upon Mr. Giovanni Vitali (Milan). March 3. Upon Mr. Siro Cogliati (Milan). March 16. Upon Mr. Ernesto Pozzi (Milan). March 16. Upon Mr. Angelo Ramella (Milan). March 16. April 14. Upon Mr. Ugo Mazzei (Catanzaro). April 14. Upon Mr. Francesco Samà (Catanzaro). April 20. Upon Mr. Roberto Schweizer (Westminster). April 20. Upon Mr. Amedeo Perrone (Rome). April 20. Upon Mr. Vincenzo Sotgiu (Rome). April 20. Upon Mr. Aldo Enrico Wolf (Turin). April 28. Upon Mr. Aldo Palombo (Milan). April 28. Upon Mr. Silvestro Santoro (Rome). April 28. Upon Mr. Mario Tavani (Rome). April 28. Upon Mr. Nicola Curzio (Bari). May 4. Upon Mr. Carlo Palego (Fabriano and Matelica). May 4. Upon Mr. Franco Buffa (Rome). May 4. Upon Mr. Giuseppe Lokmann (Rome). May 4. Upon Mr. Silvio Pirrami (Rome). May 4. Upon Mr. Gioacchino Del Campo (Tangier). May 4. Upon Mr. Ludovico M. Feduchi (Tangier). May 6. Upon Mr. Alberto Marciani (Sabina and Poggio Mirteto). May 19. Upon Mr. Onofrio Messina (Italy). May 27. Upon Mr. Afework Hailu (Ethiopia).

NECROLOGY: August 13, 1961, Most Reverend Giovanni Dellepiane, titular Archbishop of Stauropoli, Apostolic Nuncio to Vienna. August 21, Most Reverend Emilio Botero González, Bishop of Pasto. August 24, Most Reverend Lucio Torreblànca, Archbishop of Durango. August 28, Most Reverend Georges de Jonghe d'Ardoye, titular Archbishop of Mistia. August 31, Most Reverend Rafael Valladares y Argumedo, titular Bishop of Curubi. September 4, Most Reverend Isidoro Fattal, Archbishop of Aleppo of the Melchites.

[*Latin ed. p. 577*]

Ann. et vol. LII, 25 September 1961 (Ser. III, v. III) - N. 11 ACTA APPOLINAE COMMENTARII SEDIS OFFICIALIS. Directio: Palazzo Apostolico - Città del Vaticano — Administratio: Libreria Editrice Vaticana. ACTA IOANNIS PP. XXIII. Nuntius: Ad omnes fideles Christianos et gentes, datum de pace et concordia inter populos servandis, ad tranquillitatem et prosperitatem generis humani. * Domini Cardinales, venerabiles fratres, carissimi filii. Apostolus Petrus in sua allocutione ad eos qui conveniebant in domo centurionis Romani Cornelii, declarat omnes populos terrae iam invitari simul ad considerationem universalis paternitatis Dei, et resumit praeceptum caeleste in verbo pacis: "annuntiantes pacem per

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Iesum Christum." Hoc ipsius nuntium est pulsus cordis Nostri patris et Episcopi Ecclesiae Sanctae, et redit ad labia Nostra plus anxietate, quoties nubes videntur inficari in horizonte. Ante Nostros oculos est memoria Pontificum praecessorum Nostrorum, quorum testimonium sollicitudinis et anxii admonitionis traditum est historia. Ab Exhortatione Pii X in imminenti prima conflagratione Europaea, paucis diebus ante suam sanctam mortem, ad Encyclicam Benedicti XV "Pacem, Dei munus pulcherrimum"; ab admonitione Pii X I, qui sperabat pacem veram "non tam inscriptam tabulis, quam..." * Die 10 Septembris mensis anno 1961. 1 Act. 10, 36. 2 Cfr. A. A. 8. V I, 1914, p. 373. 3 Cfr. A. A. 8. X I I, 1920, pp. 209 ss. 37 - ACTA, vol. I I I, n. 11. — 25-9-1961.

[*Latin ed. p. 578*]

Acta Apostolicae Sedis - Official Commentary 578, deeply imprinted in our hearts, » , 4, in response to the poignant and urgent appeal of Pius XI on August 24, 1939: « It is with the force of reason, not with that of arms, that justice makes its way, » we have a succession of invitations, sometimes heartfelt and vehement, but always paternal, to the entire world, urging them to avoid every danger while there is still time, and assuring them that nothing will ever be lost through peace. The paths of peace are the paths of God and of true conquests. We make this warning our own, extending it once again to those who bear, on their conscience, a greater burden of public and recognized responsibilities. The Church, by its very nature, cannot remain indifferent to human suffering, even when it is merely a cause for concern and anguish. And it is for this very reason that We invite rulers to face the terrible responsibilities that they bear before history, and, above all, before the judgment of God, and We implore them not to succumb to false and deceptive pressures. For it is up to wise men that force may not prevail, but rather justice, through free and honest negotiations; and that truth and justice may be affirmed, in the safeguarding of essential freedoms and the inalienable values of each people, of each individual. Far from exaggerating what, up to now, has only appeared – and we would say, a tragically deplorable and mocking appearance – of a threat of war, as the sources of daily public information report, it is only natural that We adopt the anxious concern of our predecessors and offer it as a sacred warning to all Our children, those whom we feel it is right and proper to call, believers in God and in Christ His Son, and even those who do not believe, because all belong to God and to Christ by right of origin and of redemption. The two pillars of the Church, Saint Peter and Saint Paul, admonish us. The first, in the repeatedly affirmed peace in Christ, the Son of God; and the other, the Doctor of the Gentiles, with a well-circumstantiated indication of advice and warnings, which are, of course, appropriate and suitable for those who hold and will hold a position of responsibility throughout the generations of mankind. « Brothers, be strong in the Lord and in the power

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of his might... » 4 Cf. Apostolic Letter *Infinita Dei*, May 29, 1924; cf. A. A. S. XVI, p. 213. s A. A. S. v. XXXI (1939), p. 334.

[*Latin ed. p. 579*]

Acts of Pope John XXIII, 579: "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against the spirits of wickedness in the air." 6. The awareness and fullness of the paternal role of the humble successor of Saint Peter and custodian of the deposit of doctrine, which remains the great Divine Book open to all souls and all nations of the world, and thus the repository of the Gospel of Christ, compels Us to offer concrete and personal clarifications regarding what today causes uncertainty and apprehension in the world. Following Saint Paul in his admonitions – concerning the attitude to be adopted towards these wicked spirits dispersed in the air – it is interesting to note the description he gives of every good soldier, urging him to be prepared against his adversary. "Be perfect in all things: gird yourselves about with the belt of truth; put on the breastplate of righteousness; have on your feet the preparation of the Gospel of peace, Evangelium pacis. Take up the shield of faith, wherewith you shall extinguish all the fiery darts of the wicked; take the helmet of salvation, and the sword of the Spirit, which is the word of God." This is a representation of spiritual weapons, through which, beloved brothers and sons, you can discern indications of what can be, what must be, the conduct of the good Christian in every time and circumstance, and in the face of any event. It is a spiritual war that comes from the Evil One and from undisciplined natural inclinations; but it is always a war, and always a nefarious flame that can penetrate and overwhelm everything. And it is following the footsteps of the Apostle of the Gentiles that we are led to the most luminous and solid point upon which to establish the attitudes of the Christian spirit in the face of what Providence wills to arrange or permit. Between the two words: war or peace, are intertwined the anxieties and hopes of the world, the sorrows or the joys of individual and social life. Who does not remember the history of the more or less distant past, a past collected in the old books of unfortunate eras, and still carries in their eyes the bloody color of the impressions, of the half-century that elapsed from 1914 to the present, and remembers the anguish of our people and our lands – even with the various intervals between one tribulation and another – trembles with dismay at what may happen to each of us and to the entire world. Every military conflict is enough to upset and to... (Eph. 6, 12).

[*Latin ed. p. 580*]

The Acts of the Apostolic See - Official Commentary 580 seeks to erase the characteristics of people, nations, and regions. What could happen now with the astonishing results of new instruments of destruction and ruin,

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which human ingenuity continues to multiply to universal detriment? It always made a great impression on us from our youth, that ancient cry of despair of Desiderius, King of the Lombards, who, at the first appearance of the armies of Charlemagne in the Alps, tore his hair and cried out: "O iron, alas, iron!" 7 What can be said of the modern engines of war, now taken from the secrets of nature, and developed with ultra-powerful energies to subvert and destroy? Thank God, until now we believe that no serious threat of sad times, near or far, will come to fruition. Having mentioned this ourselves, while the entire daily press of every country discusses it, is not meant to be anything more than another occasion to remind, and to appeal with confidence to the serene and sure wisdom of those, men of state and men of government, who preside over the direction of public affairs in every country. It is true that the Apostle Paul, concluding his letter to the Ephesians from Rome, where he found himself a prisoner, chained to a Roman soldier who guarded him, used the image of military armor to indicate to Christians the weapons necessary to defend themselves and to overcome spiritual enemies. And it is not surprising that at the end of his enumeration, he particularly emphasizes, as the most effective weapon, prayer. Hear the words: "Take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, stand firm. Pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication for all the saints." 8 With this fervent invitation, the Doctor of the Gentiles transports us to the special intention of this our moving gathering of souls, to which a mere hint was enough to gather, and to assume immense proportions of spiritual elevation towards order and peace. The children of the Catholic Church are familiar with this aspiration and this invocation. In sad times, the universal prayer to Almighty God, 7 (Monachi San Gallensis, Gesta Karoli, Lib. I, ch. 17, Historical Writings, vol. 2, Hannover, 1829, p. 760, line 3). 8 Eph. 6, 17-18. {Monumenta Germaniae

[*Latin ed. p. 581*]

Acts of Pope John XXIII, 581. Creator of the universe, to His Son, Christ Jesus, made man for the salvation of the human race, to the Holy Spirit, Lord and life-giver, He found wondrous answers from heaven and on earth, which marked most blessed and glorious pages in the history of humanity and in the history of individual nations. It is fitting to open our hearts, to empty them of the malice with which the spirit of error and evil sometimes seeks to contaminate them, and, thus purified, to keep them raised high in safety, to the heavenly goods, which will also be prosperity of earthly goods. Venerable brothers and beloved sons: this meeting of our souls in a simple and spontaneous manner, may it be the first – who knows? – of a series of peaceful gatherings, not disturbed by vain clamors, but enlivened by a sincere feeling of elevation and peace, which ensures the tranquility and

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nobility of life in the sweetness of Christian fellowship, which in Christ is divine fraternity and a foretaste of heavenly joys. Consider that the Catholic Church, scattered throughout the entire world, unfortunately today troubled and divided, is preparing for a universal gathering – the Ecumenical Council – which is intended for the true fraternity of peoples, which exalts Christ Jesus, glorious and immortal King of the ages and of peoples: light of the world, and the way, the truth, and the life. 9 This afternoon, during the Holy Sacrifice of the Mass, the Blood of Christ Jesus descended upon our shoulders, our lives, our souls. It sanctifies us, it redeems us, it intoxicates us. We have prayed together, and we savor great joy in our hearts. Let us continue to pray in this way, as Saint Paul invites us at the end of his moving letter. Let us pray among ourselves and for ourselves, and for all the creatures of God who are scattered to constitute His Holy Church and the human family, which is also entirely His. We gladly extend our urgent invitation to prayer to priests, to consecrated souls, to the innocent, to the suffering. Let us all together pray to the Father of light and of graces, that He may enlighten the minds and move the wills of those great men who are responsible for the life or the ruin of peoples: let us pray for the peoples themselves, that they may not be blinded by exaggerated nationalism and by pernicious rivalries, and that, as we so earnestly urged in Our Encyclical "Mater et Magistra," the restoration of social relationships may be accomplished, in truth, in justice, in love. Oh! Let us all pray that through the... (reference to 1 Timothy 1:17; John 8:12; 14:6).

[*Latin ed. p. 582*]

Acts of the Apostolic See - Official Commentary 582: May the spirit of Christianity prevail, and may the morality of customs flourish: may Christian families, the source of noble virtues, dignity, and blessed prosperity, be strengthened. Always, always let us all pray together for the peace of Christ among all men of good will: that all families of the nations, wounded by sin, may be subject to the sweetest dominion of Christ. To you, we turn finally, O most blessed Virgin Mary, Mother of Jesus and our Mother. Can we, with trembling hearts, concern ourselves with the greatest problem of life or death that hangs over all of humanity, without trusting in your intercession to preserve us from all dangers? This is your hour, O Mary. Jesus, our blessed Lord, entrusted Himself to you in the extreme moment of His bloody sacrifice. We are certain of your intervention. On September 8th, the Holy Church celebrates the anniversary of your most blessed birth, greeting it as the beginning of the salvation of the world, and a heavenly promise of an increase of peace. Yes, yes, this is what we implore you, O our most sweet Mother, O Queen of the world. It does not need victorious wars, or defeated peoples, but a renewed and stronger peace, a fruitful and comforting peace: this is what it needs, and this loudly calls for: *salutis exordium: et pacis incrementum*. Amen. Amen. APOSTOLIC CONSTI-

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TUTION I: OF THE BABYLON (CHALDEAN) MISSION. After territories were taken from the patriarchal diocese of Babylon (Chaldean), a new diocese is founded, named "Alcoshen (Chaldean)." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: The splendid faith of the Eastern Church, and its sincere communion of spirit with the Catholic world, have always moved the Roman Pontiffs to pursue this excellent part of the Christian family with the utmost care and love.

[*Latin ed. p. 583*]

Considering that this may benefit their needs and advantages, and for this reason, when the Synod of Bishops of the Chaldean rite, in accordance with canon 248 § 1 of the Motu Proprio "Cleri Sanctitati," held in Babylon from June 9th to June 27th of this year, decided that a portion of the patriarchal diocese of Babylonensis Chaldaeorum should be incorporated into a new diocese, to be called Alcoshensis Chaldaeorum, and when the Most Reverend Brother, Cardinal of the Sacred Congregation for the Eastern Churches, requested that the decrees of this synod be confirmed by the Secretariate, We, considering that this will be for the good of the souls, willingly ratify all that has been established in this matter and declare it to be so. Therefore, it is pleasing that territories be detached from the patriarchal diocese of Babylonensis Chaldaeorum, namely the civil prefecture called Chaikhan or Ain-Sefne; the entire territory of the municipality of Alcosh; the northern part of the municipality of Telkief, and a part of the municipality of Mezure; and from these, a new diocese is to be established, called Alcoshensem Chaldaeorum, whose boundaries shall be: to the east, the towns named Khenes and Bavian, up to the place where the river Gomel flows into Khazer; then the mountains called Maqloub, up to "Na waren," and the road from Ain Sefne to Mossul, up to the boundaries of the places of Batnai and Telkaif. To the south, the places of Batnai-Telkaif, in a straight line, up to the river Tigris. To the west, the river Tigris, up to the town called "Khersabet Saleh." To the north, from the town, which we mentioned, "Khersabet Saleh," along the river "Aloca," up to the bridge "Aloca"; then the mountains "Agha," through the village "Basawai," and the mountains "Cheikh Adi," up to the towns "Khenes" and "Bavian," and the river "Gomel." The episcopal seat shall be in the town of Alcosh, which is graced by the monastery of Saint Hormisdae, and the cathedral shall be located in the church of Saint George, which we adorn with fitting dignity. Furthermore, it is pleasing that the new Church be subject to the Patriarch of Babylonensis Chaldaeorum, and that it enjoy the same rights, honors, and privileges that are customary for a seat of the same order and for its prelates, unless something should be excepted by reason of the rite or a commendable custom. The episcopal table shall be provided with a fitting share of the revenues from the places of "Mellé-Chapara" and "Zouhaira,"

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which were previously part of the patriarchal diocese, and from the curial revenues; and from collections that the Christian faithful shall make annually. As for the clergy, it is pleasing that, upon the implementation of these decrees, the clergy be assigned to that diocese in whose territory they were born; however, those who legitimately reside in the patriarchal diocese shall remain there for the present, until otherwise determined. Furthermore, the patriarchal seminary shall be transferred from the city of Mausiliensi to the city of Babylonensis.

[*Latin ed. p. 584*]

The Acts of the Apostolic See – Official Commentary, numbered 584 from Orense, shall remain. Furthermore, we desire that these Letters be put into effect by our beloved son, Armand Stephen du Chayla, Apostolic Delegate in the Prefecture of Iraq, having been granted the necessary faculties for this purpose, and another man may be delegated, provided that he is established in ecclesiastical dignity. The aforementioned venerable Brother will endeavor to record the proceedings, and true copies of these documents shall be promptly sent to the Sacred Congregation for the Oriental Church. If, at the time of execution, another presides over the Iraqi Delegation, he shall ensure that these mandates are carried out. We wish these Letters to be effective now and in the future; in such a way that those for whom these pertain shall religiously observe what has been decreed through them, and thus obtain their full force. No prescriptions of any kind shall be able to oppose the effectiveness of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of the man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of October, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate.

JAMES A. Cardinal COPELLO

IOANNES H. Cardinal CICOGNANI

Secretary of the Sacred Congregation for the Oriental Church

Francis Tinello

Apostolic Delegate

In Ap. Cane, tab., vol. CV, n. 12.

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Bernardus De
Albertus Serafini, Felicis, Protonotary
Protonotary Apostolic
Apostolic

[*Latin ed. p. 585*]

Acta of Pope John XXIII, 585 II, BABYLON (MAUSIL) From the patriarchal diocese of Babylon of the Chaldeans, a new diocese is established, to be called "Mausil of the Chaldeans." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE of Our love for the faithful of the Eastern Churches, whom We esteem as the most beloved flocks of Christ, We gladly approve and declare valid what the bishops of the Chaldean rite, serving the benefit of their Christians, have decided to do. In a synod, according to canon 248, § 1, M. P. "For the Sanctity of the Clergy," held in Babylon this year, from the ninth day of June to the twenty-seventh, the venerable Fathers, whom We have mentioned, decreed the establishment of a new diocese, separated from the patriarchal See of Babylon of the Chaldeans. Therefore, with the advice of Our beloved sons, the Most Reverend Cardinals of the Sacred Congregation for the Eastern Churches, and with Our apostolic authority, We confirm and decree the following. From the patriarchal diocese of Babylon of the Chaldeans, the territories of the civil prefectures commonly known as Mossul, TePafr, Sinjar, and Al-Hadr are to be separated, and a new diocese is to be established, to be called "Mausil of the Chaldeans," with the following boundaries: to the north, the diocese of Zakho, Alcosh, Aqra, up to the river "Khazer" and then to the "Grand Zab"; to the east, the river "Grand Zab" up to the Tigris, the western part of the place called "Makhmour," up to where the river "Petit Zabo" joins the Tigris; to the south, the provinces of Babylon, Mausil, the town of "Baiji," the province of "Dulaim-Mossul," up to the Syrian-Iraqi border; and finally, to the west, the Syrian-Iraqi border up to "Zakho." The seat of the Bishop of Mausil of the Chaldeans will be in the city commonly known as Mossul; the cathedral, in the sacred church dedicated to Saint Meskinta, which We raise to the rank and dignity of a cathedral. The episcopal residence, which is called the "Table of the Bishop," will be located in the areas commonly known as Terram Mar Gabriel and Ras-Al-Jadda, separated from the patriarchal benefice. As for the clergy, We wish that priests be assigned to this diocese in whose territory they were born; however, those who currently reside in the patriarchal See should remain there for the present, until otherwise determined. The patriarchal seminary, which has been located in...

[*Latin ed. p. 586*]

Acts of the Apostolic See - Official Commentary 586. The Mission "Sui Iuris" of Mossul shall be transferred to the Mission "Sui Iuris" of Baghdad,

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and its seminarians shall remain assigned to the diocese of Orense. All of these matters have been decreed by these sealed Letters, and the venerable Brother Armand Stephen M. Blanquet du Ohayla, Archbishop of Babylon in the Latin Rite and Apostolic Delegate in the Territory of Iraq, shall strive to carry them out, either personally or through another, provided that the aforementioned person is a man adorned with ecclesiastical dignity and possesses the necessary faculties for this purpose. If, however, at the time when these Our Letters are to be put into effect, another person presides over the Apostolic Delegation, he shall carry out these mandates. Whoever completes this task shall order that the documents of the completed action be drawn up and sent to the Sacred Congregation for the Eastern Churches as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those to whom these pertain shall religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these Letters, since by these Letters we annul all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-fourth day of the month of October, in the year of Our Lord nineteen hundred and sixty, in the second year of Our pontificate. JAMES A. Cardinal COPELLO. JOHN H. Cardinal CICOGNANI. Secretary of the Sacred Congregation for the Eastern Churches. Francis Tinello, Apostolic Delegate. SB Lead, in Ap. Cane, tab., vol. CV, n. 70. Bernardus De Albertus Serafini, Regent of the Chancery.

[*Latin ed. p. 587*]

Acta Ioannis PP. XXIII, 587, III, NYASSAE SEPTEMTRIONALIS (MZUZUENSIS).

The Apostolic Prefecture of Northern Nyassa is elevated to the rank and dignity of a diocese, to be called "Mzuzuensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event:

Like a fruitful tree, by which the Kingdom of God, as Christ Himself expressed it (cf. Mt. 13:31), which the Son of God, born of humble origins,

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promised would grow so abundantly that the birds of the sky, or men, would find shelter in its branches, today bears a new branch: after having heard the opinion of the Sacred Congregation for the Propagation of the Faith, and having considered it to be well-founded, We approve what the Most Reverend Father Vido, our beloved son, has proposed, namely, that the Apostolic Prefecture of Northern Nyassa be included among the dioceses.

Therefore, with Our supreme and apostolic authority, We raise the aforementioned Prefecture to the rank and dignity of a diocese, to be called by the name of the city of Mzuzu, and with the same boundaries that it has had up to now. The seat of the diocese will be the city of Mzuzu, and there the Bishop will establish his episcopal chair, namely, in the church of the Most Sacred Heart of Jesus, which, having attained the dignity of a cathedral, will be endowed with the proper rights. To the Bishop, We grant all the honors due to his authority, and We impose the appropriate obligations.

The diocese which We have founded We place under the metropolitan See of Blantyre as a suffragan; and We entrust it to the care of the Missionaries of Africa; who, We hope, will spare no effort in spreading the Christian name, as they have done up to now.

The Bishop of Mzuzu should, at the very least, establish a small seminary for the reception of boys called by God to the priesthood. Furthermore, he should establish a College of Canons; and if, at present, this is impossible, he should appoint diocesan consultants who will assist the Bishop in his work and counsel. These, however, will cease from their duties when the Canons are established.

The episcopal table, which they call the Curia, will be provided with resources, either through revenues, or through contributions from the people, or finally, through the funds that the Sacred Congregation for the Propagation of the Faith is accustomed to send.

The governance, administration, rights and obligations of the clergy and the people, and all matters similar to these, will be entirely governed by Canon Law.

[*Latin ed. p. 588*]

Acts of the Apostolic See - Official Commentary 588, concerning temperance. Furthermore, let these Our letters be delivered by Our beloved son, Vido Dei Mestri, or by whomever he may delegate, with the necessary faculties for the matter at hand. Once the matter is completed, he will cause the aforementioned documents to be drawn up, and he will diligently send true copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. And if, at that time, another should preside over the Apostolic Delegation in Eastern Africa, he shall faithfully carry out these Our mandates. We wish these letters to be effective now and in the

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future; in such a way that those to whom they pertain shall religiously observe what has been decreed therein, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of these letters, since through these letters We repeal all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one shall be permitted to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person holding a position of prominence in the ecclesiastical hierarchy, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Let anyone who shall disregard or in any way despise Our decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. For the Holy Roman Church, DOMINICUS Card. TARDINI, GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith, Franciscus Tinello, Apostolic Chancellor, Bernardus De Caesar, Place £8 of Lead, in the Apostolic Cane, table, volume CV, number 89. Felice, Frederick, Protonotary, Apostolic Protonotary.

[*Latin ed. p. 589*]

Acta Ioannis PP. XXIII, 589, IV, PHILADELPHIENSIS (ALANOPOLITANAE). From the archdiocese of the Latins of Philadelphia, after the subtraction of certain territories, a new diocese is established, named "Alanopolitan."

IOHANNES, Bishop, Servant of the Servants of God, for the perpetual memory of the matter: The metropolitan Church of the Latins of Philadelphia is so extensive in territory and so frequented by the faithful that it has seemed opportune, and useful to the Christian people, to raise another Church from it, as it were, a shoot from a shoot. For this reason, after having heard the venerable Brother Aegidium Vagnozzi, Archbishop with the title of Myra and Apostolic Delegate in the United States of North America, concerning this venerable matter, and after having consulted our venerable Brothers, Cardinals, Prefects of the Consistorial Sacred Affairs, and with their consent, who indeed have some right or believe themselves to have some right concerning this matter, we decree and order the following, exercising our apostolic authority. We separate from the aforementioned archdiocese certain territories, namely the counties which they call Berks, Carbon, Lehigh, Northampton, and Schuylkill, and from these we establish a new diocese, to be called Alanopolitan, whose seat shall be in the city commonly called Allentown, and the episcopal chair shall be in the temple

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there, dedicated to Saint Catherine of Siena, which we raise to the rank and dignity of a cathedral. To the Prelate of this newly established diocese, we grant all that is fitting, and we impose the offices, duties, and obligations which are proper to such a Bishop. We also wish that this Alanopolitan See be a suffragan of the metropolitan archdiocese of Philadelphia, and that its Bishop be subject to the Archbishop as metropolitan. Concerning the Chapter of Canons, we decree that, until it is established, diocesan Consultors shall be appointed according to the law, who shall assist the Bishop with counsel and aid. Regarding the clergy, we order that, as soon as the Alanopolitan diocese is established, those priests shall be considered to belong to that Church in whom they hold a benefice or office; the others shall belong to it in which they legitimately reside. We also grant the Alanopolitan Ordinary the right to send young men and boys to the major and minor seminary of Philadelphia, there to be formed for the priesthood, up to—

[*Latin ed. p. 590*]

Acts of the Apostolic See - Official Commentary 590, provided that it lacks its own seminary. Finally, the acts and documents pertaining to the new cathedral should be sent by the Philadelphia Curia to Alanopolitan, for the purpose of establishing a religiously guarded archive. These Letters should be delivered to their conclusion by the venerable Brother Giles Vagnozzi, whom we have mentioned, or by someone he may delegate, after the necessary arrangements for the matter have been made. Once the matter is completed, he should have the same documents drawn up, and he should ensure that true copies are sent as quickly as possible to the Sacred Congregation of the Consistory. If, at that time, someone else is presiding over the Apostolic Delegation in the United States of America, that person must faithfully carry out these instructions. We intend these Letters to be effective now and in the future; in such a way that those to whom they pertain will religiously observe what has been decreed in them, and thus they will have full force. No prescription of any kind can invalidate the effectiveness of these Letters, since through these Letters we nullify all such prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be considered entirely void and of no effect. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever disregards or in any way rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twelfth day of the month of January, in the

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year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. For the Holy Roman Church: DOMINICUS Card. TARDINI, Cardinal. CHARLES Card. CONFALONIERI, Prefect of the Public Affairs of the Sacred Congregation of the Consistory. Franciscus Tinello, Secretary of the Apostolic Chancery. Franciscus H. Ferretti, Regent of the Apostolic Chancery. Bernardus, Protonotary Apostolic. In Ap. Cane, tab., vol. CV, n. 5k. De Felicis, Protonotary Apostolic.

[*Latin ed. p. 591*]

Acta of Pope John XXIII, 591, FORTALEXIENSIS - CRATENSIS (IGUATUVINA): Certain territories have been separated from the archdiocese of Fortaleza and the diocese of Crato, and a new diocese, named "Iguatú," has been established from these.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS: In the exercise of Our apostolic office, We consider it fitting to organize the gatherings of the Christian faithful and to define the boundaries of the Churches in a manner that We deem most suitable, both for spreading the seed of the Word of the Gospel and for gathering the abundant fruits of heavenly charity.

Regarding this matter, the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in the Federated States of Brasiliae, having previously heard from the venerable Brothers Bishops of the ecclesiastical province of Fortaleza, and in particular from the venerable Brother Anthony de Almeida Lustosa, Metropolitan of the same province, requested that a new diocese be established in that region, for this would better address the needs of that region. After carefully considering the matter and, upon the request of Our venerable Brothers, the Cardinals who preside over Consistorial affairs, and with their consent, supplementing those who have some right in this matter, We deem the prayers to be accepted, and by Our apostolic authority, We decree and order the following:

We separate the following territories from the archdiocese of Fortaleza: the municipalities commonly known as Milhâ, Mombaça, Pedra Branca, Piquet Carneiro, Senador Pompeu, and Solonópole. We also separate the following territories from the diocese of Crato: the municipalities named Acopiara, Arneiroz, Aiuaba, Cariús, Catarina, Cedro, Cococí, Ico, Iguatú, Jucas, Oros, Parambú, Saboeiro, and Tauá. From all of these, as they are currently circumscribed by civil law, We establish a new diocese, to be called Iguatú, which will have the same boundaries and include the municipalities from which it is formed.

The seat of the new diocese will be the city of Iguatú, in which the Bishop will establish his residence, with the sacred chair of the teaching office located in the curial temple there, dedicated to Saint Anne, the Blessed Virgin Mary, Mother of God, and which, by its structure and dignity, is

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raised to the rank of a cathedral church, with all its rights, honors, and privileges.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - We make known to the Bishop, to whom, however, we impose appropriate obligations, namely that he, together with his Church, shall be a suffragan of the Metropolitan Archbishop of Fortaleza. We also wish that a Chapter of Canons be established, according to the norms to be set forth in other letters under seal; and if this cannot be done immediately, diocesan consultants shall be chosen, who will be available to the Bishop with counsel and assistance. The episcopal table, which is called the Curia, shall be constituted by revenues, by money freely offered by the faithful, and by a portion of the goods which, according to Canon 1500 of the Code of Canon Law, will benefit the diocese of Iguatu, after deductions made from the archdiocese of Fortaleza and the diocese of Crato. Furthermore, priests who, upon the implementation of these letters, hold an office or benefice in the diocese of Iguatu shall be considered to be assigned to it; and other clerics shall be considered to be assigned to it, in which they have their legitimate domicile. With regard to governance and administration, concerning the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind, we decree that what is prescribed by the Code of Canon Law shall be done. We also wish that the Ordinary of Iguatu shall establish, at the very least, a minor seminary in his diocese, for the reception of boys who are called by the Lord, according to the laws common to all and according to the norms of the Sacred Congregation for Seminaries and Universities. From there, young men shall be sent to Rome, to be instructed in the disciplines of philosophy and theology at the Pontifical College Pio Brasileiro. Finally, all acts and documents pertaining in any way to the new diocese shall be sent to its episcopal Curia, and shall be religiously preserved there in the archives. Furthermore, the execution of these letters shall be overseen by the venerable Brother Armandus Lombardi, whom we have designated, either by himself or by another, with the necessary faculties for this purpose. When the matter has been completed, he shall order the drafting of documents, and shall send trustworthy copies thereof to the Sacred Congregation for the Consistory. And if, at that time, another Apostolic Nuncio presides in the Federative Republic of Brazil, he shall carry out all of our mandates. We wish these letters to be effective now and in the future; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since by these letters we derogate from all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it shall be considered entirely null and void. Furthermore, it shall not

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be permitted to anyone to divide or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal, shall be kept in the church.

[*Latin ed. p. 593*]

The acts of Pope John XXIII, page 593, which are established with due dignity and are signed by a public notary, shall have the same validity as if they were presented. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of January, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

JAMES A. Cardinal COPÉLLO

CHARLES Cardinal CONFALONIERI

Secretary of the Sacred Congregation of Consistories

Francis Tinello, Regent of the Apostolic Chancery

Albert Caesar Serafini, Protonotary Apostolic

Federici, Protonotary Apostolic

Apostolic Place of Lead, in the Apostolic Cane, table, volume CF, number 87.

FROM GUADALAIARENSI-COLIMENSIS (RIVORIENSIS):

A new diocese is founded, called "Rivoriensis," from certain territories taken from the archdiocese of Guadalajara and the diocese of Colima.

JOHN, SERVANT OF THE BISHOPS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE FAITHFUL:

For the benefit of the Christian faithful, since it is Our duty, having received the mandate from the divine plan to feed the sheep and lambs, we have considered it opportune and beneficial to the Catholic cause to grant the request made by the venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the territory of Mexicana, namely, to establish a new ecclesiastical circumscription in that place, from certain territories taken from the archdiocese of Guadalajara and the diocese of Colima. For it is certain that, with an increase in the number of sacred pastors, the flock of Christ, which are the people, will be better cared for and governed. Therefore, having consulted with the venerable Brothers on this matter, and having heard their opinion...

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary. By Joseph S. E. E., Cardinal Garibi and Rivera, Archbishop of Guadalajara, and Ignatius de Alba

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and Hernández, Bishop of Colima, with the advice of the venerable Fathers, Our Brothers, Cardinals, Prefects of the Sacred Congregation Consistorial, and by Our supreme authority, with the consent of those who have some right or believe themselves to have a right in this matter, We decree and order the following. From the Archdiocese of Guadalajara, We separate the territories of the municipalities commonly known as Atengo, Ayutla, Cuautlá, Juchitlán, Tecolotlán, Tenamaxtlán, and Unión de Tula; and from the Diocese of Colima, We separate the territories of the municipalities commonly known as Autlán de Navarro, Cabo Corrientes (Tuito), Casimiro Castillo, Ejutla, El Grullo, La Huerta, El Limón, Purificación, Tomatlán, Cihuatlán, and Cuatitlán; and from these, We establish a new Diocese, to be called Rivoriense, and We define its boundaries as those municipalities, as they are currently defined. The boundaries of the established Diocese will reach the Diocese of Tepic to the north; to the east, the sun will mark the boundary with the Archdiocese of Guadalajara; to the south, the sun will mark the boundary with the Diocese of Colima; and to the west, the sun will mark the boundary with the Pacific Ocean. Its seat shall be in the town commonly known as Autlán, and the episcopal cathedra shall be in the church dedicated to the Most Holy Redeemer, in honor of the Blessed Virgin Mary of the Most Holy Rosary, which We raise to the rank and dignity of a cathedral, with the corresponding rights and privileges; and We wish that the Bishop of Rivoriense, in addition to the appropriate honors and rights, be bound by the duties and obligations inherent in his office. We also decree that the Diocese of Rivoriense shall be a suffragan of the Metropolitan See of Guadalajara, and that its Bishop shall have the Metropolitan Archbishop of that Church. A College of Canons shall be established, according to the norms to be given in other documents; but if, for the present, it cannot be established, then diocesan Consultors shall assist the Bishop, until Canons are established. The episcopal table, which is called the Curia, shall be supported by revenues, by the money spontaneously offered by the faithful, and by the goods that will accrue to the new Diocese, according to Canon 1500 of the Code of Canon Law. The Prelate shall, as soon as possible, establish a seminary, according to the established laws and the special norms of the Sacred Congregation for Seminaries and Universities. And those of the clergy who have been distinguished by their better character, talents, and virtues, when they have reached the age of majority, shall be sent to Rome, to the Pontifical College for Latin America, so that they may be imbued with philosophical and theological disciplines. With regard to the clergy, We decree that, after these letters have been put into effect, they shall be considered as priests attached to the Diocese in which they hold office or benefice.

[*Latin ed. p. 595*]

The acts of Pope John XXIII, numbered 595, shall be kept; and the others

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shall be kept in the church in which they legitimately reside. Concerning the governance and administration of the diocese, the Vicariate Capitular, the vacancy of the See, the election, and other matters of this kind, the common laws shall be observed in all respects. Furthermore, the acts and documents pertaining to the new cathedral shall be sent from the episcopal curias of Guadalajara and Colima to Autlán, to be religiously preserved in a designated archive. These our letters shall be carried out by the venerable Brother Aloysius Raimondi, of whom we have spoken, either by himself or by another, provided that he is a man established in ecclesiastical dignity and possesses the necessary faculties for this purpose. If, at the time of execution, another person presides over the Apostolic Delegation in Mexico, he shall carry out these orders. We intend these letters to be effective now and in the future; so that those things which are decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these letters shall not be opposed by any prescriptions of any kind, since by these letters we abolish all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what we have decreed, we command that such action be declared entirely null and void. Furthermore, it is not permitted to anyone to tear or alter these documents of our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were the original documents, if they are presented. Whoever in any way disregards or rejects our decrees in general should know that he will incur the penalties prescribed by law for those who do not obey the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twelfth day of the month of January, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

JAMES A. Card. COPELLO

CHARLES Card. CONFALONIERI

8. R. E. Cancellarius

8. Congr. Consist. a Secretis

Francis Franciscus Tinello, Apostolic Chancellor

Franciscus H. Ferretti, Proton. Apost.

Bernardus

Loco SB Plumbi

In Ap. Cane, tab., vol. CV, n. 64.

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De Felicis, Proton. Apost.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary VII. TUMACOËNSIS. The Apostolic Prefecture of Tumaco, in the Republic of Colombia, is raised to the rank and dignity of an Apostolic Vicariate, retaining the same name.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the Kingdom of Christ, which the prophets foretold would encompass all peoples and all nations (Ps. 2, 7-8), daily brings forth its fruits, and endows men with heavenly wisdom, communicating to them heavenly grace. Since this has occurred in a singular manner in the Apostolic Prefecture of Tumaco, in the Republic of Colombia, the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after having heard the Most Reverend Brother Joseph Paupini, Apostolic Nuncio in that Republic, judged it to be a most prudent decision if the aforementioned Prefecture were raised to the rank and dignity of an Apostolic Vicariate: for in this way, not only would the members of the Order of Discalced Fathers of the B.M.V. of Mount Carmel, who labor there, receive deserved praise, but also their zeal would be increased for new works in the advancement of religion. We, approving of all these things and concurring with those whose interests are involved, by Our Apostolic authority, decree the following.

We reduce the Apostolic Prefecture of Tumaco to the order of Apostolic Vicariates, retaining the same boundaries and name, to which We grant all the rights and honors that belong to ecclesiastical circumscriptions of that order, with the sacred duties assigned to the Prelate to whom its governance is entrusted, along with appropriate burdens and obligations. Furthermore, the execution of these Our mandates will be overseen by the Most Reverend Brother, the Apostolic Nuncio in the Republic of Colombia, of whom We have made mention, either by himself or by another delegated man, provided that he is constituted in ecclesiastical dignity. Upon completion of the matter, he will order the drafting of the necessary documents, and will send true copies thereof promptly to the Sacred Congregation for the Propagation of the Faith. If, at that time, another presides over the same Apostolic Nunciature, he shall carry out Our orders.

We will and desire that these Letters be effective now and forever; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these Letters...

[*Latin ed. p. 597*]

The acts of Pope John XXIII, numbered 597, cited herein, of any kind whatsoever, shall not be able to take effect, since through these letters we abolish them entirely. Therefore, if anyone, endowed with any authority,

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knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full force and effect as if they were presented in person. Whoever shall despise or in any way disregard Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventh day of the month of February, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. For the Holy Roman Church, the Cardinal DOMINICUS TARDINI. The Cardinal GREGORIUS AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Franciscus H. Ferretti, Apostolic Protonotary. Albertus Serafini, Apostolic Protonotary. *In Ap. Cane, tab., vol. CT, n. 10.* VIII. MBARARA (FORT PORTAL). Certain territories are being separated from the Mbarara diocese, with which a new diocese is being established, named "Fort Portal." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since every new diocese is a singular source and foundation of the Christian religion, we believe that the plans of the Sacred Congregation for the Propagation of the Faith should be received with a willing spirit, since it has been deemed fitting to proceed in this manner.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary: If a portion of the territory of the Mbarara diocese is separated, another diocese will be established there. Therefore, after hearing the opinion of our beloved son, Vidon Del Mentri, the Apostolic Delegate in Eastern Africa, and with the consent of those who have some right in this matter, we, by our apostolic authority, decree and order the following: We separate the entire territory from the Mbarara diocese that includes the civil regions of Toro and Bunyoro, and we establish it as a new diocese, to be called Fort Portal, and to be entrusted to the members of the Congregation of the Holy Cross. We earnestly exhort them that they spare no effort and encounter no difficulties in extending the boundaries of the Kingdom of Christ. The boundaries of this newly established diocese will be as follows: to the east, the territory of the Gulu diocese and the archdiocese of Rubaga; to the west, the territory of the Congo region; to the south, the territory of the Mbarara diocese; and to the north, the territory of the Gulu diocese. This new Church will have all the rights that belong to dioceses, and its bishop will also bear the burdens, possessing equal dignity with other sacred prelates. Among these burdens, it is fitting to mention that he will be a suffragan of the Archbishop of Rubaga,

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who has metropolitan jurisdiction, and that the territory will remain subject to the Sacred Congregation for the Propagation of the Faith. The bishop will establish his seat in the city of Fort Portal, and the episcopal chair of the magisterium will be established in the church of Saint Mary of the Snows, in that same city. The new bishop must take care to establish a seminary for receiving boys who are to be called to the service of the Lord, which shall be done according to the norms of ecclesiastical law and according to the prescriptions of the Sacred Congregation for the Propagation of the Faith. The episcopal table, which is called the mensal, will be provided by: provisions from the people, the fruits of the curia, and a portion of the goods that will benefit the diocese, according to the division prescribed in canon 1500 of the Code of Canon Law. A college of canons will also be established, and if, at present, this is impossible, diocesan consultants will be chosen who will assist the bishop with their counsel and work. Furthermore, all documents and records pertaining to the new diocese must be sent to its curia, and they must be carefully preserved there in the religious archives. Moreover, the aforementioned Vidon Dei Mestri, our beloved son, will take care to ensure that what we have commanded is carried out, and he will be given the necessary powers for this purpose, and he may also delegate this to any other man, provided that he is of ecclesiastical standing. Whoever completes this task will order the documents to be drawn up, and true copies of them will be promptly sent to the Sacred Congregation for the Propagation of the Faith. And if, at that time, another person presides over the Apostolic Delegation in Eastern Africa, we assign him this same task.

[*Latin ed. p. 599*]

The Acts of Pope John XXIII, 599: We will and desire that these Letters be effective now and forever; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. The efficacy of these Letters will not be hindered by any kind of contrary prescriptions, since through these Letters we abolish all such things. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies and excerpts of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of February, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

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James A. Cardinal Copello

G. Peter Cardinal Agagianian

Secretary of the Congregation for the Doctrine of the Faith

Francis Tinello, Regent of the Apostolic Chancery

Francis H. Ferretti, Apostolic Protonotary

Albert Serafini, Apostolic Protonotary

In Ap. Cane, tab., vol. CV, n. 75.

IX. MEXICO - TULANCINGO (TULA): Certain territories are withdrawn from the archdiocese of Mexico and from the diocese of Tulancingo, with which a diocese is established, to be called "Tula."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: We propose that, in order to promote the interests of the Christian cause and to increase the usefulness of ecclesiastical divisions, either those that extend to a great area, or those that have received special religious endeavors.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Official Commentary: Thus, this Holy See, distributing growth, establishes new dioceses, a source of new hope and a head. Regarding this matter, after hearing the venerable Brother Michael Daria Miranda and Gomez, Archbishop of Mexico, and the venerable Brother Albert Almeida Merino, Bishop of Tulancingo, and after the venerable Brother Aloysius Raimondi, Archbishop of Tarsus and Apostolic Delegate in the Mexican territory, requested that a new diocese be established in those places, We, considering this plan to be beneficial to the good of souls, and having fully examined the matter and obtained the consent of those who have some right in this matter, and after the opinion of our venerable Brothers who preside over the Sacred Congregation Consistorial, and by Our supreme and apostolic authority, We decree and order the following. We separate from the territory of the Archdiocese of Mexico the municipalities commonly known as Acajuba, Alfajayucan, Atitalaquia, Atotonilco Tula, Chapantongo, Chilcuautla, Francisco Madero, Huichapan, Mixquiahuala, Nopala, Tasquillo, Tecozautla, Tepeji del Rio, Tepetitlan, Tetepango, Tezontepec de Aldama, Tlaxcoapan, and Tula de Allende; and We also separate from the territory of the Diocese of Tulancingo the municipalities commonly known as Cardonal, Ixmiquilpan, Nicolas Flores, San Salvador, Santiago, Zimapan, Pacula, Jacala, and La Misión, and from all of these We establish a new diocese, to be called Tula, with the same boundaries and municipalities as those with which it is united, as they are currently defined. Therefore, the boundaries of the new diocese will be: to the north, the Diocese of Querétaro; to the east, the Dioceses of Tulancingo and Huejutla; to the south, the Archdiocese of Mexico and the Diocese of Tlaxcala; and to the west, the Archdiocese of

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Mexico. The head of the Diocese of Tula will be the city of Tula de Allende, in which the Bishop will establish his seat, and the episcopal chair of the magisterium will be placed in the cathedral temple, dedicated to Saint Joseph, Spouse of the Blessed Virgin Mary, Confessor, which We therefore elevate to the honor of a cathedral. We grant to this new diocese and to its sacred Prelate all those rights, privileges, insignia, and faculties that pertain to all other Churches of the same rank and to all Bishops, and We impose upon this Prelate also the proper duties and obligations of his office. Furthermore, We deem it fitting that the See and the sacred Prelate of Tula be suffragan to the Archdiocese of Mexico and its Metropolitan, so that, according to law and the order of the Church, this be observed. Since it is very important for the honor of God and for the governance of the Church that a group of learned men be present to the Bishop, We decree that in the cathedral temple of Tula, a Canon-

[*Latin ed. p. 601*]

Acts of Pope John XXIII, 601: Let this college be established, according to the norms to be set forth in other documents under the papal seal; and if this cannot be done immediately, let the diocesan consultants, whom they call, be chosen, but they shall relinquish their duties upon the establishment of this college. With regard to the governance and administration of the diocese, as well as the election of the capitular vicar in the event of a vacancy, the rights and obligations of the clergy and the people, the norms of common law must be observed in all respects. The episcopal table, which they call the Curia, shall constitute the revenues of the Curia, with funds provided by the faithful freely offered, and with a portion of the assets from the archdiocese of Mexicana and the diocese of Tulancingo, to be allocated to the new diocese, according to canon 1500 of the Code of Canon Law. With regard to priests and clerics, we decree that, upon the implementation of these documents, that part of the clergy which has a legitimate domicile, office, or benefice within the territory of the new diocese shall be considered as belonging to it. Furthermore, we desire that, as soon as it is possible, the Most Holy Pontiff shall establish at least one seminary for the reception of boys from Buena Esperanza who are called to the priesthood, and that young men selected from among them shall be sent to Rome to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. Finally, all acts and documents pertaining in any way to the newly established diocese shall be promptly sent to its episcopal Curia, to be preserved religiously in the archives. Moreover, the venerable Brother Aloysius Raimondi, whom we have appointed, shall carry out the decrees of Our will, with the powers granted to him for that purpose; if he deems it necessary, these powers may also be delegated to another person, provided that he is a man of distinguished ecclesiastical standing. Upon completion of the matter, the same venerable Brother shall

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draw up the documents and send true copies to the Sacred Congregation for the Consistory without delay. If, however, another person presides over this delegation during the execution of these matters, we assign to him the duty of completing the entire matter. We will and order that these documents be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed in them, and thus they shall obtain their full force. The effectiveness of these documents shall not be hindered by any contrary prescriptions, since by these documents we repeal all such prescriptions. Therefore, if anyone, with whatever authority, knowingly or unknowingly acts contrary to what We have decreed, it shall be considered entirely null and void. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person of distinguished standing in ecclesiastical matters, and which are signed by a public notary, shall have the same validity as if they were the original documents.

[*Latin ed. p. 602*]

The Acts of the Apostolic See – Official Commentary, number 602, should be shown. Whoever, in any way, disregards or rejects Our decrees in their entirety, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of February, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO

CAROLUS Card. CONFALONIERI

S. R. E. Cancellarius

S. Congr. Consist. a Secretis

Franciscan Tinello, Apostolic Chancellor

Albertus Caesar Serafini, Federici, Protonotary

Protonotary Apostolic

Apostolic Place ©

Plumbi In Ap. Cane, tab., vol. CV, n. 86.

APOSTOLIC LETTERS

To the Blessed Virgin Mary, called the Good Remedy, who, together with St. Agnes, Virgin and Martyr, is declared the principal patroness of the entire Order of the Most Holy Trinity.

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IOANNES PP. XXIII

For the perpetual memory of this matter.

The members of the religious fraternity of the Shrine of the Trinity in Augsburg, who, with singular devotion, honor the Virgin Mary, the Mother of their Author and the Benefactress of mankind, and who diligently promote this cult and perform works by which the afflicted are relieved, cultivate, with the addition of the title "of the Good Remedy," this special devotion, from the very beginning of their Order. For indeed, St. John of Matha, the founder and father of the rule, was deeply devoted to the Divine Virgin, and, sheltered by her protection, he established and spread this sacred fraternity, and bequeathed the fervent devotion to Mary as a bright inheritance to his children. Therefore, through the ages, the special cult of the Divine Mother has remained in their hearts, who...

[*Latin ed. p. 603*]

The acts of Pope John XXIII, number 603, concern the healing of afflictions, and this devotion continues to flourish among them, so that scarcely any temple, dedicated to the Order of the Most Holy Trinity, is found where an altar is not located in honor of the Blessed Virgin Mary, the Good Remedy. Moreover, within the constitutions of this religious family, this form of piety is commended, so that the patronage and assistance of the most merciful Mother of Heaven may be obtained for the entire Order. And Our Predecessors, the Popes, Saint Pius V and Gregory XIII, on account of this particular Marian devotion, which had also remained among the people, granted extraordinary spiritual benefits, drawn from the treasures of the Church, to certain sacred buildings of the members of the Most Holy Trinity. Therefore, considering this devotion to the Mother of God, received from their ancestors, as a domestic principle of piety within the entire Order, the council of its superiors and members, convened in the year 1959, expressing the sentiments of others as well, strongly desired that the renowned Virgin Mary, called by that name, be declared the heavenly patroness of this Order, by the authority of the Apostolic See. This petition was presented to Us by the esteemed son of the Order of the Most Holy Trinity, the Major and General Minister, who also requested that this Marian protection be equally important as the patronage of Saint Agnes, Virgin and Martyr, already legitimately and duly approved, and that it be commemorated annually on the eighth day of October, with Our permission. Confident that the members of this religious family will be more inflamed with a perpetual flame of love for the Virgin Mother, distinguished by this sweet appellation, and moved by her example to offer relief and assistance to the poor, We willingly grant this petition. Therefore, after consultation with the Congregation of Holy Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We establish and

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declare, in perpetuity, the Blessed Virgin Mary, called the Good Remedy, as the principal heavenly patroness of the entire Order of the Most Holy Trinity, together with Saint Agnes, Virgin and Martyr, and We add all the honors and liturgical privileges that rightly belong to the patrons of Orders or groups, and We grant the faculty of celebrating her feast annually on the eighth day of October. Contrary to anything to the contrary notwithstanding. These things We decree, We establish, We decide, and We declare that the present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and

[*Latin ed. p. 604*]

Acts of the Apostolic See - Official Commentary 604, defining [the matter] and rendering null and void from this moment forward, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of March, in the year 1961, the third year of Our Pontificate. His Eminence, Cardinal Tardini, holding the second title in the public affairs of the Church, and enriched with the privileges of the Minor Basilica of the cathedral church of Barletta. JOHN PP. XXIII. For the perpetual memory of this matter. — Barletta possesses an outstanding temple, the sacred church of the Blessed Virgin Mary, received into Heaven, which, by its antiquity, its historical events, its religious significance, its size, its structure, and its artistic works, is worthy of admiration. Indeed, founded in the twelfth century, and expanded, embellished, and adorned in subsequent times, it was for a time the seat of the Bishop of Cannae and the Archbishop of Nazareth; furthermore, in the year 1500, Ferdinand I of Aragon was solemnly invested with the royal diadem there. The master of this excellent work was a certain Simiacca, a citizen of Barletta, and his son, Luke, who lived in the twelfth century. They are deservedly praised, among other things, for the facade, distinguished by its beautiful windows, the doors, skillfully decorated with crosses commemorating the sacred expeditions, the large altar and the tabernacle placed above it, the pulpit, and the painted table depicting the Blessed Virgin Mary, commonly called "La Disfida." When the archdiocese of Barletta was separated, and united with that of Trani, the Venerable Father Reginald Joseph Mary Addazi, Archbishop of Trani and Barletta, made supplications to Us, so that We might grant this church, which is conspicuous and illustrious, the title and status of a Minor Basilica. Gladly fulfilling these requests, We, after consulting with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, elevate the church of Barletta to the honor and dignity of a Minor Basilica, with all the rights and

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privileges that properly belong to temples bearing that title. All contrary things notwithstanding. These things We decree, We establish, We decide, present.

[*Latin ed. p. 605*]

The acts of Pope John XXIII, 605. These letters shall ever remain firm, valid, and efficacious; they shall produce and obtain their full and complete effects; and they shall fully and completely benefit those to whom they pertain, or may pertain, now and forever; and thus they shall be duly judged and defined; and they shall be declared null and void from this moment, if anything contrary to these things should happen, knowingly or unknowingly, by anyone with any authority whatsoever. Given at Rome, near Saint Peter, under the seal of the Fisherman, on the seventeenth day of the month of March, in the year 1961, the third year of Our Pontificate. His Eminence, Cardinal Tardini, Prefect of the Congregation for Church Affairs, declares that the Blessed Virgin Mary, Consoler of the Afflicted, is proclaimed the heavenly Patroness for all the retired workers of Italy, i.e., "Pensionati," and for all the elderly of Italy, i.e., "Anziani."

POPE JOHN XXIII. For the perpetual memory of this matter. — Like gems in the Church, works of mercy shine forth, and, born from the Heart of Jesus, they happily and healthily foster the kingdom of charity among the faithful. To these, two institutions have arisen in Italy in these recent times, which, in the Italian language, are called "Opera Nazionale Pensionati d'Italia" [National Association of Retired Workers of Italy] and "Comitato Italiano per gli Anziani" [Italian Committee for the Elderly], and which aim to offer a certain solace of mind and body to all those who, advanced in age and burdened by many hardships, are in particular need of benevolent care. However, the piety of Mary, for uplifting the minds of the elderly and for bearing their sorrows with equanimity, seems most suitable among pious consolations; therefore, both institutions have been entrusted to the constant care of the religious Sisters of Mary, Most Holy Consoler. In all the houses of both institutions, the very chapels are dedicated to the Virgin Mary, Consoler of the Afflicted; finally, in honor of the Blessed Virgin, sacred celebrations bearing this title are held there each year, bringing considerable solace to souls and spiritual benefit.

After carefully considering all these things, the Venerable Brother Aloysius Charles Borromeo, Bishop of Pesaro, and also the ecclesiastical Consultant for the Italian Association of Retired Workers for all of Italy, and also on behalf of the Italian Group for the Welfare of the Elderly, earnestly requested Us that the Blessed Mary, Consoler of the Afflicted...

[*Latin ed. p. 606*]

The Acts of the Apostolic See – Official Commentary 606, so that the principal heavenly Patroness of both works might be proclaimed by Our

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authority. We, however, so that the Mother of God and of men may be more honorably venerated through devotion and so that she may be a comforter to the afflicted, deem it fitting to grant these petitions, also supported by the fervent desires of the Cardinals and Archbishops of Milan and Naples, as well as of many Archbishops and Bishops in Italy. Therefore, after consultation with the Congregation of Holy Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters and perpetually, We declare, proclaim, and establish that all the retired individuals of Italy, commonly called "Pensionati," as well as all the elderly, or in the Italian language "Anziani," the Blessed Virgin Mary, from the Consolation, is the principal Patroness among God, with all the liturgical rights and privileges properly belonging to the principal Patrons of these groups. Contrary to anything to the contrary notwithstanding. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be null and void from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of May, in the year 1961, the third year of Our pontificate. D. a Card. Tardini, for public affairs of the Church, IV. The Blessed Virgin Mary from "La Salette," invoked as Reconciler of sinners, is established as the heavenly Patroness of the entire Congregation of Missionaries of the Holy Family. JOHN PP. XXIII. For the perpetual memory of this matter. — Not a few religious families have commendably endeavored to place themselves under the special patronage of the Blessed Virgin Mary, from which they have drawn many heavenly favors. The Congregation of Missionaries of the Holy Family, deserving of the highest praise for its service to the Church, from its very beginning, that is, in the year 1895, has become a likely candidate for this.

[*Latin ed. p. 607*]

Acts of Pope John XXIII, 607, concerning a decision. For the Founder of this Congregation, the Servant of God John Baptist Berthier, who, being of Gallic nationality and a priest of the Missionaries of the Blessed Virgin Mary of La Salette, founded in Holland a new and Sacred Family dedicated Society, desired the Blessed Virgin of La Salette, invoked as Reconciler of sinners, to be its Patroness. Never has the piety of children been wanting towards their heavenly Mother, following the example of the lawgiver, the Father; however, in order that the norms be more suitable and adapted to the most recent liturgical regulations, especially those published by the Sacred Congregation of Rites on the 14th of February, in the year 1961, the present General Moderator of the Congregation of the Missionaries of

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the Sacred Family earnestly requested us to confirm and ratify the aforementioned Marian patronage throughout the entire Institute. We, moved by this Marian devotion, considered it right to favorably receive such a request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, these letters, in perpetuity, confirm and declare the Blessed Virgin Mary of La Salette, invoked as Reconciler of sinners, to be the principal Patroness before God of the entire Congregation of the Missionaries of the Sacred Family, with all the rights and liturgical privileges properly belonging to principal patrons, and we declare, establish, and ordain. Notwithstanding any contrary provisions whatsoever. These things we decree, establish, and decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the 16th of June, in the third year of Our Pontificate. D. Card. Tardini, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 608*]

Acta Apostolicae Sedis - Official Commentary 608 V Concerning the Pontifical College for Filipino Seminarians to be founded in the City, under the title "of Our Lady of Peace and Safe Journey," whose Statutes are approved. JOHN PP. XXIII For the perpetual memory of the matter. — Holy Mother Church, which, moved by divine mandate, has always taken care of the students of the sacred order, has begun to establish sacred Seminaries and to found them everywhere on earth. However, in order to properly instill these same sacred students with Roman spirit, She has never failed, when the opportunity arose, to establish Colleges of foreign nations in this very learned City. Therefore, following in the footsteps of Our Predecessors, the Roman Pontiffs, We considered it opportune and pleasing to Ourselves, when Our beloved Son, Most Reverend Rufinus I. Santos, Priest Cardinal of the Holy Roman Church, Archbishop of Manila, on behalf also of all the Bishops of the Philippine Islands, requested Us to open a new Seminary for Filipino seminarians in this learned City, with the help and expense of all the dioceses of that nation. And We, mindful of the letter in which Our Predecessor, the blessed Pope Pius X, on the 18th day of the month of January in the year 1939, gave wise and prudent instructions and precepts to the Ordinaries of those Islands, among which were those concerning the students being formed in the hope of the Church, We wished to offer a fitting reward for such generosity of the Bishops and priests, and also of the

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faithful, and to show such respect for the Chair of Peter, and to encourage divine vocations to the priesthood, and We have freely decided to comply with such requests. Therefore, after consulting with Our Venerable Brother, Most Reverend Joseph Cardinal Pizzardo, Bishop of Albano Laziale, and Prefect of the Sacred Congregation for Seminaries and Universities, for the greater glory of God, for the honor of the Blessed Virgin Mary, from her Immaculate Conception, the principal Patroness of the Philippine Islands, for the growth of the Catholic religion, and for the honor, usefulness, and benefit of the aforementioned nation, We, with these Letters and with Our authority, with certain knowledge and mature deliberation, enact and establish Our laws concerning the Apostolic College of Filipino Clergy to be founded in the City, and We wish it to be of the same jurisdiction as the clerical Colleges in the City.

[*Latin ed. p. 609*]

The acts of Pope John XXIII, page 609, state: "For indeed, as we may say, using the words of our most esteemed predecessor, Pope Leo XIII, 'in this place, almost like a refuge, near the venerable tombs of the Principal Apostles and the august Basilica of Saint Peter, one can more fully draw upon the wholesome doctrine that is fitting for God's ministers; here, one is more readily led to the practice of the most excellent discipline and solid piety; here, with the help of many resources, one can more quickly be equipped with those arms, with which, armed, the soldiers of Christ may render service to religion and to the state.'"

Furthermore, that our benevolence towards the people of the Philippines may be more clearly manifested, we decree that the aforementioned Urban College of the Philippines, which is commonly known as "Colegio Seminario de Nuestra Señora de la Paz y Buen Viaje," be increased in title, honors, and privileges with the designation "Pontifical," by our Apostolic authority. We also approve, with our authority, the statutes, written in the Spanish language, and we command that they be observed. Finally, we order that the law, by which the students of the sacred priesthood of the Philippines, residing in Rome for the purpose of study, were formerly required to reside in the Pontifical College for Latin America, be repealed, with regard to new dioceses or prelatures which are to be founded therein. Contrary provisions notwithstanding.

We decree these things, establishing, deciding, and declaring that the present documents shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should occur.

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Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of June, in the year 1961, in the third year of our pontificate.

[Signed] D. Card. Tardini.

ACTA, vol. III, n. 11. — 25-9-1961. For public affairs of the Church.

[*Latin ed. p. 610*]

Acts of the Apostolic See - Commentary 610. Official ADDRESSES To those who attended the gatherings held in Rome by the Catholic University of the Sacred Heart of Jesus, for the purpose of discussing the topic: "Woman and her profession."

*Beloved sons and daughters, You, who have come to Rome for the study course promoted by the Catholic University of the Sacred Heart on the theme "Woman and her profession," have desired a meeting with the Father. We receive this filial tribute with great joy, and We do not overlook its significance and delicacy. And it is all the more pleasing to Us, inasmuch as it offers Us the paternal satisfaction of seeing, together with the deserving organizers of the Course, such a vast representation of the most qualified Catholic Women's Movements, namely the Union of Women of the Catholic Action and the Italian Women's Center. We gladly seize this opportunity to address you with a word of exhortation and to express the interest and confidence that We place in your activities. And first of all, We congratulate you on the spirit of fraternal understanding with which you are examining this matter of such great importance and timeliness in these days. In this way, by sharing the fruits of experiences and research conducted in various sectors, you will be able to better coordinate initiatives at the national level and achieve beneficial results. We have said that you have addressed the examination of a topic of great importance and timeliness. Indeed, the dynamic rhythm of technical and social evolution in these last fifty years has also had this effect, of bringing the woman out of the domestic walls and placing her in direct contact with public life. We see her thus performing her work in factories, in offices, in companies, and entering into almost all the professions that were formerly the domain of life and action reserved exclusively to men. It is not necessary to dwell on considering whether this state of affairs corresponds to the true ideal of woman, or to indulge in complaints and recriminations. Rather, it is the duty of Catholics to examine * On the 6th of September in the year 1961.

[*Latin ed. p. 611*]

The Acts of Pope John XXIII, 611, state this, and, in light of Christian teachings, to derive those indications that may serve to alleviate the difficulties of the present condition of women and to address the dangers that such a state of affairs undoubtedly entails. Without entering into the details of this vast and complex problem, We shall limit Ourselves to em-

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phasizing certain points of fundamental importance for the proper orientation of your work. Firstly, the profession of a woman cannot be divorced from the unmistakable characteristics with which the Creator willed to mark her nature. It is true that the conditions of life tend to introduce, in practice, a virtually absolute equality between man and woman. However, the equality of rights, justly proclaimed, if it is to be recognized in all that pertains to the person and human dignity, does not in any way imply equality of functions. The Creator has given to woman gifts, inclinations, and dispositions natural to her, either in a different degree than to man; this means that she has also been assigned particular tasks. To fail to distinguish clearly this difference in the respective functions of man and woman, indeed, their necessary complementarity, would be to go against nature, and one would end up degrading the woman and taking away the true foundation of her dignity. We also wish to recall that the purpose to which the Creator willed to order all of a woman's being is motherhood. This maternal vocation is so inherent and natural to her that it is operative even when direct procreation is lacking. Therefore, if one is to offer a woman suitable assistance in the choice of work, in the preparation and perfection of her abilities, it must be that she finds in the exercise of her profession a means to develop an increasingly maternal spirit. What contribution could she offer to society if she were enabled to employ more effectively these precious energies, especially in the fields of education, assistance, religious life, and apostolate, and thus transform her profession into so many forms of spiritual motherhood! Even today, the world needs maternal sensitivity, to prevent and dispel that atmosphere of violence and coarseness in which men sometimes find themselves. Finally, one must always keep in mind the particular needs of the family, which constitutes for the woman the principal center of her activities and in which her presence is indispensable. Unfortunately, the...

[*Latin ed. p. 612*]

Acta Apostolicae Sedis – Official Commentary 612. Economic necessities often compel women to offer their labor outside the domestic sphere. It is clear to all how this dispersion of energies, this prolonged absence from the home, places women in a condition where they cannot properly fulfill their duties as wife and mother. This leads to a weakening of family bonds, and the home ceases to be the welcoming, warm, and restful nest where each person reorders their life around the flame of affection. Precisely to restore the wife and mother to her proper function within the domestic sphere, We, in the Encyclical *Mater et Magistra*, as Our Predecessors did in memorable documents, have directed Our solicitude towards ensuring a sufficient wage for the worker and his family. Beloved sons and daughters, modern social structures are still far from allowing women, in the exercise of their profession, to realize the fullness of their personality and to offer

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that contribution which society and the Church expect from them. Hence, the urgency of seeking new solutions in order to achieve an order and an equilibrium more fitting to the human and Christian dignity of women. Therefore, it is necessary that Catholic women recognize the duties that are incumbent upon them. These duties extend beyond the narrow confines of family life. The progressive advancement of women to all responsibilities of social life requires their active involvement on the social and political plane. Women, no less than men, are necessary for the progress of society, especially in all those fields that require tact, delicacy, and maternal intuition. Therefore, beloved sons and daughters, be diligent executors of these sublime ideals, with your words, with your example, with your actions. Do not be overcome by difficulties. Continue tirelessly to enlighten consciences in a spirit of truth, justice, and love. That these Our wishes may be fulfilled, and that a renewed flame of zeal may be rekindled among the members of your Associations, We, not without turning a pious and confident gaze towards the greatest Woman in the creation of God, the holy and most sweet Mother of Jesus and our Mother, invoke upon each of you the abundance of divine favors, with the hope of the paternal Apostolic Blessing, which We impart to you from the heart.

[*Latin ed. p. 613*]

Acts of Pope John XXIII, 613, Regarding the Congress of Rheumatology, which was attended by representatives from many nations in Rome. * Gentlemen, We always experience great satisfaction in welcoming here representatives of science and culture. But Our heart is moved even more when it concerns eminent specialists in the medical sciences who unite their efforts for so noble a purpose: to help their brethren and alleviate their bodily suffering. The Church remembers that its divine Founder, according to the words of the Holy Scriptures, "went about doing good, and healing all manner of sickness among the people" (Matth. 9:35). If it has always shown maternal love for those who suffer, considering the care of the sick as directly part of its ministry of charity, it also knows that suffering is not a good in itself. It can certainly be, for many souls, an instrument of moral perfection. But it is nonetheless true that it was not part of the Creator's original plan, and that our first parents were exempt from it: it was through sin that sickness, like death, entered the world. Those who, like you, wage the battle against physical evil, can therefore be assured of the support and encouragement of the Church. Everyone knows, moreover, by experience, how good health promotes the well-being of the person and facilitates the exercise of mental and spiritual activity. How many prayers are offered by the Holy Church, imploring both *salutem mentis et corporis*, the health of the soul and the body, one often being conditioned by the other! Among the most painful and widespread diseases are certainly those which have been the subject of your studies during this Congress: rheumatic ailments.

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How much hope has been awakened, in those who suffer from them, by the thought that specialists from nearly forty nations have wished to share the resources of their competence and zeal to improve the treatment and cure of this so persistent ailment! May you, through your learned research, fulfill these hopes and restore, with the health of the body, peace and joy in the hearts of so many unfortunate people! * September 8, 1961. Acts 10:38. 1

[*Latin ed. p. 614*]

Acts of the Apostolic See - Official Commentary 614. Let us also say to you, dear gentlemen, how much We find touching and comforting to see this noble and generous emulation of scholars belonging to the most diverse nations, united fraternally with the sole purpose of seeking the good of their fellow men! You give, by your example, an idea of what society could become, if each person behaved in this way, not according to selfishness which divides, but in the practice of generous charity, the only effective factor of peace and union among men. Therefore, with a generous heart, We pray that God may deign to bless and fructify your works, and We invoke upon you, upon your families, and upon your homelands, an abundance of His best graces.

III. To the distinguished men who participated in the meeting held in Rome by the Council, namely, the "International Commission on Civil Status" (CIEC).

Dear Gentlemen,

You have wished to withdraw for a moment from the austerity of your work to visit Us and to receive from Us a few words of exhortation. We are grateful for this deferential attention and readily accede to your desire.

You constitute the "International Commission on Civil Status" (CIEC): you exchange, from country to country, information on the law of persons; you establish documentation and work to harmonize in this area the legislative texts; you draft international conventions, which then come into force in each of the member countries of your Commission. There is here a great deal of long and meticulous work, often obscure and ungrateful, but of immense utility for the good order of the life of men in society.

Let Us say to you, dear gentlemen, that more than once, during research in archives for some historical work, We have been able to realize for Ourselves the importance of documents concerning the legal status of persons. From ancient times, the Church has borne – and she still bears, as her current canon law testifies – the greatest... * Die 15 Septembris mensis a. 1961.

[*Latin ed. p. 615*]

The Acts of Pope John XXIII, 615, emphasize the importance of establishing and preserving documents of this nature. And We need not instruct

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you that, long before the emergence of "states" – in the modern sense of the word – it preserved, in the records of its parishes, in the libraries of its monasteries, these documents relating to what is now called "civil status," and which constitute for the historian an extremely valuable source of first-hand information. But you do not work primarily and solely for history. You have in view, above all, the well-being of men today and the good order of the international society in which you live. The Church, be assured, appreciates your efforts and encourages them. Moreover, it is always pleased to see eminent specialists from different nationalities collaborating on a specific matter of general interest, and it sees in this one of the most positive and encouraging aspects of the modern world. May God bless your work, dear gentlemen, and We ask this of Him with all our heart, while We invoke His divine and almighty protection upon you, upon your families, and upon your respective homelands.

IV. Those who participated in the meetings, residing in Rome, from all nations, concerning Neurology and Electroencephalography.

* Dear Gentlemen,

On Sunday evening, We presided over a universal assembly of prayers to implore the Lord for the continuation and strengthening of peace. And here today is your meeting, also of an international character, and also a factor of peace, since it is solely concerned with helping men. Therefore, We readily acceded to your kind request to be received in audience, on the occasion of the International Congresses of Electroencephalography and Neurology, and the ninth meeting of the International League against Epilepsy. It is very pleasing to us to tell you how much We rejoice to see these important scientific gatherings taking place these days in Rome, which bring together more than two thousand participants from fifty-eight nations. A fine example of what men, rightly concerned, are capable of doing to come to the aid of their fellow men.

Die 16 Septembris mensis a. 1961.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616, blessed and eager to share, methods of diagnosis, clinical observations, and therapeutic treatments, with no other concern than that of ever greater effectiveness in alleviating the mental sufferings that afflict so many human beings! The mind can only marvel at the important discoveries made year after year in the detection of symptoms, in the determination of their causes, and in the procedures that allow us to remedy them, to relieve patients, and, increasingly, to cure them. Notable progress – as you inform Us – thus brings hope to so many unhappy people who suffer, and to their families in their distress, and we see today returning to society, for the greatest benefit of all, many patients whose nervous disorders were once considered incurable. Truly, dear gentlemen, we can only thank you for bringing all the resources

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of your intelligence and the zeal of your daily work to alleviate the suffering of humanity. And Our soul naturally turns to God, our Father and Creator, who, having mysteriously permitted suffering, that bitter fruit of sin, has endowed man, His creature, with an intelligence capable of working effectively to eliminate disorders, to cure diseases, and to help each person, verifying in him the old Latin adage, *mens sana in corpore sano*, to contribute peacefully and usefully to family and society. We know indeed what a trial these nervous diseases are, for so many people and families, which often bring with the suffering of the body, the suffering of the soul. Believers know that, accepted and offered, their suffering, united with that of Christ the Savior, has a redemptive value. But, for all, what terrible trials, which are often overcome only with the help of the physician, with the collaboration of the specialist, provided that the moral and spiritual forces give the patient – as well as those around him – sufficient strength to fight energetically against the evil. This is to say, dear gentlemen, how much We appreciate your work, and how much We bless it. And We also express the hope that this noble collaboration of scientists, all dedicated to the good of their suffering brethren, will be a stimulus and an encouragement to all men of good will, so that human intelligence is always employed in the service of all, in concord and in peace. And it is with all Our heart that, at the end of this familiar conversation, We...

[*Latin ed. p. 617*]

Acta Ioannis PP. XXIII 617: We implore abundant divine graces upon your endeavors, that the Lord may enlighten you in your researches. And as a pledge of Our paternal benevolence, We gladly grant to yourselves, as well as to your beloved families, Our affectionate Apostolic Blessing.

TO THE ENTIRE CLERGY AND CHRISTIAN FAITHFUL OF THE RECENTLY ESTABLISHED REPUBLIC, COMMONLY CALLED DAHOMEY, IN THE FIRST CENTURY SINCE THE PROCLAIMERS OF THE GOSPEL BROUGHT THE FAITH TO THAT REGION.

Beloved sons and daughters of Dahomey, We have learned with joy of the festivities with which you recently celebrated the centenary of the arrival in Dahomey of the first priests who brought you the good news of the Gospel, and We have particularly appreciated the warm welcome that you reserved for Our Apostolic Delegate on this occasion. And now, the Dean himself of the Sacred College, Cardinal Eugène Tisserant, is among you to preside over the ordination of several African deacons, as well as the erection of the redemptive cross of Jesus Christ in the very place where your ancestors received it for the first time a century ago: a moving sign of your gratitude to God, and a promise of your Christian fidelity. This Prince of the Church will also go with you to Dassa, to the blessed grotto of Our Lady of Lourdes, a pilgrimage now so dear to your filial hearts, where you hasten each year in ever greater numbers to renew to the Blessed Virgin

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Mary, Mother of God and our Mother, the assurance of your love and your trust.

On such a happy occasion, We wish, beloved sons and daughters, to address to you this message which will express Our fervent desire to be among you in order to celebrate with you these glorious hours for the Church and for your country. Our heart, as you know, is so attached to Africa, and today it beats in unison with yours, and with you, We raise to God, Master of the world and of peoples, a hymn of thanksgiving.

The present time is crucial for your country: the Church has erected

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Commentarium Officiale. Recently, the Hierarchy, and the State now enjoy Independence. This, certainly, brings you joy, and your legitimate pride; but it also creates new apostolic and civic duties for you. In the realm of the State, We know that Catholics have not shirked political and social responsibilities, and that they are present even in the ranks of the Government. Serious problems must be resolved, starting with economic development, providing food for all, healthcare, education, and the training of various personnel. For Our part, We follow with paternal solicitude all the efforts that are being made; We commend those who are working courageously and often under difficult conditions. The Church intends to contribute to this great work as well, and We hope that Our sons will be among the best citizens, that they will be zealous artisans of the material, social, cultural, and political progress of Dahomey. Faithful to the example of Jesus, who came among men not to be served but to serve, We are pleased to believe that Catholics will always be more present, by their number and their quality, in the life of their country, in a spirit of selfless service, and each according to the resources that Providence has endowed them with. Through this active and intelligent presence, they will also strive to show that the freedom of the citizen entails loyal obedience to the established authority, when that authority truly contributes to the common good of the nation. Each, in his place, will thus contribute happily to the just internal peace of his country, to its progress, and to its greatness. But Christians hold these desires in their hearts as the effect and expression of higher aspirations. They want to be the leaven in the dough; they want to make their nation a people of Christians. They rightly feel responsible for the evangelization of their fellow citizens. They know that Jesus expects from them a witness of life that conforms to His commandments, and a generous apostolate to extend His spiritual kingdom and to spread His message of peace and fraternal love. In this task, the Bishops have the threefold role of governing the faithful, of teaching them Christian doctrine, and of sanctifying souls. The priests, whether they belong to the diocesan clergy or to a religious institute, are their immediate collaborators, assisted by religious sisters and catechists. As for the laity, it is their duty to mark the

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world in which they live with the irreplaceable seal of the justice and charity of Christ. Thus, the field of the Lord is vast and capable of employing all men of good will.

[*Latin ed. p. 619*]

Acta Ioannis PP. XXIII 619. Permittamus vobis, sed insistamus, ut dicamus, super duo aspectus quae nobis nunc apparent valde importantia. Primum, devote adhibete vos ad diffundendum veritates fidei, multiplicando scholas catholicas, et perseverando in instructione vestra de Christiano, et in eius propagatione inter vos. Nam, vere, salutem humanam et supernaturalem populi invenitur in cognitione et applicatione Evangelii et doctrinae socialis Ecclesiae. Secundum, patefacite corda vestra ad vocationes gratiae supernaturalis. Signum certum vitalitatis communitatis Christianae sunt vocationes quae ad Ecclesiam effunduntur. Ut inter filios vestros surgant multi sacerdotes et religiosi, et inter filias vestras multiplicentur vocationes, sive activae, sive contemplativae: hoc est desiderium nostrum maximum, quia erit fons gratiarum et benedictionum pro tota natione vestra. In hac perspectiva plena spei et consolationis pro corde nostro, invocamus super vos, carissimi filii et carissimae filiae Dahomiae, super gubernantes vestros et pastores, abundantem effusionem favorum caelestium, quam testantur concedimus vobis, ex animo nostro, Benedictionem Apostolicam. Ex Vaticano, die 8 Septembris, anno 1961. IOANNES PP. XXIII.

[*Latin ed. p. 620*]

Acts of the Apostolic See - Official Commentary 620. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY. I. PROVISIONS REGARDING CHURCHES. His Most Holy Lord, Pope John, by Divine Providence XXIII, having succeeded, by successive decrees of the Sacred Consistory, to provide for the following churches with new pastors, namely: on October 26, 1960. — He appointed the Reverend Edward Muszynski, Chancellor of the episcopal curia of Kielce, as titular bishop of the Church of Mastaurensis in Asia, assigning him as Auxiliary to the Most Reverend Ceslai Kaczmarek, Bishop of Kielce. on June 12, 1961. — He appointed the Most Reverend Peter Veuillot, Archbishop of Constantiensem in Thracia, as Coadjutor, also designated for the See, to the titular bishopric of the Church of Bonustensi, the Reverend John Gugic, parish priest of St. Michaelis in the city of Ragusina, assigning him as Auxiliary to the Most Reverend Paul Butorac, Bishop of Ragusina. on July 13. — He appointed the Reverend Aloysius Mena Arroya, of the clergy of the diocese of Zamora in Mexico, as titular bishop of the Church of Danabenae, appointing him as Coadjutor, also designated for the See, to the Most Reverend Anthony Guizar Valencia, Archbishop of Chihuahuensis. on July 17. — He appointed the Reverend Joseph Arnerié, a member of the clergy of the county commonly called "Primosten," from the diocese of Sibenicensi, as titular bishop of the Cathe-

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dral Church of Sibenicensi. on July 18. — He appointed the Most Reverend Joseph Maximin Eusebius Domínguez y Rodríguez, hitherto titular bishop of Caeciritanum, as titular bishop of the Cathedral Church of Matanzensi. on July 2k. — He appointed the Reverend Anthony Rossi, a master of piety in the Seminary of Paranensi, as titular bishop of the Church of Dicensi, assigning him as Auxiliary to the Most Reverend Zenobius Lawrence Guilland, Archbishop of Paranensi. — He appointed the Most Reverend Augustine Herrera, hitherto Bishop of Sancti Dominici Novem Iulii, as titular bishop of the Church of Tanaitanae.

[*Latin ed. p. 621*]

The Sacred Consistorial Congregation, in its 621st decree, established a Coadjutor Bishop, also granted a titular see, to the Most Reverend Henry Muhn, Bishop of Jujuy. August 8th. — To the titular episcopal Church of Caecrita, the Reverend Marcus Gregory McGrath, a member of the Congregation of the Holy Cross, and Dean of the Theological Faculty at the Catholic University of Chile, was appointed as an Auxiliary to the Most Reverend Francis Beckmann, Archbishop of PanamÃ¡. August 10th. — To the titular archiepiscopal Church of Boston, the Most Reverend John Patrick Cody, formerly Bishop of Kansanopolitan-Saint Joseph, was established as a Coadjutor with the right of succession to the Most Reverend Joseph Francis Rummel, Archbishop of New Orleans. August 11th. — To the cathedral Church of Baton Rouge, recently erected, the Most Reverend Robert E. Tracy, formerly the titular Bishop of Sergentza. August 12th. — To the titular episcopal Church of Limata, the Reverend Lawrence Graziano, of the Order of the Friars Minor, General Vicar of the diocese of Santa Ana, was appointed as an Auxiliary to the Most Reverend Benjamin Barrera y Reyes, Bishop of Santa Ana. August 16th. — To the cathedral Church of Pluvia, recently erected, the Reverend Roman Arrieta, of the clergy of the diocese of Alajuela. August 19th. — To the cathedral Church of Berlin, the Most Reverend Alfred Bengsch, formerly the titular Bishop of Tubia. August 22nd. — To the metropolitan Church of Cardiff, the Most Reverend John Murphy, formerly Bishop of Shrewsbury.

BOLIVIA: Decree concerning the erection of a Military Vicariate.

For the more appropriate and secure arrangement of the spiritual care of soldiers, in accordance with the Catholic tradition of the nation, an agreement has been concluded between the Apostolic See and the authorities of the Republic of Bolivia. To perfect this agreement and to ensure that all...

[*Latin ed. p. 622*]

The Acts of the Apostolic See – Official Commentary 622, concerning military insignia and arms in Bolivia, which are intended to provide support for the sacred apostolate and the Christian faith, Our Holy Father John, by Divine Providence, Pope XXIII, in order that it may be fitting, with the

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consent of those who are interested or are presumed to be interested, by the present Consistorial Decree, establishes and constitutes the Military Vicariate of Bolivia, according to suitable norms.

1. This Military Vicariate shall consist of: the Military Vicar, the Chaplain Major, who is commonly called the Inspector General, and military chaplains, or assistants.

2. The seat of this Military Vicariate and of its Pastoral Office shall be established in Bolivia.

3. The Military Office shall be formed in the manner of a diocese, and to it shall belong the Chaplain Major, consultors, and others whom the Military Vicar deems necessary.

4. The Military Vicar shall possess personal jurisdiction, both ordinary and pertaining to the external and internal forum, special, and cumulative with the jurisdiction of the local Ordinaries, according to the norms of the Instruction concerning Military Vicars, solemnly published by the Sacred Congregation of the Consistory on April 23, 1951. In military camps and in reserved military areas, the Military Vicar shall primarily exercise jurisdiction; secondarily, whenever, that is to say, the same Military Vicar or his chaplains are absent or lacking, always, however, by their own right, the local Ordinary and the parish priest, after due consultation – insofar as it is permissible – with the Military Vicar.

5. The jurisdiction of the Military Vicar of Bolivia shall extend to all: 1) those who, by land, sea, and air, are actively serving under the flags of the Bolivian Republic; 2) their families, namely, wives, children, servants, relatives, and those who are necessary, provided that they reside with them in military stations or reserved military areas; 3) those commonly called cadets who attend schools, academies, or military training institutions; 4) those who belong to the military under the authority of the public *tutela*, commonly known as *carabineros*; 5) and finally, whether or not they belong to a religious order, those who reside or are staying in hospitals and other military institutions or reserved military areas.

6. The Military Vicar shall be chosen by the Apostolic See, after consultation with the President of the Republic, and shall receive his office through a special decree of the Sacred Congregation of the Consistory.

[*Latin ed. p. 623*]

The Sacred Consistorial Congregation.

7. The Major Chaplain, or General Inspector, and military chaplains—observing what is to be observed—are appointed by the Military Vicar of Castres, and are entirely subject to his ordinary authority during their service. However, with regard to ecclesiastical discipline, they will also be subject to the authority of the Ordinary of the place where they happen to be. To this Ordinary, it will be permissible to admonish them, even with

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canonical sanctions, if the case warrants, and to immediately inform the Military Vicar of Castres.

8. With regard to religious military chaplains, the Instruction Concerning Military Chaplains, issued by the Holy Congregation for Religious Orders on February 2, 1955, must be strictly observed.

9. The Military Vicar of Castres will grant the Major Chaplain, or General Inspector, the necessary and appropriate faculties.

10. Military chaplains will perform the duties and obligations of parish priests concerning the souls entrusted to them, according to the aforementioned Instruction concerning Military Vicars. However, if the number of military chaplains is insufficient to meet the needs, the Military Vicar—after consulting with the local Ordinary or with the religious Superior—will entrust the care of the military to priests, whether from the secular clergy or from religious orders, and will grant them the necessary and appropriate faculties, as deemed fitting.

11. In the celebration of marriages within the jurisdiction of the Military Vicar of Castres, the prescription of canon 1097, § 2, of the Code of Canon Law, must be strictly observed, namely: "It is to be considered a rule that marriage should be celebrated before the parish priest of the bride, unless a just cause excuses it," and all the acts that, according to common law, must precede and follow the celebration of marriage must be accurately performed.

12. Cases pertaining to those subject to the jurisdiction of the Military Vicar of Bolivia, whether contentious among themselves or criminal, will be heard in the first instance by the metropolitan tribunal of Sucre, and in the second instance by the metropolitan tribunal of Badajoz.

13. The Military Vicar of Castres will present a report on the status of the Military Vicarage every five years, answering the questions according to what is prescribed in the "Form to be Observed," established by the Sacred Consistorial Congregation on October 20, 1956. The five-year periods are fixed according to canon 340, § 1; therefore, this obligation will be fulfilled in the year in which the local Ordinary of the Republic of Bolivia is required to present a report on the status of the diocese. In the same year in which the report is to be made, the Military Vicar of Castres will go to the City.

[*Latin ed. p. 624*]

Acts of the Apostolic See - Commentary 624. He who shall approach to venerate the sepulchers of the Blessed Apostles Peter and Paul shall stand before the Roman Pontiff. 14. In the absence of the Vicar of Castrum, unless otherwise provided by the Apostolic See, the administration of the Vicarate of Castrum – until a new Vicar of Castrum shall take possession of his office – shall be assumed by the senior chaplain or the General Inspector, if present; otherwise, by the military chaplain, according to the norm of

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canon 106, 3° of the Code of Canon Law. He who shall thus assume the administration of the Vicarate of Castrum shall enjoy the faculties and be subject to the obligations which the common law confers upon the Capitular Vicar, with due regard for the appropriate to the appropriate. In particular, he shall inform the Most Holy Congregation of the Consistory of the office he has assumed and shall seek instructions from it. To this end, His Holiness has deigned to appoint the Most Reverend Father Carmel Rocco, the Apostolic Nuncio in Bolivia, with suitable and necessary powers, also to delegate to any person holding an ecclesiastical office, for the purpose in question, and to charge him with the duty of sending to the Most Holy Congregation of the Consistory, as soon as possible, an authentic copy of the acts of the execution carried out. Concerning these matters, the present Consistorial Decree has been issued, to be of the same validity as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Sacred Congregation of the Consistory, on the 19th day of the month of March, on the feast of Saint Joseph, Spouse of the Blessed Virgin Mary, in the year 1961. Charles Cardinal Confalonieri, Secretary. Francis Carpino, Archbishop of Serdica, Assessor III. BOLIVIA. Appointment of the Vicar of Castrum. By Decree dated July 26, 1961, the Sacred Congregation of the Consistory established the Most Reverend Father Aloysius Rodríguez Pardo, Bishop of Santa Cruz de la Sierra, as the Vicar of Castrum for Bolivia.

[*Latin ed. p. 625*]

The Sacred Congregation of Rites, 625, in BRUGES. Concerning the beatification and canonization of the Servant of God, Isidore of Saint Joseph, a lay member of the Congregation of Clerics of the Holy Cross and Passion of Our Lord Jesus Christ.

ON THE QUESTION of whether a commission should be appointed to introduce the cause, and to what effect, regarding the matter under consideration.

The Prince of the Apostles exhorted those converted from the servitude of idols, that, having become conformed to Christ in the flesh through the chastisement of the senses, they should spend the remainder of their lives according to the will of God (cf. 1 Peter 4:1), which is, according to the Lord's judgment, the norm of perfection: "For whosoever shall do the will of God, he is my brother, and my sister, and mother" (Mark 3:35). The will of God was the entire reason and form of the life of the Servant of God, Isidore of Saint Joseph, so that he was not undeservedly called "Brother of the Will of God." Indeed, in order to obey the divine will with love, he reflected the image of Christ who suffered in the flesh, through the restraint of passions, through the mortification of himself, through grievous illnesses patiently endured, through arduous labors, and through all the virtues, and especially after entering the Sodality of the Passion. His history clearly shows and demonstrates this.

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Born in a humble place, Fraxinariae, commonly known as Vrasene, within the boundaries of the diocese of Gandavensis, on April 18, 1881, the Servant of God, Isidore, was the firstborn of Aloysius De Loor and Camilla Hutsebaut, a thoroughly Christian couple devoted to agriculture. Isidore, as a boy and young man, lived a gentle, pious, and docile life, pleasant and cheerful, obedient and respectful, and moderate in speech. He dedicated himself to learning the rudiments of letters until the age of twelve, excelling among his schoolmates in mind and spirit, so much so that he was even appointed as a monitor over the younger students by the schoolmaster. His concern for prayer was so great that he frequently went to church.

[*Latin ed. p. 626*]

The Acts of the Apostolic See – Official Commentary 626, regarding attending Mass even during the week, he recited the Rosary with his parents at home every evening and devoted prayers for nearly an hour, and after the year 1892, when he received the Eucharist for the first time, he frequently received the sacraments of Holy Communion and Penance, contrary to the common custom of the time. He loved to spend almost the entire Lord's Day in church, devoted to the sacred functions and catechesis. In the year 1894, he received the sacred chrism, and he faithfully fulfilled all the duties of his new status, as a good soldier of Christ, and he openly professed his faith, with the support of his confreres. Detached from money and riches, devoted to the needs of the poor and the Church, most pious to his parents, constantly seeking merits for eternity, he diligently contemplated the Passion of Christ, and he was of a ready spirit, so that he might be called by God to the Sodality founded by St. Paul from the Cross. Indeed, having generously obeyed the will of God, immediately after being freed from family cares, he entered the Congregation of the Passion of Christ on April 15, 1907, highly commended by the parish priest. In the retreat of the Holy Cross of the Order near Alia, founded by the Venerable Dominic of the Mother of God, and tested by many and serious trials, he admirably completed his novitiate in religious life. On September 13, 1908, with four confreres of the Passion, devoted to humble and laborious tasks, he zealously began to serve Christ in his brothers. He was accustomed to exclaim, "All for the beauty of heaven," and he fearlessly undertook great labors, and he bore grievous pains, always steadfast, tranquil, and cheerful, giving to all, and caring for his confreres as a mother. He accomplished much and arduous things beyond measure and beyond duty, so that he might be of help to everyone; for the sake of fraternal charity, imitating the Lamb of God, a working sacrifice, he devoted himself entirely to the good of his neighbor, in order to help the workers of the Gospel in saving souls and to receive their reward. Constantly pursuing perfection, he obeyed the Constitutions and Superiors so faithfully that he was considered an

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embodiment of the Rule. When he was living in the town of Wezembeek-Oppem, he was afflicted with a serious illness in one of his eyes, which was surgically removed, and he bravely endured the suffering, offering an example of unwavering Christian fortitude. However, he never allowed his illness to cause any relaxation in his religious observance in his life. Finally, afflicted with a severe illness of pleurisy, as if received from the hand of God, and patiently enduring excruciating pains, the Servant of God, in Cortraci, on October 6, 1916, fortified by the sacraments of the Church, surrendered his spirit to the Creator.

[*Latin ed. p. 627*]

The Sacred Congregation of Rites, 627. He who, while living, was a joyful example of the best religious life, after his death, as his fame for the graces and miracles obtained through his intercession by God grew, began to be proclaimed a saint. Therefore, a regular process, with the ordinary authority in the episcopal curia of Bruges, concerning the fame of his holy life, virtues, and miracles in general, and concerning the writings and obedience to Pope Urban VIII, was begun, instructed by the Decrees concerning the non-offering of cult from the year 1950; which, in the year 1952, were completed and brought to this Sacred Congregation of Rites in Rome. In the meantime, numerous letters were sent to the Supreme Pontiff by Cardinals of the Holy Roman Church, Archbishops, Bishops, Superiors General of religious orders, Abbots of monasteries, the President and three Ministers of the Belgian Government, and many other men distinguished by ecclesiastical or civil dignity, earnestly requesting the introduction of the cause for the beatification of the Servant of God. Therefore, with all due legal formalities observed, the Sacred Congregation of Rites, after duly considering the writings attributed to the aforementioned Servant of God, decreed on February 19, 1956, that it could proceed further. Therefore, at the urgent request of the Reverend Father Frederick of the Sorrowful Virgin, the most astute General Postulator of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, and of His Eminence and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Palestrina, the Promoter of this cause, at the Ordinary Sessions of the Holy Roman Church held in Vatican City on November 8 of this year, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause, in the case and for the purpose in question. And the Most Reverend Fathers, entrusted with safeguarding the sacred rites, after hearing the report of the Cardinal Promoter, and also after hearing the opinions of the Official Prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, after carefully considering all matters, decided to write: that the mission, if it pleases the Most Holy Father, should be signed affirmatively, or should be signed. Subsequently, all of the above was reported to our Most Holy Lord Pope John XXIII in

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writing by the faithful Cardinal, and His Holiness approved and ratified the response of the Sacred Congregation of Rites, and deigned to have the commission for the introduction of the cause of the blessed Servant of God Isidore signed with his own hand. Given in Rome, on November 9, in the year of Our Lord 1960. C. Card. Cicognani, Bishop of Frascati, Prefect. L. S. Henry Dante, Secretary.

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis - Official Commentary II CHAMBERIEN. Concerning the beatification and canonization of the Servant of God, Camillus Costa de Beauregard, a secular priest. ON THE QUESTION of whether a commission should be appointed for the matter under consideration. In every case, and with regard to the effect of Holiness, the exercise of charity is reached, through which all creation is united to God, who is charity. For when God pursues his children with paternal love, we must love our neighbor, because, as the Apostle says, "the fullness of the law is charity" (Romans 13:10), and "But above all these things have charity, which is the bond of perfection" (Colossians 3:14). This love, having first descended to earth with Christ, acquired a Christian form. Therefore, charity is the substance of the new law, because Christ gave us a new commandment, that we love one another, and among the servants of God, this charity has been so cultivated that they have not been like a clanging cymbal or a resounding gong, but have shone as admirable heroes in the world. Among these, Camillus Costa de Beauregard may be included, who, in order to be a help to orphans, having scorned all the advantages of the world and the noble delights of life, was truly their father, and, in order to nourish them, he spent all his substance. He was born on February 17, 1841, in CheÅ□mno, from parents of good fortune, distinguished by nobility and Christian piety, who left behind an excellent reputation. His father worked diligently in the assembly of representatives of Savoy, defending the rights of the Church and religion. After completing his seventh year, he was entrusted to the Brothers of the Christian Schools, where he remained until 1850. In that very year, he was sent to the college in Brugelette, Belgium, under the direction of the Fathers of the Society of Jesus, where he remained for four years. In October 1854, along with the Fathers of the same Society of Jesus, the Servant of God returned freely to France, and went to the college in Vannes, where he contracted a serious illness. Having recovered his health, he was taken to the college of Santa Mariae in Toulouse, where he pursued and completed his studies in the humanities. In 1858, he returned to his family home, and under the guidance of Father Chenal, he devoted himself to the disciplines of rhetoric, arts, literature, and especially philosophy. During these years, Camillus desired a certain freedom of life, and indulged somewhat in the

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pleasures of the world; but in this—

[*Latin ed. p. 629*]

The Holy Congregation of Rites, 629, never accommodated itself entirely to a way of life devoted to vanities and the pleasures of the flesh, but always maintained a right conscience: this is entirely due to the tender devotion shown to the Most Blessed Virgin Mary. However, in the twentieth year of his life, he completely changed his way of life; indeed, not long after, he experienced a priestly vocation. Sent to Rome, he devoted himself to studies at the French Seminary and completed them there, where, on May 26, 1866, he was ordained a priest. The following year, having returned to his homeland, he held the office of Vicar of the Cathedral Church of Chamberiensis, and shortly thereafter, he obtained a canonry. Meanwhile, he began to feel compassion for orphans. Having considered the countless spiritual needs that certainly afflicted these poor children, who were orphaned at that time by the Asian plague, with the benevolent consent of his superiors, he decided to open an orphanage. He received the first children into his care, and later, in 1868, he acquired a suitable house, which he entrusted to the Sisters of Charity of St. Vincent de Paul. After visiting several orphanages in other countries, he took care to adapt their rules and discipline to his own. Later, he purchased adjacent properties so that young people could begin working in the cultivation of fields. The progress was so remarkable that he was held in high esteem by everyone. He excelled in patience and humility, and made himself the servant of all. He loved to be unknown and considered worthless, and he was so content with his humble life that he could assert that he was happier than anyone, even if he were to die in an obscure place. He humbly refused the dignity of the episcopate on more than one occasion. He proved to be a most loving father to orphans, and for almost forty years, he always bore with a steadfast spirit all kinds of difficulties, adversities, trials, and misfortunes, and he dedicated his entire life to his orphans. Finally, on March 25, 1910, he peacefully fell asleep in the Lord at Chamberiensis. The fame of his holiness, which he still enjoyed while alive, increased so much that the Ordinary of Chamberiensis, gladly accepting the wishes of the faithful, decided to conduct the legal inquiries, which were actually completed in the years 1926-27 and transmitted to Rome. Meanwhile, letters arrived at the Supreme Pontiff from numerous Cardinals of the Holy Roman Church, Archbishops, Bishops, and many other men of both ecclesiastical and civil distinction, urging the introduction of the cause for beatification. Therefore, after all the legally required procedures were observed, the Holy Congregation of Rites, having duly considered the writings attributed to this Servant of God, by Decree of May 12, 1937, with the approval of Pope Pius XI, decided that it could proceed further. Therefore, at the urging of the Reverend Father Anthony Soirat, the most astute promoter of the cause from the Congregation of the Holy Spirit,

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the Most Reverend and Venerable Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestinus, was appointed to the cause.

[*Latin ed. p. 630*]

Acts of the Apostolic See - Official Commentary 630, wherein the Proposer or Relator, in the Ordinary Sessions of the Congregation for Sacred Rites, held at the Vatican on December 20, 1960, proposed the following question for discussion: Whether a Commission should be appointed, in this case and for the purpose in question. And the Most Reverend and Venerable Fathers, Prefects of the Sacred Rites, after the report of the aforementioned Proposer, having also heard the Official Prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and after careful deliberation, judged it fitting to respond: Affirmative, that is to say, that a Commission should be appointed, if it pleases the Most Holy [Father]. Finally, on the aforementioned day, the Most Holy Pope John XXIII received a report from the Reverend Father Ferdinand Antonelli, General Promoter of the Faith, and His Holiness approved and ratified the Decree of the Congregation for Sacred Rites, and graciously deigned to sign the Commission for the introduction of the Cause of the Servant of God, Camillus Costa de Beauregard, with his own hand. Given at Rome, on January 25, 1961. [Signature] B. C. Cardinal Cicognani, Bishop of Tusculum, Prefect. [Signature] S. Henry Dante, Secretary III.

COMMUNICATION: Since both the clergy of Italy are required, according to the rubrics, to celebrate the feasts of Saint Francis of Assisi, Confessor, and Saint Catherine of Siena, Virgin, the principal Patrons of Italy, of the first class, let the Ordinaries take care that, in the Divine Office, three historical readings proper to each Saint be inserted; and at the end of the sixth reading, the following be added: On the feast of Saint Francis of Assisi, Confessor (on October 4th): "Pope Pius XII declared and established him as the principal Patron of Italy, together with Saint Catherine of Siena." On the feast of Saint Catherine of Siena, Virgin (on April 30th): "Pope Pius XII declared and established her as the principal Patron of Italy, together with Saint Francis of Assisi." All contrary opinions to the contrary notwithstanding. Rome, from the offices of the Congregation for Sacred Rites, on August 5, 1961. [Signature] B. C. Cardinal Cicognani, Bishop of Tusculum, Prefect. [Signature] S. Henry Dante, Secretary.

[*Latin ed. p. 631*]

Diarium Romanae Curiae 631

DIARIUM ROMANAE CURIAE

Venerdì 22 settembre 1961

Il Santissimo Padre Giovanni XXIII ha ricevuto, in una solenne udienza,

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Sua Eccellenza il Dottor Ioannes Coreth, Ambasciatore Straordinario e Plenipotenziario della Repubblica Federale di Austria, per la presentazione delle Lettere Credenziali.

SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolici, il Santissimo Padre Giovanni XXIII, felicemente regnante, si è degnato di nominare:

9 gennaio 1961.

L'Emo e Revmo Signor Cardinale Bea Agostino, Protettore delle Suore Francescane di S. Giorgio M. (Thuine, diocesi di Osnabrück).

febbraio

L'Emo e Revmo Signor Cardinale Marella Paolo, Protettore delle "Sisters of the Good Samaritan" (Sydney, Australia).

marzo

L'Emo e Revmo Signor Cardinale Gilroy Norman Thomas, Protettore delle Suore della Misericordia (Brisbane, Australia).

L'Emo e Revmo Signor Cardinale Giobbe Paolo, Protettore delle "Suore del Terz'Ordine di San Domenico di Betania" (Venlo, diocesi di Roermond).

maggio

L'Emo e Revmo Signor Cardinale Castaldo Alfonso, Protettore delle Suore Francescane di Sant'Antonio ai Monti (Napoli).

giugno

L'Emo e Revmo Signor Cardinale Larraona Arcadio Maria, Protettore delle "Suore di Carità dell'Immacolata Concezione d'Ivrea" (Ivrea).

luglio

L'Emo e Revmo Signor Cardinale Quintero Giuseppe Umberto, Membro della Pontificia Commissione Centrale Preparatoria del Concilio Ecumenico Vaticano II.

L'Emo e Revmo Signor Cardinale Ferretto Giuseppe, Protettore del Santuario di Montallegro (Chiavari, Italy).

agosto

L'Illmo e Revmo Monsignor Rossi Giuseppe, Protonotario Apostolico di Numero Partecipante.

L'Emo e Revmo Signor Cardinale Larraona Arcadio Maria, Penitenziere Maggiore.

L'Illmo e Revmo Monsignor Scapinelli di Léguigno Giovanni Battista,

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Assessore della Sacra Congregazione per la Chiesa Orientale.

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Official Commentary. By the grace of God, the Holy Father John XXIII, happily reigning, deigned to appoint:

Protonotaries Apostolic, as participants:

December 28, 1960. Monsignor Carlo Scheller (Fulda).

May 26, 1961. Monsignor Ippolito Bourdonnais (Beauvais).

June 30, 1961. Monsignor Giacomo Patria (Beauvais).

June 30, 1961. Monsignor Nicola Ciancio (Catania).

August 8, 1961. Monsignor Maria Sipontino Cafarelli (Manfredonia).

By letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

September 2, 1961. His Excellency, Reverend Monsignor Vincenzo Enrique y Tarancón, Bishop of Solsona, Member of the Pontifical Commission for Bishops and the Governance of Dioceses, for the preparation of the Second Vatican Ecumenical Council.

His Excellencies, Reverend Monsignors: Demetrio Moscato, Archbishop of Salerno and Apostolic Administrator of Acerno; Leone Binz, Archbishop of Dubuque; Pietro Cule, Bishop of Mostar and Apostolic Administrator of Marcana and Trebigne; Geraldo Fernandes, Bishop of Londrina, Consultors of the Pontifical Commission for Bishops and the Governance of Dioceses for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Pietro Whitty and the Reverend Father Marcellino Cabreras, of the Claretians, Members of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

His Excellencies, Reverend Monsignors: Santo Moro Briz, Bishop of Avila, and Ernesto Corripio Ahumada, Bishop of Tampico; the Reverend Father Lamberto De Echeverría; the Reverend Don Milan Durica, of the Salesians, Consultors of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

His Excellency, Reverend Monsignor Pacifico M. Luigi Perantoni, Bishop of Gerace-Locri, Consultant of the Pontifical Commission for Religious Orders for the preparation of the Second Vatican Ecumenical Council.

The Illustrious and Reverend Monsignor Romano Guardini, Member of the Pontifical Commission for the Sacred Liturgy for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 633*]

Diarium Romanae Curiae 633, 2 September 1961. The Reverend Father

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George De Lepeleere, of the Congregation of the Sacred Orders (Picpus), Consultant of the Pontifical Commission for Sacred Liturgy, for the preparation of the Second Vatican Ecumenical Council.

Their Excellencies, the Reverend Monsignors: Norberto Perini, Archbishop of Fermo, and Giuseppe D'Avack, Archbishop of Camerino; the Reverend Monsignor Bernard Geyer, Consultant of the Pontifical Commission for Studies and Seminaries, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Mariano Stroiny, Consultant of the Pontifical Commission for Oriental Churches, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Reverend Monsignor Giuseppe Lecuona Labandibar, titular Bishop of Vagada, Member of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Elia Gómez Domínguez, of the Mercedarians, Consultant of the Pontifical Commission for Missions, for the preparation of the Second Vatican Ecumenical Council.

The Reverend Monsignor Giacomo Bonet and the Reverend Father Albert Lanquentin, Members of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council.

Their Excellencies, the Reverend Monsignors: Salvatore Russo, Bishop of Acireale; Carlo Nezié, Bishop of Parenzo and Pola; Alonso Toriz Cobián, Bishop of Querétaro; the Reverend Monsignor Luigi Del Pietro; the Reverend Father Michele Benzo, Consultants of the Pontifical Commission for the Apostolate of the Laity, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Reverend Monsignor Angelo Herrera y Oria, Bishop of Malaga, Member of the Secretariat for the Press and the Spectacle, for the preparation of the Second Vatican Ecumenical Council.

His Excellency, the Reverend Monsignor William Hart, Bishop of Dunkeld, Consultant of the Secretariat for Christian Unity, for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 634*]

Acts of the Apostolic See - Commentary 634. Official Communications from the Secretariat of State. The Most Holy Father, Pope John XXIII, may he reign happily, has deigned to appoint: Domestic Prelates of His Holiness: 1960. Monsignor Giorgio Bonnet (Valence). Monsignor Augusto Quiot (Valence). Monsignor Carlo Brand (Fréjus-Toulon). July 8th. Monsignor Marco Tullio Ramírez (San Cristóbal de Venezuela). December 9th. February 3rd, 1961. Monsignor Ortensio Antonio Carrillo (Caracas). Monsignor Francesco di Paola Castillo Toro (Caracas). Monsignor Francesco Armando Maldonado (Caracas).

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Monsignor Edoardo Morales Vázquez (Caracas). Monsignor Narciso Chiquillo (Santa Marta). Monsignor Luigi Alberto Tapia (La Paz). March 9th. Monsignor Antonio P. Boeff (Youngstown). Monsignor Adalberto J. Cook (Youngstown). Monsignor Giovanni W. Cunningham (Youngstown). Monsignor Robert D. Delmege (Youngstown). Monsignor Guglielmo P. Dunn (Youngstown). Monsignor Guglielmo J. Fitzgerald (Youngstown). Monsignor Giuseppe A. Galganski (Youngstown). Monsignor Gordon G. Gutman (Youngstown). Monsignor Clarenzio A. Halter (Youngstown). Monsignor Giovanni G. Hamrak (Youngstown). Monsignor Ferdinando A. Hartmann (Youngstown). Monsignor Giuseppe M. Heid (Youngstown). Monsignor Taddeo A. Heruday (Youngstown). Monsignor Glenn W. Holdbrook (Youngstown). Monsignor Norman P. Kelley (Youngstown). Monsignor Giuseppe E. Koch (Youngstown). Monsignor Giuseppe A. Krispinsky (Youngstown). Monsignor Edoardo C. Labbe (Youngstown). Monsignor Giovanni P. La Velie (Youngstown). Monsignor Giovanni S. Lettau (Youngstown). Monsignor Paolo F. Marceau (Youngstown). Monsignor Guglielmo P. Maxwell (Youngstown). Monsignor Giovanni T. McFarland (Youngstown). Monsignor Giacomo P. McLaughlin (Youngstown). Monsignor Giorgio P. Mulroy (Youngstown). Monsignor Giacomo P. Peppard (Youngstown). Monsignor Giuseppe L. Reichlin (Youngstown). Monsignor Raimondo J. Steiger (Youngstown). Monsignor Michele M. Tondra (Youngstown). Monsignor Giovanni R. Toole (Youngstown). Monsignor Giovanni R. McGinley (La Crosse). Monsignor Giuseppe A. Bechard (Albany). March 24th. Monsignor Robert J. Cronin (Albany). March 18th.

[*Latin ed. p. 635*]

Diarium Romanae Curiae 635, March 24, 1961. Most Reverend Delaney, Joseph A. (Albany). Most Reverend Dillon, Dionysius D. (Albany). Most Reverend Donovan, Leo B. (Albany). Most Reverend Fitzgerald, John A. (Albany). Most Reverend Gazeley, James R. (Albany). Most Reverend Horan, Daniel A. (Albany). Most Reverend Kavanaugh, John (Albany). Most Reverend Kehoe, John J. R. (Albany). Most Reverend Kruegler, Anthony B. (Albany). Most Reverend Martin, William L. (Albany). Most Reverend McCormack, Charles J. (Albany). Most Reverend Whelan, Patrick J. (Albany). Most Reverend Kelly, John Joseph (Leeds). April 14. Most Reverend Schneiber, Joseph (Seckau). Most Reverend Guilbert, Gabriel (Soissons). Most Reverend Lantin, Peter (Soissons). March 20. Most Reverend Beilliard, John (Arras). Most Reverend Depape, George (Lille). Most Reverend Roux, Mario (Nice). March 28. Most Reverend Claude, Marcello (Saint-Die). Most Reverend Rocco, Nicholas (Salerno). Most Reverend Bergamo, Joseph (Salerno). Most Reverend Cargano, Michael (Salerno). Most Reverend Terranova, Guy (Salerno). June 9. Most Reverend Valori, Armando (San Miniato). June 15. Most Reverend

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Kuruvilla, Thomas Chackavayil (Trivandrum of the Syro-Malankara). June 24. Most Reverend Biancliin, John (Padua). June 29. Most Reverend Kalumbwa, Bruno (Kasongo). Most Reverend Shuntano, Peter (Kindu). Most Reverend Todisco, Septimus (Ostuni). July 6. Most Reverend Fagiolo, Vincent (Rome). September 1. Most Reverend Schierano, Mario (Turin). Secret Chamberlains, extraordinary, of His Holiness: February 27, 1959. Most Reverend Savio, James (Civita Castellana). November 18, 1960. Most Reverend Da viia Paredes, Emmanuel (Valledupar). March 30. Most Reverend Garcia Loredo, John (Oviedo). December 9. Most Reverend González, Raphael (San Cristóbal de Venezuela). Most Reverend Rojas, Joseph Leo (San Cristóbal de Venezuela). January 14, 1961. Most Reverend Santivañez, Daniel (La Paz). March 26. Most Reverend Alvarez Rodríguez, Hilary (Orense). Most Reverend Vaamonde de Cortina, Luciano Evarist (Orense). February. Most Reverend Hernández, John (Caracas). Most Reverend Del Ducca, Gaetano (Caracas). March 10. Most Reverend Verhoofstad, Paul Martin (Haarlem). Most Reverend Fannon, Robert C. (Youngstown). Most Reverend Franzetta, Benedict C. (Youngstown).

[*Latin ed. p. 636*]

Acts of the Apostolic See - Official Commentary 636 March 10 » » » » » April 13 » 20 » » 28 May 12 19 » » 26 » » June 9 » » » » » » » » » » » » 15 » » » » 23 » » » » 24 » 1 5 6 July » » » »)) 19)) » »)) » 1961.

Most Reverend Hughes, William A. (Youngstown).

Most Reverend Malone, Breen P. (Youngstown).

Most Reverend O'Connor, John Paul (Youngstown).

Most Reverend Reagan, Donald S. (Youngstown).

Most Reverend De Langhe, Robert A. (Ghent).

Most Reverend Gschiel, Rupert (Seckau).

Most Reverend Van de Ven, Martin (s-Hertogenbosch).

Most Reverend Simon, Louis (Mechelen).

Most Reverend O'Donohue, Francis (Ardagh).

Most Reverend Capuani, Cornelius (Koma).

Most Reverend Gualdi, Louis (Modena).

Most Reverend Graziano, Peter (Vercelli).

Most Reverend Portesani, Augustine (Atri).

Most Reverend Antonaci, Anthony (Otranto).

Most Reverend Greco, Louis (Otranto).

Most Reverend Montinaro, Louis (Otranto).

Most Reverend Spadolini, Guy (Penne-Pescara).

Most Reverend De Sa, Orfino (Bombay).

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Most Reverend Fernandes, Ayres (Bombay).
Most Reverend Osorio, Saldanha L. X. (Bombay).
Most Reverend Pereira, Sylvester (Bombay).
Most Reverend Pinto, Basil F. (Bombay).
Most Reverend Quercioli, Celso (Florence).
Most Reverend Calderoni, Louis (Novara).
Most Reverend Tchouhadsian, John Francis (Zülz of the Armenians).
Most Reverend Caon, Valentine (Padua).
Most Reverend Daniele, Ireneus (Padua).
Most Reverend Faccioli, Joseph (Padua).
Most Reverend Guzzo, Tarcisius (Padua).
Most Reverend Lovo, Silvius (Padua).
Most Reverend Maddalon, Angel (Padua).
Most Reverend Mason, John (Padua).
Most Reverend Offelli, Cyrus (Padua).
Most Reverend Perin, Sebastian (Padua).
Most Reverend Sola, Louis (Padua).
Most Reverend Toldo, John (Padua).
Most Reverend Tonellotto, Anthony (Padua).
Most Reverend Torresin, Gaetano (Padua).
Most Reverend Vialetto, Jerome (Padua).
Most Reverend Moretti, John (Novara).
Most Reverend Curro, Francis (S. Lucia del Mela).
Most Reverend Bateh, George (Jerusalem of the Latins).
Most Reverend Kaldany, John (Jerusalem of the Latins).
Most Reverend Trigatti, Guy (Udine).
Most Reverend Malvestiti, Joseph (Città di Castello).
Most Reverend Mandrelli, Pompilius (Città di Castello).
Most Reverend Menghi, Louis (Città di Castello).
Most Reverend Palazzoli, Silvius (Città di Castello).

[*Latin ed. p. 637*]

Diarium Romanae Curiae 19, July 21, 1961.

Most Reverend Pierangeli Giuseppe (from Gitta di Castello).
Most Reverend Schivo Beniamino (from Città di Castello).
Most Reverend Forte Mario (from Gaeta).

Honorary Chaplains in the purple cassock of His Holiness: May 26, June 9, July 23, 1961.

Most Reverend Tassi Armino (from Modena).

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Most Reverend Tundo Paolo (from Nardo).

Most Reverend Culaio Vincenzo (from Rome).

Most Reverend Pieggi Vincenzo (from Città di Castello).

Honorary Chaplains, supernumerary, with sword and mantle of His Holiness: April 28, 1961.

Mr. Gennari Giorgio (from Rome).

May 4, Mr. Ghibellini Vincenzo (from Modena).

HONORS

By means of letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow:

The Knighthood of the Order of Saint Sylvester:

June 1, June 6, July 1961.

Upon Count Canale Pietro (from Rome).

Upon Mr. Canali de' Rossi, of the Marchi Ludovico (from Rome).

Upon Marquis Crispolti Giambattista (from Rome).

Upon Mr. Crescenzi Serlupi, of the Marchi Giovanni (from Rome).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class:

June 1, 1961.

Upon General Aloia Giuseppe (from Rome).

Upon General Bonicelli Luigi (from Rome).

Upon General Fanelli Achille (from Rome).

Upon General Porru Loci Mario (from Rome).

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

April 14, May 4, July 19, 26, June 1, 9, 15, 1961.

Upon Mr. Latu Roger (from Soissons).

Upon Mr. Van der Haeghen Joseph (from Malines).

Upon Mr. Codsi Giovanni (from Damascus).

Upon Mr. Kresevich Giuseppe (from New York).

Upon Mr. Urso Biagio (from Rome).

Upon Mr. Langhade Eraste (from Beirut of the Latins).

Upon Mr. Tabbah Becharé (from Beirut of the Melchites).

Upon Mr. Gurrieri Ottorino (from Perugia).

Upon Mr. Carassero Gaudenzio (from Casale Monferrato).

Upon Mr. Talli Roberto (from Rome).

Upon Mr. Bonfilio Fernandes Giuseppe (from Bombay).

Upon Mr. Pinto Cosma Damiano (from Bombay).

Upon Mr. Rebello Alfredo C. (from Bombay).

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Upon Mr. De Chedid Edoardo (from Cyprus).

Upon Mr. Gattoni Romualdo (from Novara).

[*Latin ed. p. 638*]

Acta Apostolicae Sedis - Official Commentary 638 15 » » » 23 » 6 June 13 » » » July » 1961. To Mr. Salvatore Pasanisi (Oria). To Mr. Francesco Bersani (Boma). To Mr. Lodovico Festa (Rome). To Count Robert D'Ayala Valva (Taranto). To Mr. Pier Paolo Marenda (Rome). To Mr. Robert Venturelli (Udine). To Mr. Osvaldo Zacchi (Rome). To Mr. Fernando Palazzi (Milan). The Order of Saint Gregory the Great, military class: April 28, 1961. To Mr. Joseph Harb (Baalbek of the Maronites). To Mr. Noël Jean Courdurier (Fréjus-Toulon). The Order of Saint Gregory the Great, civil class: March 20, 1959. To Mr. Robert Richards (Westminster). To Mr. John Branagan (Westminster). November 13. To Mr. John G. McCarthy (Westminster). March 24, 1960. To Mr. William Henry Dorrington (Westminster). To Mr. Giuseppe Jardiolin (Bacolod). October 27. To Mr. Desiderio Miranda (Bacolod). To Mr. Bernard Rochford (Westminster). November 24. March 24, 1961. To Mr. John F. A. G. König (Haarlem). To Mr. Henry G. P. M. Kortmann (Roermond). To Mr. Luigi L. C. Polis ('s-Hertogenbosch). To Mr. Henry M. Van Lieshout ('s-Hertogenbosch). To Mr. Giuseppe L. Van Engeland ('s-Hertogenbosch). To Mr. Francesco Goddard (Bobo-Dioulasso). April 14. To Mr. Ithier de Roquemaurel (Paris). To Mr. Allart Louis Beauchamps (Soissons). To Mr. Andrea Caure (Soissons). To Mr. Michele de la Morinerie (Soissons). To Mr. Paul Journel (Soissons). To Mr. Peter Malezieux (Soissons). To Mr. John Pelletier (Soissons). To Mr. Paul D'Hier (Paris). April 20. To Mr. John Tissot (Paris). To Mr. Peter Anthony William Van der Grinten (Roermond). To Mr. Jean Cottier (Lyon). April 28. To Mr. Henri Gros (Lyon). To Mr. Auguste Monjols (Rodez). May 4. To Mr. Oswald Dewilde (Malines). To Mr. August Adrian Henry Marie Plochg (Utrecht). May 12. To Mr. Paul Lenz-Medoc (Paris). May 19. To Mr. Vincenzo Mariscalco (Noto). June 1. To Mr. Albert Cha vanne (Lyon). To Mr. Paul Marie Koenig (Paris). To Mr. Nasri Gemayel (Cyprus). May 15.

[*Latin ed. p. 639*]

Diarium Romanum, 15, 23, 6; June; July, 1961.

To the Most Reverend Zotti Carlo (Novara).

To the Most Reverend Cilia Robert (Venice).

To the Reverend Achille, Anthony (Rome).

To the Reverend Savonitti Matthew (Udine).

To the Reverend Malfertheiner Fernando (Gorizia).

To the Reverend Spalla Carlo (Milan).

To the Reverend Sabani Eligius (Rome).

The Knighthood of the Order of Saint Gregory the Great, military class,

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June 23, 1961.

To Captain Aloysi Aldo (Rome).

To Captain Palelli Giovanni (Rome).

The Commander's Cross with Plaque of the Order of Saint Sylvester Pope: June 29, 1961.

To the Reverend Cardahi Chucri (Beirut of the Melchites).

To the Reverend Orlando Salvatore (Pistoia).

The Plaque of the Order of Saint Sylvester Pope: June, July 1961.

To the Reverend Narduzzi Nestore (Viterbo).

To the Reverend Alexandri Alexander (Milan).

The Commander's Cross of the Order of Saint Sylvester Pope: February 1961.

March, April; May 4; June 12, 19; June 15, 23; June 29; July.

To the Reverend Vera Garcia Raffaele (Caracas).

To the Reverend Yaber Pérez Michael (Caracas).

To the Reverend Engelen Giovanni M. F. ('s-Hertogenbosch).

To the Reverend Charpentier Michael (Paris).

To the Reverend Hibon Louis (Paris).

To the Reverend Ferrari Toniolo Andrea (Rome).

To the Reverend Fierens Auguste (Malines).

To the Reverend Leclef Alphonse (Malines).

To the Reverend Kuraiem Mussa (São Paulo).

To the Reverend Mangani Raffaele (Asmara of the Latins).

To the Reverend Francini Vincent (Perugia).

To the Reverend Samrani George (Cyprus).

To the Reverend Zirretta Giovanni (Agrigento).

To Captain Cremisini Aldo (Rome).

To Captain Med. Martinelli Enrico (Rome).

To the Reverend Berruto Domenico (Turin).

To the Reverend Perrera Salvatore (Trapani).

To the Reverend Cipriani Peter (Pistoia).

To the Reverend Arzilla Anthony (Rome).

To the Reverend Assemani Tawfick (Baghdad of the Syriacs).

To the Reverend Del Donno Gaetano (Gorizia).

To the Reverend Colombo Louis (Milan).

To the Reverend Denti Joseph (Milan).

To the Reverend Marcolongo Ferdinand (Siena).

To the Reverend Stabio Armando Deolindo (Strasbourg).

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To the Reverend Guglielmi Vittorio (Rome).

[*Latin ed. p. 640*]

Acts of the Apostolic See - Official Commentary 640 13 » July 21 » » 1961. To Mr. Cattaneo Luigi (Vigevano). » To Mr. Vecchio Angelo (Vigevano). » To Mr. Tagini Athos (Addis Abeba). The Knighthood of the Order of Saint Sylvester: February 10, 1961. To Mr. De Vries Giovanni Pietro (Groningen). » To Mr. Veringa Giovanni (Groningen). » To Mr. Burgers Guglielmo Antonio M. (Rotterdam). » » To Mr. Baltussen Giuseppe Francesco G. (Utrecht). March 3 » To Mr. Schwenke Giovanni Giacomo (Groningen). » To Mr. Wächters Giovanni Bernardo E. ('s-Hertogenbosch). » » To Mr. Alfrink Giacomo C. A. (Utrecht). To Mr. Grasso Giovanni F. M. (Utrecht). » » To Mr. Kars Ermanno G. G. (Utrecht). » To Mr. Van Ginniken Enrico Cornelio M. (Utrecht). » April 24 » To Mr. Palier Augusto (Rouen). » » » » To Mr. Berthollier Ruggero (Principality of Monaco). » To Mr. Fissore Giuseppe (Principality of Monaco). » To Mr. Norese Camillo (Principality of Monaco). » To Mr. Vatrican Luigi (Principality of Monaco). » » » To Mr. Frohn Giuseppe Gustavo ('s-Hertogenbosch). April 14 » To Mr. Boulle Giovanni (Paris). » » To Mr. Aubry Giacomo (Soissons). » » To Mr. Binet Eurico (Soissons). To Mr. Doutriaux Francesco (Soissons). » To Mr. Salmón Maria Giovanni (Soissons). To Mr. Greppi Pierino (Valva e Sulmona). NECROLOGY September 18, 1961. Most Reverend Sayegh Souleyman, titular Bishop of Paleopoli of Asia. September 23 » » Most Reverend Campling John William, titular Bishop of Comana pontica.

[*Latin ed. p. 641*]

A. and Vol. LUI, October 30, 1961 (Series III, Vol. IH) - No. 12 ACTA APOSTOLICAE SEDIS - • •; : : i COMMENTARY OFFICIAL: Palazzo Apostolico - Vatican City — Administration: Libreria Editrice Vaticana.

ACTA IOANNIS PP. XXIII. APOSTOLIC LETTER: To all Ordinaries of places and to the Catholic faithful of the whole world: The recitation of the Holy Rosary during the month of October is recommended for maintaining peace among the nations.

To our venerable brother, beloved sons, health and Apostolic Blessing!

Concerns regarding the problem of peace. The religious gathering on Sunday, September 10th, at Castelgandolfo, with noble and numerous representatives of Cardinals, Prelates, the Diplomatic Corps, and a multitude of faithful of every origin, was permeated by a feeling of deep concern regarding the problem of peace. The presence of our humble person, our moved voice, was the guiding, illuminating, and central point of that meeting. From our consecrated and blessed hands, the Eucharistic Sacrifice of Jesus, Savior and Redeemer, was offered: *Salvator et Redemptor mundi*, and King of peace of the ages and of peoples. All the nations were represented there, giving ample significance to universality. A notable group

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was formed, among others, by the students of the Urban College of Propaganda, a reminder of all peoples, even non-Christian, but all invoking peace. Moved and at the same time confident, we announced that evening the mysterious purpose of encouraging subsequent gatherings of souls as the occasion presented itself, to engage them in prayer regarding this fundamental commitment of preserving peace throughout the world and for the salvation of civilization.

41 - ACTA, Vol. III, No. 12. - 30-10-1961.

[*Latin ed. p. 642*]

Acta Apostolicae Sedis - Official Commentary 642. From this intention, and to offer a first example, a few days later We went to the Catacombs of St. Callistus, the closest to Our summer residence, to implore there, before the sacred memories of those who preceded Us – no less than fourteen Popes, and with them illustrious bishops and martyrs of history – the cooperation of their heavenly intercession to secure for all nations – and all belong in some way to Christ – the great treasure of peace: *ut cuncto populo christiano pacem et unitatem Dominus largiri* 1 dignetur. Now we have arrived at the month of October, which, by a venerable tradition of piety and Christian charity, is consecrated to the cult and veneration of the Madonna of the Rosary, and is offered to us as a new and most opportune occasion for universal prayer to the Lord for the very same great intention that concerns individuals, families, and peoples. The devotion to the Holy Rosary. Last May, inspired by the gesture of Pope Leo XIII, of glorious memory, we recalled the teaching of *Rerum Novarum*, developing it with Our Encyclical *Mater et Magistra*, with the intention of bringing Catholic doctrine ever closer to the new needs of human and Christian coexistence. We now recall that great Pope, who was already a light and guide for Our spirit in preparing us, from Our childhood, for the splendors of the priesthood, and who, upon the arrival of October, repeatedly urged the Christian world to recite the Holy Rosary, proposed to all the children of the Church as an exercise of sacred and beneficial meditation, for the nourishment of spiritual elevation, and as intercession for heavenly graces for the entire Church. His successors were eager to honor this pious and moving tradition. And We intend humbly to follow these great and most venerated pastors of the flock of Christ, not only in the employment of ever more intense solicitude for the interests of justice and fraternity in this earthly life, but also in the fervent pursuit of the sanctification of souls, which is Our true strength and the guarantee of every good success, as a response from above to the voices of the earth, arising from sincere souls, thirsting for truth and charity. Already at the beginning of October 1959, We addressed the Catholic world with the Encyclical *Grata recordatio* 1. Cfr. 2 A. A. S. LI (1959), pp. 67S-678. *Litaniae Sanctorum*. 2 and following

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address.

[*Latin ed. p. 643*]

The Acts of Pope John XXIII, 643, also for this purpose, a Letter was sent to the Cardinal Vicar of our diocese of Rome. 3 Therefore, We are pleased, venerable Brothers and beloved sons, scattered throughout the world, to recall you once again this year to certain simple and practical considerations, which the devotion of the Holy Rosary suggests to us, for savory nourishment and for the strengthening of vital principles, to guide your thoughts and your prayers. And all this as an expression of perfect and blessed Christian piety, and always in the light of universal supplication for the peace of all souls and all nations. The Rosary, as an exercise of Christian devotion among the faithful of the Latin rite, who are a notable portion of the Catholic family, takes its place, for clerics after the Holy Mass and the Breviary, and for the laity after participation in the Sacraments. It is a devout form of union with God, and always of high spiritual elevation. It is true that, among some souls less educated to rise above mere outward observance, it can be recited as a monotonous succession of the three prayers: the Our Father, the Hail Mary, and the Glory Be, arranged in the traditional order of fifteen decades. This, without a doubt, is already something. But – we must repeat it – it is only the beginning or the outward expression of confident prayer, rather than the vibrant elevation of the spirit in conversation with the Lord, sought in the sublimity and tenderness of His mysteries of merciful love for all of humanity. The true essence of the Rosary, when meditated upon, consists of a threefold element that gives unity and coherence to the vocal expression, discovering in lively succession the episodes that associate the life of Jesus and Mary, in reference to the various conditions of the praying souls and the aspirations of the universal Church. For each decade of Hail Marys, there is a picture, and for each picture, a threefold emphasis, which is at the same time: mystical contemplation, intimate reflection, and pious intention. First of all, pure, luminous, and rapid contemplation of each mystery, that is, of those truths of the faith that speak to us of the redemptive mission of Jesus. In contemplating, one finds oneself in an intimate communion.

[*Latin ed. p. 644*]

Acts of the Apostolic See - Official Commentary 644, in perfect harmony with the doctrine and the life of Jesus Christ, Son of God and Son of Mary, who lived on earth to redeem, to instruct, and to sanctify: — in the silence of the hidden life, composed of prayer and work; — in the sorrows of His blessed Passion; — in the triumph of the Resurrection; just as in the glory of the heavens, where He sits at the right hand of the Father, always ready to assist and to vivify the Church founded by Him with the Holy Spirit, and which progresses in its journey through the centuries.

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Intimate Reflection: The second element is reflection, which, from the fullness of the mysteries of Christ, spreads in living light upon the spirit of the one who prays. Each person perceives in the individual mysteries the appropriate and good instruction for themselves, in order to their own sanctification and the circumstances in which they live; and under the continuous illumination of the Holy Spirit, which, from the depths of the soul, in grace, "intercedes for us with inexpressible groans," each person compares their life with the warmth of instruction that flows from those very mysteries, and finds inexhaustible applications for their spiritual needs, as well as for the needs of their daily life.

Pious Intention: Finally, there is intention: that is, the indication of people, or institutions, or needs of a personal and social order, which for a truly active and pious Catholic fall within the exercise of charity towards brothers and sisters, a charity that spreads in hearts as a living expression of the common belonging to the mystical body of Christ. In this way, the Rosary becomes a universal supplication of individual souls and of the immense community of the redeemed, who, from all points of the earth, meet in a single prayer: whether in personal invocation, imploring graces for the individual needs of each person; or in participating in the immense and unanimous chorus of the entire Church for the great interests of all humanity. The Church, as the Divine Redeemer willed it, lives amidst the harshness, adversities, and storms of a social disorder that often turns into a terrifying threat; but its gaze is fixed, and the energies of nature and grace are always directed towards the supreme destiny and the eternal purposes.

[*Latin ed. p. 645*]

Acta Ioannis PP. XXIII. Recitatione labiale et 645 privata. This is the Rosary of Mary, observed in its various elements, brought together under the wings of vocal prayer, and interwoven with it as in a delicate and substantial embroidery, yet full of warmth and spiritual charm. Therefore, the vocal prayers themselves also gain their full significance: first, the Our Father, which gives the Rosary its tone, substance, and life, and, following the proclamation of the individual mysteries, marks the transition from one decade to the next; then, the Angelic Salutation, which carries within it the echoes of the rejoicing of heaven and earth concerning the various scenes of the life of Jesus and Mary; and finally, the Trisagion, repeated in profound adoration of the Most Holy Trinity. Oh! Always beautiful, thus, the Rosary for the innocent child and the sick person, for the virgin consecrated to the hidden life of the cloister or to the apostole of charity, always in humility and sacrifice, for the man and the woman, the father and mother of a family, nourished by a high sense of responsibility, noble and Christian virtues, of modest families faithful to the ancient domestic tradition: for souls gathered in silence, and abstracted from the life of the world, to which they have renounced, and yet always held to live with

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the world, but as hermits, amidst uncertainties and temptations. This is the Rosary of pious souls, who keenly feel the importance of their own individual life and environment. Social and solemn prayer. In respecting this ancient, customary, and moving form of Marian devotion, according to the personal circumstances of each, We are also permitted to add that the modern transformations, which have occurred in every sector of human co-existence, the scientific inventions, and even the perfection of the organization of labor, lead man to measure with greater breadth of vision and penetration of understanding the character of the present world, and thus awaken new sensitivities concerning the functions and forms of Christian prayer. Now, every soul that prays no longer feels alone and occupied exclusively with its own spiritual and temporal interests, but feels, more and better than in the past, that it belongs to an entire social body, of which it shares the responsibility, enjoys the benefits, and fears the uncertainties and dangers. This, indeed, is the character of the liturgical prayer of the Missal and the Breviary: at every point, marked by the "Oremus," which implies both the plurality and multitude of those who pray, and of those who at-

[*Latin ed. p. 646*]

The *Acta Apostolicae Sedis* – Official Commentary 646 seeks to obtain [grace] and for which the prayer is completed. It is the multitude that prays in unity of supplication for the entire human, religious, and civil fraternity. Therefore, the Rosary of Mary is adopted as a means of elevating a great public and universal prayer before the ordinary and extraordinary needs of the holy Church, of nations, and of the entire world. There were difficult times, very difficult times in the history of peoples, due to a succession of events that marked, with notes of tears and blood, the changes in the most powerful states of Europe. It is well known, to those who follow the historical events of political transformations, the influence exerted by Marian piety, in preserving from threatened misfortunes, in restoring prosperity and social order, and as a testament to spiritual victories obtained.

A Historical Monument of Piety and Art in Venice. Always mindful of our beloved city of Venice, which offered us for six years so many precious opportunities for good pastoral ministry, we are pleased to announce, with heartfelt joy, that the restoration of the magnificent Chapel of the Rosary, a most splendid adornment of the Basilica of the Most Holy John and Paul of the Dominican Fathers there, has now been completed. It is a monument that shines with great honor among the many in Venice that affirm, throughout the centuries, the victories of the faith, and it corresponds precisely to those years that followed the Council of Trent, marking – from 1563 to 1575 – the characteristic fervor spread throughout Christendom, in honor of the Rosary of Mary, then invoked in the Litanies under the title of "Auxilium Christianorum" [Help of Christians].

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Always and forever: The Rosary – an invocation of universal peace. O blessed Rosary of Mary: how sweet it is to see you lifted up by the hands of the innocent, of holy priests, of pure souls, of young and old, of all who appreciate the value and efficacy of prayer, lifted up by countless and pious crowds as an emblem, and as a hopeful banner of peace in hearts and of peace for all human peoples! To speak of peace in a human and Christian sense means to instill in the minds of people that sense of truth, of justice, of perfect fraternity among the peoples, which dispels every danger of discord and confusion, which unites the wills of all and each on the path of the evangelical doctrine, on the contemplation of the mysteries and examples of Jesus and Mary, which have become familiar to universal devotion: on the effort of every soul.

[*Latin ed. p. 647*]

Acts of John PP. XXIII 647, concerning all souls, towards the perfect exercise of the holy law, which, by regulating the secrets of the heart, rectifies the actions of each individual towards the fulfillment of Christian peace, the delight of human life, a foretaste of joys that are both ineffable and eternal. A treatise on the Rosary, meditated, Beloved Brothers and children, on this subject of the Rosary of Mary, understood as a worldwide supplication for the peace of the Lord and for the happiness, even here on earth, of souls and peoples, My heart would suggest other pleasing and touching considerations. But We prefer to offer to your attention, as a complement to this Apostolic Letter, Our small treatise of devout thoughts, distributed for each decade of the Rosary, with reference to the threefold emphasis – mystery, reflection, and intention – of which We have mentioned above. These simple and spontaneous notes may well be suitable for the spirit of many, particularly those inclined to overcome the monotony of simple recitation. Useful and opportune forms for more lively personal edification, for a more fervent zeal in supplication for the health and peace of all peoples.

5. This last thought is for St. Joseph. His beloved figure appears many times in the Joyful Mysteries of the Rosary. But let us remember that the great Pontiff Leo XIII, in the fervor of his recommendations, presented him three times – in 1885, in 1886, and in 1889 – for the veneration of the faithful of the whole world, teaching that prayer, "To you, O blessed Joseph," which is so dear to Us, because it was learned in the fervor of Our happy childhood. Once again, We recommend it, inviting the Guardian of Jesus and the most pure Spouse of Mary to strengthen Our wishes and Our hopes with His intercession. Finally, We sincerely hope that this month of October may be, as it should be, a continuous and delightful succession for pious souls of mystical elevation to She who, at the conclusion of the Holy Rosary, is always and forever acclaimed: "Blessed Mother, and glorious Virgin. Queen of the world," for universal peace and consolation. Castel

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Gandolfo, September 29, 1961, the feast of St. Michael the Archangel.

IOANNES PP. XXIII

5. In the text, which the journal "L'Osservatore Romano" brought to light on October 1, 1961 [no. 227], there follow some pious comments on the fifteen mysteries of the Holy Rosary.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. CONCERNING THE ESTABLISHMENT OF AN ECCLESIASTICAL PROVINCE FOR THE FAITHFUL OF THE ALEXANDRIAN AND ETHIOPIAN RITES IN ETHIOPIA.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER:

Since Our Venerable Brothers, the Cardinals of the Sacred Congregation for the Eastern Churches, have deemed it fitting that an ecclesiastical province be established in Ethiopia for the faithful of the Alexandrian and Ethiopian rites, We have also considered it fitting to do so; for it is clear that, with properly divided and organized ecclesiastical jurisdictions, the congregations of Christians are better fostered and governed by sacred prelates. Therefore, by Our apostolic authority, and with the full consent of all those who have any right or claim concerning this matter, We decree and order the following:

We establish and arrange an ecclesiastical province for the faithful of the Alexandrian and Ethiopian rites in Ethiopia, so that its metropolitan see shall be the Church of Neanthopolitana, hitherto an apostolic vicariate; and the eparchy of Asmarensis, hitherto an apostolic exarchate, and that which is called Adigrat, shall be considered as suffragan sees.

We grant all that is fitting to the aforementioned churches and their prelates; and We impose just obligations upon the sacred prelates.

Furthermore, We decree that the see of Neanthopolitana shall consist of the same territories as the apostolic vicariate of the same name, and the apostolic prefectures of Gondarensis, Dessiensis, and Endeberensis; that the episcopal see of Asmarensis shall be contained within the boundaries of the exarchate of the same name; and finally, that the episcopal see commonly called Adigrat shall encompass the territory that hitherto belonged to the apostolic prefecture of Tigraien.

We wish these Our decrees to be carried out by the Apostolic Delegate in Ethiopia, or by someone whom he may delegate, provided that he is a man established in ecclesiastical dignity; and that the same shall send a true

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and exact report of the matter to the Sacred Congregation for the Eastern Churches as soon as possible.

[*Latin ed. p. 649*]

Acta Ioannis PP. XXIII 649 We desire that these Letters be efficacious now and in the future; indeed, so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can impede the efficacy of these Letters, since through these Letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were the original documents. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twentieth day of the month of February, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

IACOBUS A. Card. COPELLO

IOANNES H. Card. CICOGNANI

S. R. E.
Cancellarius
S. Congr. pro Ecclesia Orientali
a Secretis
Franciscan Tinello
Apostolic Cancellary
Regens
Albertus Serafini,
Proton. Apost.
Caesar Federici,
Proton. Apost.
Loco £8 Plumbi
In Ap. Cane, tab., vol. CVI, n. 2J/.
II
PROMENSIS

The Apostolic Prefecture of Promensis is elevated to the rank of a diocese.

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IOANNES,
BISHOP,

SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Since, in those things which pertain to the worship of God and the holy religion of Christ, not so much the beginning of the work as its perfection should be considered, we have received with a joyful spirit the news that...

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - The Official Commentary of the Congregation for the Propagation of the Faith, after hearing the venerable Brother James Robert Knox, Archbishop with the title of Melitene and Apostolic Delegate in India, decided that the Apostolic Prefecture of Prome should be raised to the rank of a diocese. For in that place, the Christian name has happily grown, through the generous work of the Missionary Society of the B. V. M. of "La Salette," so that it is fitting to establish a fully-fledged Church there. Therefore, with the authority of the Sacred Congregation for the Propagation of the Faith, and with Our own authority, and with the consent of those who have some right or believe themselves to have some right in this matter, We elevate the Apostolic Prefecture of Prome to the rank and dignity of a diocese, which shall be called by the same name and shall be bounded by the same limits as the Prefecture. Furthermore, this diocese shall have the city of Prome as its capital, where the Bishop shall reside, and the episcopal chair of the teaching office shall be established in the church dedicated to Saint Paul the Apostle. To the newly established diocese, We grant all the rights, honors, and privileges that are customarily granted to other Sees of the same rank; and likewise to its Bishop, who shall also have the duties and obligations inherent in his office. Among these, it is fitting to include the fact that, together with his Church, he shall be subject to the metropolitan jurisdiction of the Archbishop of Rangoon and shall be a suffragan. As for the governance and administration of the diocese, all that which the Code of Canon Law establishes shall be observed. A college of canons shall be established; however, We do not permit this to be done until consultants for the diocese are chosen, who shall assist the Bishop with counsel and work. A seminary shall also be established; for since the priests of each diocese are the strength and hope, it is certainly necessary to educate boys with the utmost care for these duties. All of these things shall be done according to the laws common to all and the norms of the Sacred Congregation for the Propagation of the Faith. The episcopal table, which is called the mensal, or the revenues, shall consist of the goods that still belong to the Apostolic Prefecture; or the revenues of the Curia; or finally,

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the money that is given either by the Christian people, or that is sent by the Sacred Congregation for the Propagation of the Faith. Furthermore, the execution of these Our orders shall be overseen by the venerable Brother James Robert Knox, whom We mentioned, or by someone whom he may delegate, provided that he is a man constituted in ecclesiastical dignity. When the matter is completed, he shall draw up the necessary documents, and shall send true copies to the Sacred Congregation for the Propagation of the Faith without delay. If, however, during the execution of these orders, another Apostolic Delegate precedes him, he shall carry out all of Our mandates. We will and desire that these Letters be effective now and in the future; so that those things which have been decreed through them shall be religiously observed by those to whom they pertain.

[*Latin ed. p. 651*]

Let the acts of Pope John XXIII, numbered 651, be observed, and therefore, let them have force. No prescriptions of any kind can be contrary to the efficacy of these documents, since through these documents we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be declared entirely null and void. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these documents themselves, if they were presented. Whoever in any way disregards or rejects Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of February, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

JAMES A. Cardinal COPELLO

GREGORY P. Cardinal AGAGIANIAN

Secretaries of the Holy Roman Church

Prefect of the Congregation for the Propagation of the Faith

Francis Tinello, Regent of the Apostolic Chancery

Francis H. Ferretti, Apostolic Protonotary

Bernard De Felicis, Apostolic Protonotary

Loco E Plumbi In Ap. Cane, tab., vol. CVI, n. 18.

III BHAMOËNSIS (MYITKYINA)

The Apostolic Prefecture of Bhamoënsis, in Burma, is raised to the dignity of a diocese, and is named "Myitkyina."

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JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

That the Sacred Congregation for the Propagation of the Faith, after deliberation, deemed it fitting to request the venerable Brother James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in India, to perform [a certain task].

[*Latin ed. p. 652*]

652 Acta Apostolicae Sedis - By this, that the Prefecture Apostolic of Bhamoë, that is, the Prefecture Apostolic, may be raised to the rank and dignity of a diocese, We, by the authority with which We preside over all the Churches, confirm and declare this to be valid today. For in that ecclesiastical territory, the Fathers of the Society of Saint Columban, who are working for missions in China, have seen greater and more joyful growth in religious matters, and the number of faithful Christians has increased. Considering these things, having carefully considered everything, We decree and order the following. We raise the Prefecture of Bhamoë, which We have mentioned, to the rank of a cathedral See, in the region governed by the prince, commonly called the city of Myitkyinaënsis, with the same boundaries that it has had up to now. The city of Myitkyina will be the seat of the diocese, and in it, the sacred bishop will establish the episcopal chair, namely, in the church dedicated to God in honor of Saint Columban, which, having attained the dignity of a cathedral, will be endowed with the proper rights. To the bishop, We grant all the honors due to his authority, and We impose appropriate obligations. We place the newly founded Church under the metropolitan See of Mandalay as a suffragan; also, the sacred prelate of that same metropolitan See will be subject to the law. Furthermore, We order that a seminary be established in the manner prescribed for the diocese, for the formation of young men who are called by God to the priesthood. With regard to the Chapter of Canons, We allow that it be established as soon as possible, and that diocesan consultors be chosen, who will assist the bishop and advise him. These consultors will cease from their office when Canons are established by other appropriate documents. Furthermore, the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, the rights of the clergy and the people, and similar matters, shall be governed entirely by common law. Moreover, these Our documents will be delivered by the Venerable Apostolic Delegate who is in India at the time of execution, or by someone he designates, with the necessary faculties for the matter. After the matter has been completed, he will cause the documents to be drawn up, and he will take care to send true copies to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these documents

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be effective now and in the future, so that those for whom these things are intended will observe what has been decreed in them, and thus they will have force. Nothing, of any kind, can be contrary to the effectiveness of these documents, since by these documents We repeal all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We order that it be declared null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will.

[*Latin ed. p. 653*]

Let it be permitted; nay, indeed, copies of these documents, whether printed or handwritten, bearing the seal of a person established in ecclesiastical dignity, and also signed by a public notary, shall have the same full force and effect as if they were these very documents, if they are presented. Whoever, in general, shall disregard or in any way reject Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of February, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

Secret of the Congregation for the Propagation of the Faith

Prefect

Francis Tinello

Regent of the Apostolic Chancery

Francis H. Ferretti,

Bernardus De Felicis,

Protonotary Apostolic.

IV. TUNGÜNENSLS (TAUNGGYIENSIS): From the diocese of Tungun, certain territories are separated, with which a new diocese is established, to be called "Taunggyiensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

We always devote our mind and consideration to the labors of the Missionaries, who, just as the most holy Apostles, having scorned all things that are of human wisdom and worldly, have spread the glory of the Christian name so widely that, as often as it is necessary, they come to establish new territories, a certain sign and indication of future prosperity. There-

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fore, even in the region of Tungun, religious matters...

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary: A great increase has begun, and the venerable Fathers, Our Brothers, Cardinals of the Sacred Congregation for the Propagation of the Faith, after hearing the venerable Father James Robert Knox, Archbishop with the title of Melitene, and Apostolic Delegate in the Union of India, and others as it was necessary, judged that it would be beneficial if the Church of Taunggyi were divided, and from it a new diocese were established. We, of course, gladly receiving these things, having carefully considered the matter, by Our Apostolic authority, We decree and command the following. Having taken from the diocese of Taunggyi the territories which, in the vernacular language, are called Kayah State and Southern Shan States, We establish a new diocese, to be called after the principal city of the place, Taunggyi, and to be entrusted to the care of the members of the Pontifical Institute for Foreign Missions. Furthermore, We deem it fitting that the diocese of Taunggyi be entrusted to the same members, to whom it has been entrusted until now, with the secular priests of the clergy, for its governance. We earnestly exhort these, therefore, that they omit nothing in attracting souls to the religion of Christ. The new diocese is made subject as a suffragan to the metropolitan Church of Rangoon; likewise, its Ordinary, the Archbishop of that archdiocese. We also decree that the city of Taunggyi shall be the seat of the diocese, and that the Bishop shall establish his residence there and erect a cathedral, in a principal church which We raise to the dignity of a cathedral. Regarding other matters: the constitution of a collegiate body, the construction of a seminary, the election of a capitular vicar, the governance and administration of the Church, and similar things, shall be regulated by the laws of Canon Law or by approved customs. Finally, upon the conclusion of these documents and acts pertaining to the new diocese, they shall be sent to its episcopal curia, to be kept with great care in the archives of religious matters. Moreover, these Our decrees will be carried out by the venerable Father James Robert Knox, of whom We have made mention, or by whomever he may delegate, with the necessary faculties for this purpose. When the matter is completed, the same shall order that these documents be drawn up, and that true copies thereof be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and desire that these documents be effective now and in the future; so that those to whom they pertain may observe religiously what has been decreed therein, and thus obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents We derogate from all such things. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely void and of no

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effect. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these documents, and passages or types thereof, shall be.

[*Latin ed. p. 655*]

Acta Ioannis PP. XXIII, 655. Those documents, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever, in general, shall despise or in any way reject Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of March, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO
GREGORIUS P. Card. AG
AGIAN
S. R. E.
Cancellarius
S- C. de Prop. Fide
Praefectus
Franciscus Tinello
Apostolic Chancery
Franciscus Regens
H. Ferretti, Proton.
Bernardus De Felicis, Proton.
Aposta Apost. Loco
© Plumbi
In Ap. Cane, tao., vol. CVI, n. 16.

V. TAIPEHENSIS (HSINCHUENSIS)

From the archdiocese of Taipei, certain territories are detached, and a new diocese is founded from them, to be called "Hsinchuensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

In the archdiocese of Taipei, the Catholic name has progressed so favorably in these times, under the guidance of the secular clergy, that Our Venerable Brothers, Cardinals, Prefects of the Sacred Congregation for the

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Propagation of the Faith, having heard the opinion of our beloved son, Joseph Caprio, Apostolic Delegate in China, have judged it to be advisable to divide it, believing that this will be very beneficial to this people. While we receive all of this with a joyful heart, we fully approve what those same Venerable Brothers have decided.

[*Latin ed. p. 656*]

By the unanimous consent of those who possess, or deem themselves to possess, some right concerning this matter, and by Our apostolic authority, We decree and ordain the following. From the territory of the archdiocese of Taipei, We detach the regions named Hsinchu, Taoyuan, and Miaoli, and from these We establish a new diocese called Hsinchu, with the same boundaries and territory from which it is formed. The seat of the new diocese and the residence of the Bishop shall be the city of Hsinchu; the metropolis, however, shall remain that of the archdiocese of Taipei, with the rights and privileges that are rightfully due to all churches throughout the world. The Bishop, moreover, shall bear the burdens and obligations that arise from his weighty office. Concerning the clergy, We desire that the Hsinchu Church be endowed with its own native clergy, whose virtues and zeal are well known. We also decree that priests be considered as belonging to this diocese, and that, upon the execution of these documents, they shall rightfully hold office or residence therein. The new diocese shall have an episcopal table, which shall be established and administered either according to the prescriptions of the Code of Canon Law, or according to the norms given by the Sacred Congregation of the Propagation of the Faith. The governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, and other matters of this kind shall be regulated by canon law. Finally, all documents and acts pertaining to the new ecclesiastical circumscription shall be sent to its Curia and diligently preserved therein. Furthermore, all that We have commanded shall be carried out by Our beloved son, Joseph Caprio, or by his delegate, to whom We grant all powers necessary for the execution of this matter, provided that he be a man constituted in ecclesiastical dignity. If, at the time of the execution of these documents, another person presides over the same Apostolic Delegation, he shall carry out Our commands. We will and order that these documents be effective now and forever; so that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, contrary to the efficacy of these documents shall be able to take effect, since by these documents We repeal all that is contrary to them. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be declared entirely void and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents expressing Our will; rather, the copies and

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excerpts of these documents, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if the original documents were presented. If anyone should disregard these Our decrees in general...

[*Latin ed. p. 657*]

Let it be known that anyone who, in any way, disparages [this], shall be subject to the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-first day of the month of March, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

8. R. E. Cancellarius

8. C. de Prop. Fide Praefectus

Franciscus Tinello, Apostolic Chancellor

Franciscus H. Ferretti, Protonotary Apostolic

Bernardus De Felicis, Protonotary Apostolic

"Loco 6B Plumbi In Ap. Cane, tab., vol. CV, n. 95.

V I S.

IOANNES A REGE

In the cathedral church of the diocese of St. John the King, a College of Canons is established.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Although, according to the teaching of the Apostle Paul (cf. Acts 17, 24-25), God, the Creator of the world and Lord of all things created, cannot be contained within the walls of temples made by human hands, and is superior to all comparison, nevertheless, it is evident that through the magnificence of temples, through the splendor of ceremonies, through the number and dignity of the clergy, not only can the highest worship be rendered to the Divine Majesty, for whose glory these things seem to have been created, but also the faith of the faithful can be increased, whose minds are moved by piety and admiration.

Wherefore, when the venerable Brother Delphinus Ribeiro Guedes, Bishop of St. John the King, requested that a College of Canons be established in his Church, and the Sacred Congregation Consistorial, after hearing the venerable Brother Armandus Lombardi, Archbishop with the titular see of Caesarea, and Apostolic Nuncio in the Federated States of

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Brazil, and having previously granted us the necessary authority, decreed that it should be done, We, approving the acts of the Sacred Congregation, decree the following:

In the cathedral church of the diocese of St. John the King...

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Official Commentary. We establish a College of Canons, which shall consist of two Dignitaries, namely an Archpriest and an Archdeacon, and six Canons, of whom one shall be a Theologian and another a Penitentiary. The assignment of Dignities and Canonicates shall be made according to the law; however, we allow that, insofar as suitable candidates are concerned, these positions may also be assigned to Priests who enjoy another benefice, although in conjunction with the care of souls. With regard to the performance of sacred duties and the proper prayers of the Canons, we decree that at least on these feast days they shall be performed: on the feast of St. Joseph, Spouse of the Blessed Virgin Mary; on the feast of the Precious Blood of Our Lord Jesus Christ; on the feast of St. James the Greater, Apostle; on the feast of the Nativity of the Blessed Virgin Mary; on the feast of the Blessed Virgin Mary of Pilar, considered the principal Patroness of the diocese; on Thursday in Holy Week; on Friday in Holy Week; on Holy Saturday, and on other days which shall be defined by the Capitular Constitutions. Furthermore, since those who participate in the Bishop's council and senate deserve to be adorned with special insignia, we allow that the Dignitaries and Canons, within the boundaries of their diocese, may wear a black clerical habit with violet trimming, a silk sash of the same violet color, a mozzetta with a crimson (vermilion) lining in the sleeves, a black woolen mozzetta with crimson trimming, and, according to the season, a cape with white fur and violet shoes. With regard to other matters, namely, the offices, duties, rights, and privileges of the Canons, and similar things, we command that the norms of common law be observed. Therefore, with the establishment of the College of Canons, the diocesan Consultors shall cease from their duties. Furthermore, to carry out all of these matters, we request that the Venerable Brother Armando from Lombardy be summoned, or whoever he may have delegated, to carry out the necessary tasks with the authorities. After the work is completed, he will take care to have the documents drawn up, and he will promptly send true copies to the Sacred Congregation Consistorial. If, at that time, another person is presiding over the Apostolic Nunciature in Brazil, he shall carry out all of our mandates. We intend that these Letters be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed therein, and thus obtain their full effect. Nothing, of any kind, shall be able to obstruct the effectiveness of these Letters, since through these Letters we derogate from all other prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly,

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acts contrary to what We have decreed, We command that it be considered entirely invalid and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these Letters, whether printed or handwritten, which bear the seal of the prelate, shall be kept in the church.

[*Latin ed. p. 659*]

The acts of Pope John XXIII, page 659, which are established with a certain dignity and are signed by a public notary, shall have the same validity as if they were proven. Whoever, in general, disregards or in any way condemns Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate. JAMES A. Cardinal COPELLO, CHARLES Cardinal CONFALONIERI, Secretary of the Holy Roman Consistory, Francis Tinello, Regent of the Apostolic Chancery, Francis H. Ferretti, Bernard De Felicis, Protonotaries Apostolic. In Ap. Cane, tab., vol. CV, n. 100. VII. CORRIENTENSIS (GOYA). Certain territories are being separated from the diocese of Corrientes in Strasbourg, from which a new diocese is being established, called "Goyanensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Whenever a diocese is abundant in territory and in the number of the Christian faithful, to the point that it can scarcely be governed by the most vigilant of pastors, and in order to promote the growth of the Christian religion, it is the concern of Our Apostolic solicitude to divide it appropriately and to establish a new diocese from it, entrusting it to the care of another bishop. Since these things are so, and since the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus and Apostolic Nuncio in the Republic of Strasbourg, has requested from this Apostolic See that, after a portion is separated from the diocese of Corrientes, a new Church be established within the same territory, after hearing the opinion of the venerable Brother Francis Vicentin, Bishop of Corrientes, we believe it is fitting to grant such requests. Concerning Our...

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Official Commentary. Therefore, with apostolic authority, and with the consent of those who have, or deem themselves to have, some jurisdiction in this matter, we decree and command the following. From the Diocese of Corrientes, we separate the entire territory in which are located the "Departments," as they are commonly called: Goya, Lavalle, Esquina, Sauce, Curuzu-Quatiá, Mercedes, Monte Caseros, Paso de los Libres, and San Martín, and from these, we establish a new Diocese, to be called Goyanense, and to be bounded by the aforementioned

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"Departments" which at present surround it. The new Goyanense Diocese will therefore have the following boundaries: to the north, the Diocese of Corrientes; to the east, the sun and the Diocese of Corrientes, and the river commonly known as the Uruguay; to the south, the Archdiocese of Paranà and the Diocese of Foroconcordia; and to the west, the sun, the river commonly known as the Paraná, and the Diocese of Corrientes. We further decree that the new Goyanense Diocese shall be subject as a suffragan to the Church of Corrientes, which on this very day we elevate to the dignity of a metropolitan see by apostolic letters under the seal, and that the Archbishop of Goyanense shall be subject to the Metropolitan according to the norms of law; and furthermore, that the same Holy Shepherd shall establish his seat and residence in the city commonly known as Goya, and that the cathedral of the pontifical teaching shall be located in the temple there, dedicated to the Most Holy Virgin of the Most Holy Rosary, which we raise to the rank and dignity of a cathedral church. The newly established Diocese, as is fitting, and its Bishop, shall enjoy all the rights, honors, and privileges pertaining to dioceses of equal rank in the Catholic world; the Bishop shall also have duties and shall be subject to obligations connected with his office. Among these, it is our wish that he be diligent in establishing a Chapter, namely, according to other letters under the seal; meanwhile, diocesan consultants shall be chosen, according to the norms of law, who shall assist the Bishop in their work and counsel. He shall also establish, as soon as it is possible, at least a seminary, to receive boys who are called to the priesthood, according to ecclesiastical laws; and from this, young men shall be chosen and sent to Rome to the Pontifical College of the Pian, for Latin American students, where they will devote themselves to philosophical and theological disciplines. He shall provide for the episcopal table, which is called the "mensa episcopalis," from the revenues of the Curia, from money freely offered by the faithful, and from that part of the goods which the newly established Diocese shall receive, according to Canon 1500 of the Code of Canon Law. Furthermore, with regard to those matters which pertain to the governance and administration of the Church, as well as the election of a Vicar Capitular in the event of a vacancy, the rights and obligations of the faithful and clergy, and other similar matters, we command that the same things be observed which the Code of Canon Law prescribes. We further decree that as soon as the Goyanense Diocese is established, priests and clerics of the Church shall be considered to be assigned to it within its legitimate territory.

[*Latin ed. p. 661*]

The acts of Pope John XXIII, 661, decree that those who hold ecclesiastical offices or benefices, or who have a domicile there, shall be registered; and that the students of seminaries shall also be registered in the place where they have their domicile. Furthermore, all acts and documents per-

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taining in any way to the newly established See shall be sent to its episcopal Curia, to be religiously preserved in its archives. Moreover, the venerable Brother Humbert Mozzoni, whom we have mentioned, or whoever he may delegate, shall take care to execute what we have commanded, provided that he is a man constituted in ecclesiastical dignity, and provided that he has the necessary faculties for this purpose. When this has been done, he shall have the responsibility of drawing up the documents pertaining to the completed division, and of sending faithful copies of these to the Sacred Congregation of the Consistory as soon as possible. If, at the time when these things must be done, another presides over the Apostolic Nunciature in Strasbourg, he shall enjoy the same powers and shall bear the same responsibilities. We intend these letters to be effective now and in the future; so that those things which have been decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing, of any kind, shall be able to nullify the efficacy of these letters, since through these letters we abolish all contrary prescriptions. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely void and of no effect. Furthermore, it is not permitted to anyone to alter or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same full validity as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate.

JAMES A. Card. COPELLO

CHARLES Card. CONFALONIERI

S. R. E.
Chancellor of the Sacred Congregation of the Consistory
Francis Tinello
Apostolic
IOCO £8 Plumbi In Ap Cane, tab., vol. CVI, n. 8.
Chancellor Regens
Francis H. Ferretti
Bernard De Felicis
Protonotary

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Apostolic

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Official Commentary VIII. OF JAMES OF THE EAST (OF AÑATUYA). Certain territories are detached from the diocese of Saint James of the East, and a new diocese is established, to be called "Añatuya."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. In the Republic of Strasbourg, renowned for the industry and ingenuity of its citizens, and especially celebrated for the Christian faith, which most holy men have always striven to preserve and increase, the Christian life and religion have grown so remarkably in this particular age that it has become necessary to establish new churches, with the hope that an increase in the number of sacred pastors will follow, bringing forth a greater harvest of souls. For this reason, at the request of the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetano and Apostolic Nuncio in the Republic of Strasbourg, that a new diocese be established in that nation, by dividing the territory of the Church of Saint James of the East, We, after having heard what was necessary, especially the venerable Brother Joseph Weimann, Bishop of Saint James of the East, grant permission, and decree the following.

From the diocese that We have mentioned, We detach the following civil regions, or "Departments": Copo, Alberdi, Matará, Moreno, General Taboada, Belgrano, and that part of the Figueroa region which is located to the east of the Salado River. These lands We constitute into a diocese, to be called "Añatuya," whose boundaries will be: to the north, the archdiocese of Salta and the diocese of Resistencia; to the east, the dioceses of Resistencia and Rafaela, recently established; to the west, and to the south, the diocese of Saint James of the East, according to the course of the Salado River.

The seat of the new diocese will be located in the city of "Añatuya," and the Bishop's cathedral will be in the church of Saint Joseph, Spouse of the Blessed Virgin, which will be endowed with the dignity of a cathedral, along with appropriate rights. Furthermore, We grant to the sacred Prelate to whom the diocese is entrusted for governance, the rights, honors, and insignia of his rank, along with the episcopal obligations.

The Church of Añatuya will be a suffragan of the metropolitan See of Tucumán; likewise, its Ordinary will be subject to the Metropolitan of that Church.

A canonical chapter will be established, according to the laws of the Church, by means of other letters to be given under seal, and will receive a suitable portion of the goods of the faithful, from the revenues of the Curia, which will be allocated to the newly established diocese, in accordance with

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canon 1500 of the Code of Canon Law.

In the meantime, diocesan consultants will be appointed, who will cease from their duties when the canons are established.

[*Latin ed. p. 663*]

Decrees of Pope John XXIII, 663, concerning certain matters. A seminary should be established, at the very least, in accordance with the laws of the Church, from which the most outstanding individuals may, in due time, be sent to Rome, to be instructed in philosophy and theology at the Pontifical College for Latin America. The governance, administration of the diocese, the election of a Capitular Vicar in the absence of a bishop, and similar matters, shall be regulated by Canon Law. As for the priests who hold a benefice or office within the territory of the new diocese, they shall be assigned to it; the remaining clergy and seminarians shall reside in the place where they legitimately dwell. Finally, all acts and documents pertaining to the See of AÃ±atuya, or to its citizens, shall be sent to its episcopal curia, to be carefully preserved in the religious archives. Furthermore, these letters shall be delivered by the venerable Father Humbert Mozzoni, whom we have designated, or by someone he may delegate, having the necessary authority for this purpose. Moreover, he shall order that the acts and documents be recorded, and that faithful copies thereof be promptly sent to the Sacred Congregation Consistorial. If, at that time, another person presides over the Apostolic Nunciature in Strasbourg, he shall carry out these instructions. We intend these letters to be effective now and in the future; in such a way that those to whom they pertain shall religiously observe what has been decreed therein, and thus give them effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents expressing Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall be held to be entirely valid, just as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our pontificate. JAMES A. Cardinal COPELLO, CHARLES Cardinal CONFALONIERI, Secretary of the Sacred Congregation Consistorial, Francis Tinello, Apostolic Delegate, © Plumbi In Ap. Cane, tab., vol. CVI, n. 1. Franciscus H. Ferretti, Secretary, Bernardus

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De Felicis, Protonotary Apostolic, Protonotary Apostolic.

[*Latin ed. p. 664*]

664 Acta Apostolicae Sedis - Official Commentary IX

PARANENSIS (FOROCONCORDIANA)

Certain territories are detached from the Archdiocese of Paranà, and a new diocese is established, named "Foroconcordiana."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

While in certain parts of the world, men, as if boiling and meditating on emptiness (cf. Ps. 11), fiercely attack and persecute the Church of God, seeking, if they can, to destroy the doctrine of the Gospel and to tear from the hearts the opinion of the Highest God, it is certainly a source of great comfort and sweet joy to recognize the progress and the growth that the venerable religion of Christ has achieved in other nations of the world, a cause of new hope and the origin of good things.

Since this has been accomplished with a singular grace in the most noble Republic of Argentina, the venerable Prater Humbert Mozzoni, Archbishop with the title of Sidetanus, and also Apostolic Nuncio in that nation, judged it fitting that a new diocese be established by detaching certain territories from the metropolitan See of Paranà.

Regarding this matter, having heard the opinion of the venerable Brother Zenobius Lawrence Guilland, the Bishop of Paranà, and considering that it is for the good of souls, after careful deliberation, we, with our supreme authority, decree and order the following:

We separate from the Archdiocese of Paranà the territory which contains the civil regions, commonly known as "Departamentos," of: Concordia, Federación, and Colón.

We constitute a new diocese within these regions, to be called "Foroconcordiana," with the aforementioned regions as its boundaries and the civil regions from which it is composed.

This new diocese will be bordered as follows: to the north, by the diocese of Goyanensi; to the east, by the Uruguay River; to the south, by the diocese of Gualeguaychensi; and finally, to the west, by the metropolitan See of Paranà.

The seat of the new Church and the residence of the Bishop will be in the city of Concordia; the episcopal cathedral, however, will be located in the church of Saint Anthony of Padua, which is in the same city, and we elevate

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it to the dignity of a cathedral church, with all due rights and privileges.

Furthermore, the newly established diocese will be a suffragan of the metropolitan See of Paranà, and the Bishop of Foroconcordiana will be subject to its sacred Primate.

The aforementioned Primate will take care to establish a College of Canons in his diocese, for the greater splendor of the sacred ceremonies, according to the norms that will be set forth in other documents.

Also, he will build a sacred Seminary as soon as possible, for the formation of boys for the priesthood; which will be done according to the regulations of the Ee-

[*Latin ed. p. 665*]

Acta Ioannis PP. XXIII, 665: that the Church may be established. And when the young men have reached the age of maturity, those who are most worthy will be sent to Rome to the Pontifical College of the Latin American Pius, where they will be properly instructed in philosophy and theology. The resources will be: contributions from the faithful; revenues from the curia; and a suitable portion of the goods which come to the Forocordian See, according to the norm of canon 1500 of the Code of Canon Law. The governance, administration of the diocese, the election of a Capitular Vicar, in the event of a vacancy in the See, the rights and obligations of the clergy and the people, shall be regulated according to Canon Law. Concerning the clergy, we decree that as soon as these letters of ours are brought to a conclusion, the priests who hold a benefice or office within the territory of the new diocese shall be incorporated into it; the other clerics shall be incorporated into it insofar as they legitimately reside there. Finally, the acts and documents pertaining to the Forocordian See shall be sent to its curia, and shall be religiously preserved in the archives of sacred matters. Furthermore, the Most Reverend Brother Humbert Mozzoni will strive to ensure that these things are carried out, or someone whom he designates, with the necessary faculties; and if, at that time, another Apostolic Nuncio presides in Argentina, he will carry out these mandates of ours. We wish these letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, shall be able to oppose the effectiveness of these letters, since through these letters we derogate from all prescriptions. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of these letters, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented. Let anyone who in any way disregards or rejects Our

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decrees know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our pontificate.

IACOBUS A. Card. COPELLO

CAROLUS Card. CONFALONIERI

S. R. E.
Cancellarius
S. Congr. Consist.
a Secretis
Franciscan Tinello
Apostolic Locum
SS Plumbi
In Ap. Cane, tab., vol. OTI, n 7.
Cancellariam Regens
Bernardus De
Albertus Serafini, Felicis,
Proton.
Proton.
Apost.
Apost.

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Official Commentary X PLATENSIS-CLIVI ZAMOERENSIS (AVELLANEDIENSIS) From the archdiocese of La Plata and the diocese of Clivi Zamoerensis, with certain territories subtracted, a new diocese is established, to be called "Avellanediensis."

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since the Kingdom of God, so that it may be proclaimed among all the nations of the earth and remain in the hearts of men, often requires that the number of pastors of souls be increased, the Apostolic See, with the intention that a flock of the faithful may be more suitably governed, fostered, and imbued with divine law, sometimes establishes dioceses from existing dioceses. Therefore, heeding the prayers presented to Us by the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus and Apostolic Nuncio in the Republic of Strasbourg, after consulting the venerable Brothers Anthony Joseph Plaza, Archbishop of La Plata, and Philemon Castellano, Bishop of Clivi Zamoerensis, concerning Our supreme authority, We decree and order the following.

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From the territory of the archdiocese of La Plata, We separate the region commonly called "partido" Quilmes; and from the diocese of Clivi Zamoerensis, We separate the region commonly called "partido" Avellaneda; and from these, We establish a new diocese, to be called Avellanediensis, encompassing twenty-five parishes, of which four are located in the city of Avellaneda, six in the city of Quilmes, two together in the cities of Bernal and Sarandi, and the others in the towns commonly called Berazategui, Dock Sur, Don Bosco, Ezpeleta, Guillermo E. Hudson, La Florida, Pineyro, Ranelagh, Villa Domenico, Villa Espana, and Wilde.

This new Church will be bordered to the north by the river commonly called Rio de la Plata; to the east, by the archdiocese of La Plata; to the south, by the diocese of Clivi Zamoerensis; and finally, to the west, by the archdiocese of Buenos Aires, from which it is separated by the river commonly called Riachuelo.

The capital city of the Avellanediensis diocese will be called Avellaneda, in which the Bishop will have his seat, and the episcopal chair of the magisterium will be located in the church dedicated to the Blessed Virgin Mary, assumed into heaven, in that same city, which We therefore raise to the dignity of a cathedral.

These rights, privileges, insignia, and faculties pertain to all other dioceses and to all Bishops.

[*Latin ed. p. 667*]

Acts of Pope John XXIII, 667. We grant to the newly established Church, and to its sacred Prelate, the same rights and privileges, along with the proper duties and obligations of their office. Furthermore, we decree that the seat and the venerable Prelate of Avellaneda shall be part of the archdiocese of La Plata, and shall be subject to its Metropolitan. Since it greatly contributes to the honor of God and to the good order of the Church if a body of learned men assists the Bishop, we order that a college of Canons be established in the cathedral church, according to the norms which will be set forth in other documents to be issued. In the meantime, diocesan consultants shall be chosen, who will cease from their current duties upon the establishment of the Canons. With regard to the governance and administration of the diocese, as well as the election of a capitular vicar in the event of a vacancy, the laws and customs of the common law shall be observed in all matters pertaining to the rights and obligations of the clergy and the people. Concerning the priests and clerics, we decree that, upon the implementation of these documents, that portion of the clergy which has a legitimate domicile, office, or benefice within the territory of the new diocese shall be considered to belong to it; and that seminarians shall remain or be assigned to the Church in whose territory they legitimately reside. The episcopal table, which is called the Curia, shall be supported by revenues, consisting of funds freely given by the faithful, and a portion of the goods

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which will be allocated to the diocese of Avellaneda, according to Canon 1500 of the Code of Canon Law. Furthermore, we desire that, as soon as it is possible, at least one seminary be established in a suitable building within the newly established diocese, to receive boys from Buena Esperanza who are called to the priesthood, and that young men selected from among them be sent to Rome to the Pontifical College of North America, to be instructed in philosophical and theological disciplines. Finally, all acts and documents which in any way pertain to the diocese of Avellaneda shall be sent to its episcopal Curia, to be carefully preserved in the archives. Moreover, the venerable Brother Humbert Mozzoni, whom we have appointed, shall carry out the execution of these decrees, and, if he deems it advisable, may delegate this task to another person holding an ecclesiastical office. Upon completion of the task, he shall take care to draw up the necessary documents and send true copies to the Sacred Congregation of the Consistory. If, at the time of execution, another Apostolic Nuncio presides over this Apostolic Nunciature, we assign to him the duty of ensuring the completion of this entire matter. We declare that these documents are now and forever effective; so that those to whom they pertain shall observe the things decreed therein with religious devotion, and thus they shall obtain their full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of these documents, since by these documents we derogate from all others. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts in opposition to these decrees,

[*Latin ed. p. 668*]

We decree that this [document] is entirely null and void. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies of these Letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if they were presented. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the tenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-one, the third year of Our Pontificate.

IACOBUS A. Card. COPBLLO

CAROLUS Card. CONFALONIERI

S. R. E. Cancellarius

8. Congr. Consist.

a Secretis

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Franciscus Tinello, Apostolic Chancellor
Bernardus De Albertus Serafini, Felicis, Protonotary
Protonotary Apostolic
Apostolic Place
£B Plumbi
In Ap. Cane, tab., vol. CVI, n. 6.

APOSTOLIC LETTERS

To St. Vincent de Paul, the principal heavenly patron of the diocese and mission of Cuttack.

IOANNES PP. XXIII

For the perpetual memory of the matter.

— He who followed the most merciful Savior with such zeal, St. Vincent de Paul, is to be venerated in the diocese of Cuttack with great devotion. We approve this greatly, provided that the charity, through the practice of which virtue he gained such great praise, is a most important witness and an outstanding ornament of the Christian religion. Fortunately, it so happens that the third century from the death of this most pious man is being celebrated.

[*Latin ed. p. 669*]

Acta Ioannis PP. XXIII 669. Having found an opportunity, the Venerable Brother Paulus Tobar Gonzales, Bishop of Çuttack, also signifying the desires of the secular and regular clergy, of the nuns, and of the entire faithful people, made supplications to Us, that We might declare Saint Vincent de Paulo the heavenly Patron of his diocese and mission. With a willing heart, We resolved to grant these supplications, and We are confident that, with the same Saint protecting and favoring, the Catholic affairs in that region will increase with joyful progress. Therefore, after consultation with the Sacred Congregation for Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, forever, Saint Vincent de Paulo, the Confessor, as the principal heavenly Patron of the entire diocese and mission, making Him the Patron of Çuttack, with all the honors and liturgical privileges that properly belong to the principal Patrons of places. Notwithstanding any contrary things. These things We decree, We establish, We decide, that these present letters shall forever remain firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these things should

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be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of July, in the year 1965, in the second year of Our pontificate. D. a Card. publicis Tardini. In the diocese of Cattolica, the Blessed Virgin Mary, conceived without sin, is chosen as the principal heavenly Patron. IOANNES PP. XXIII. For the perpetual memory of this matter. – We believe that, striving to spread the Kingdom of Christ in every place, it can be done more appropriately and expeditiously if devotion to Mary holds sway in hearts. Aware of this, the Venerable Brother Bruno Hippel, Bishop of Oudtshoorn, made supplications to Us, that We might, with Our benevolence, dedicate his diocese, established in the year 1951, to the protection of the Immaculate Heart of Mary.

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - Official Commentary: Having resolved to fulfill these desires with a willing heart, confident that, as Mother of God and of men, she, perpetually invoked in our prayers, will ward off all evils from that diocese, and will lead its inhabitants to the truth of the Gospel and the unity of the Church, and will strengthen the Catholic people in holiness of life. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic power, these letters establish and declare, in a permanent manner, the Most Blessed Virgin Mary, from the Immaculate Heart, as the primary Patroness before God of the entire diocese of Oudtshoorn, with all the honors and liturgical privileges that properly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that, from this moment, they shall be declared void and null, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of December, in the year 1965, the third year of Our Pontificate. D. a Card. Tardini, Prefect of the Congregation for the Affairs of the Church. "The Most Blessed Virgin Mary, received into Heaven, is chosen as the primary Patroness of the diocese of Greensburg." JOHN PP. XXIII. For the perpetual memory of the matter. — Those who glory in the name of Catholic, the inhabitants of the diocese of Greensburg, are said to cultivate and venerate the Most Holy Mother of God, received into the heavens, with particular zeal. Indeed, the diocese of Pittsburgh, from which the territory of Greensburg was separated in 1951, was formerly dedicated to the same Divine Mother, assumed into Heaven; furthermore,

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several Marian churches are found within the jurisdiction of Greensburg, which are indeed clear testimonies of the piety with which that people, originating from various nations of Europe, has always been accustomed to honor the Most Blessed Virgin Mary from ancient times. Moved by these things,

[*Latin ed. p. 671*]

The Acts of Pope John XXIII, 671. The Venerable Brother William G. Connare, Bishop of Greensburg, requested that We declare the most Holy Virgin Mary, received into Heaven, the heavenly protector of his diocese. And We, for whom nothing is more dear than the increase of the Marian religion, gladly grant this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, by these letters, perpetually, the most Blessed Virgin Mary, received into Heaven, as the principal patroness before God of the entire diocese of Greensburg, with all the honors and liturgical privileges that rightfully belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of December, in the year 1960, in the third year of Our pontificate. By the order of the Most Holy Cardinal Tardini, concerning public affairs of the Church. The most Blessed Virgin Mary, commonly called "of Izamal," is declared the principal heavenly patroness of the archdiocese of Yucatan. POPE JOHN XXIII. For the perpetual memory of this matter. — The most Blessed Virgin Mary, shining light upon the shadowy age, the august Mother of God, the glory of the human race, being the first and alone who is free from every stain, and the fruitful Mother of all, is, as We have learned, venerated with special devotion by the faithful of the archdiocese of Yucatan, who are accustomed to call her by the name "of Izamal." Therefore, Our blessed predecessor, Pope Pius XII, granted that the illustrious image of her be adorned with a golden diadem by His authority, in the year 1949. Because of this praiseworthy and fruitful devotion, and also because in the month of November of this year, the fourth...

[*Latin ed. p. 672*]

672 Acta Apostolicae Sedis - The Official Commentary records that the

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same diocese established this, and here, the year is marked as Marian throughout the entire jurisdiction of Mexico with solemn festivities. The Venerable Brother Ferdinandus Ruiz Solorzano, Archbishop of Yucatanensis, also signifying the wishes of the College of Canons of the metropolitan church and of the sacred clergy, requested that We benignly declare the Blessed Virgin Mary, bearing that very name, the heavenly Patroness of his archdiocese. And We, confident that from this Marian patronage, the ardor of piety would burn even more intensely in that region, and that religion would increase in life and action with greater growth, We willingly decided to grant this request, to which the recommendation of the Venerable Brother Aloysius Raimondi, holding the title of Archbishop of Tarsensis and Apostolic Delegate in Mexico, was added. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation of Our Apostolic authority, by these letters, perpetually and in every respect, We establish and declare the Blessed Virgin Mary, commonly called "de Izamal," as the principal Patroness before God of the entire archdiocese of Yucatanensis, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Contrary to anything to the contrary. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twentieth day of the month of December, in the year 1965, the third year of Our Pontificate. D. a Card. Tardini, concerning the affairs of the Church, the church of the Blessed Virgin Mary of Graces in Brixiae, a minor basilica, is adorned with honors. IOANNES PP. XXIII. For the perpetual memory of the matter. — The Brixianum temple of the Blessed Virgin Mary of Graces, which is very distinguished for its antiquity, size, type of construction, and artistic works, is celebrated with announcements.

[*Latin ed. p. 673*]

The acts of Pope John XXIII, 673, clearly demonstrate this, for it is as if the head and dwelling place of Marian piety. For there, the most important ceremonies, as far as religion is concerned, have customarily been performed; and there, when public evils arose, civil authorities and the entire people, with the sacred Antistite presiding, were accustomed to pray to the most merciful Mother of God. In this church, the Image of the Blessed Virgin Mary holds a special place of veneration, which, when devoutly invoked, is said to have abundantly bestowed heavenly graces. This im-

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age, redeemed by the authority of the Petrine Canon Regulars in the year 1786 with a golden diadem, draws immense crowds of the faithful to itself. Therefore, because of the singular importance of this seat of religion, Our Predecessors, the Supreme Pontiffs, wished to enrich it with extraordinary indulgences, drawn from the treasure of the Church. With all of this, it is impossible not to admire this place as if it were the court of the August Virgin, and to hold it in higher esteem than the temples of the most distinguished regions. To further enhance the honor of this place and to promote piety towards the Blessed Virgin Mary, a beloved son of the Church, the rector of the same church, from the Order of the Oblates of the Holy Family, to whom it belongs, humbly requested, through prayers, that We might grant the title and rights of a Minor Basilica to it, out of Our benevolence. In response to these supplications, the Venerable Brother Hyacinth Tredici, the Archbishop-Bishop of Brixiensis, readily acceded, moved by the duty of commendation, and We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, elevate the church, dedicated to the honor of the Blessed Virgin Mary of Grace in Brixiae, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventeenth day of the month of March, in the year 1961, the third year of Our pontificate. D. Card. Tardini a 43 - ACTA, vol. I I I , n. 12. — 30-10-1961. concerning public affairs of the Church.

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - Official Commentary VI. The Blessed Virgin Mary of Graces, commonly known as "Madonna delle Grazie," together with St. Aemydius, is declared the principal patroness of the city and diocese of Ascoli in the region of Piceno.

IOANNES PP. XXIII. For the perpetual remembrance of this matter. — Whereas, in the year immediately preceding, the illustrious image of the Blessed Virgin Mary of Graces, which is preserved in the sanctuary near the cathedral basilica of Ascoli in Piceno, was adorned with a golden diadem by the authority of the College of Petrine Canons, the piety of the people towards the Most Holy Virgin, bearing that very name, has, as has been

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brought to Our attention, burned with greater intensity. Having received this news with great joy, since it is most pleasing to Us that the faithful, by devoutly honoring the Mother of God, conform their lives to the most holy precepts of religion. Therefore, desiring that this praised and pious zeal of souls should continue and even increase, the Venerable Monsignor Marcellus Morgante, Bishop of Ascoli in Piceno, requested Us to declare the Blessed Virgin Mary of Graces the principal heavenly patroness of the city and diocese of Ascoli, together with St. Aemydius, who for a long time has been the heavenly protector of the same city and the surrounding region, as its bishop and martyr.

Gladly complying with these requests, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, in perpetuity, the Blessed Virgin Mary of Graces, commonly called "Madonna delle Grazie," as the principal heavenly patroness, together with St. Aemydius, Bishop and Martyr, of the entire city and diocese of Ascoli in Piceno, with all the honors and liturgical privileges that rightfully belong to local patrons, according to the rubrics, and with the faculty of celebrating the feast each year on the ninth day of the month of October, with Office and Mass, as on the feast of the Blessed Virgin Mary, Mediatrix of All Graces.

Notwithstanding any contrary provisions.

These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and of no effect.

[*Latin ed. p. 675*]

Acts of Pope John XXIII, 675, should anything contrary to these matters be attempted by anyone, knowingly or unknowingly, let it be known. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the 28th day of the month of April, in the year 1942, the third year of Our Pontificate.

D. Card. Tardini, Prefect of Public Affairs of the Church.

LETTER to His Eminence, the Most Reverend Father, Rufinus, titular of Saint Mary of the Mountains, of the Holy Roman Church, Cardinal Priest of Santos, Archbishop of Manila, and to the other Ordinaries of the Philippine Islands, in which he congratulates them on their generous care for Seminaries.

POPE JOHN XXIII.

Beloved Sons and Venerable Brothers, greetings and Apostolic Benedic-

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tion.

— The Father of mercies and God of all consolation, 1 who alleviates and mitigates the hardships and difficulties of the Apostolic ministry with frequent gifts of heavenly grace, provides a reason for us to raise our spirit with singular joy and hope, when we are informed of the progress of the Catholic faith and, which is closely connected with it, of the favorable and flourishing condition of the Seminaries.

For this reason, we are very pleased to learn that, from the Sacred Congregation for Seminaries and Catholic Universities, it has been declared to Us the outcome of the Apostolic Visitation recently completed in that illustrious nation.

Having received these announcements, we know that the Seminaries and pious institutions are flourishing there with great progress, and we encourage you, beloved Sons and Venerable Brothers, not to spare either labor or expense, so that, after the recent war which ravaged the entire world, the damages may be repaired, and that everything pertaining to the proper formation of the ecclesiastical youth may grow stronger daily.

Remembering the paternal solicitude of Our Predecessor, Pope Pius X, 1 who until almost the very end of his life felt himself drawn to the noble Philippine people—on the very day of his death, the newspaper "L'Osservatore Romano" published Apostolic Letters concerning you 2—inspired by the same charity, we write these words to you with sincerity.

1 2 Corinthians 1:3. Cf. A. A. 8. v. 34 (1942) pp. 252-264.

[*Latin ed. p. 676*]

The Acts of the Apostolic See - Official Commentary 676, reveals the joy with which we are deeply affected, when we perceive the progress made in matters of great importance. Above all, we commend the prudence and diligence with which you have procured suitable dwellings for your seminaries; most of them are spacious, healthy, and conveniently located, and not a few are even equal in number to the buildings themselves. Almost all ecclesiastical jurisdictions among you can rightly boast of their seminaries, and each of you strives with a worthy competition, so that none may ever lack the necessary provisions for their life. Undoubtedly, while matters pertaining to the body must be carefully attended to, even greater care must be given to those things which foster the cultivation of minds and souls, providing a fitting environment for the students. For the sentiments of Christ, piety, the sanctity of discipline, the study of doctrine, and the brilliance of Christian humaneness are the true ornaments of seminaries, which are thus constituted as sacred dwellings, where the hopes and growth of the Church mature with the passage of time. We are certain that these things are so, and we urge you to strive that these excellent qualities may become even stronger and more noble, and that

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they may flourish under the watchful care of diligent administrators and those whose lives serve as shining examples. Indeed, it is most fitting and proper that these young men be animated by an example of virtue. Therefore, we must earnestly remind you that the rectors and teachers of your seminaries should be endowed with outstanding qualities of mind, honorable morals, and be worthy of respect. We have received great comfort in learning that the number of those who are called by the divine voice to the priesthood is notably increasing here. This number will grow ever more, if some obstacles are removed, which arise from the poverty and hardships of families. Do, our beloved sons and venerable brothers, all that can be done, guided by wise solicitude, to address the needs that we have briefly touched upon. To this end, the "Opus ecclesiasticarum vocationum" will greatly contribute. Established in each parish, this work will foster the love of the priesthood and the seminary, and the alms of the faithful, which are thus provided and prudently allocated, will be of the greatest benefit. Both the secular clergy and the religious clergy should, with a spirit of emulation, take care of this matter, thereby meriting great things for the Church. Let each diocese assign young men to its seminary who show excellent promise and give common hope for the future. We implore you, as is your custom, to be diligent in the selection of these young men; admit only those who are worthy to be educated in the seminaries, and carefully bestow upon them the sacred order with the hands of the bishops. For it is required...

[*Latin ed. p. 677*]

The acts of Pope John XXIII, number 677, emphasize that the priestly life should be in harmony with its dignity, characterized by integrity of morals, holiness, and perfect wisdom. Therefore, it is most necessary that we remind you, as much as is fitting, how important it is that in every seminary, there be a spiritual father, experienced in the ways of the Lord, learned, and prudent, who may guide the young men entrusted to him on the path to the priesthood, as it were with an outstretched hand, and who may judge their ecclesiastical vocation in the forum of conscience. It will be his duty, and that of the other instructors, to draw the budding talents and tender minds away from the allurements of novelty, and from the world's inclination towards pleasures, and to imbue them with the ancient virtues, shining with Christian sanctity, namely, with a spirit of devotion, voluntary mortification of the body, firm obedience, knowledge of the Cross, and constant familiarity with God. Let it never depart from our minds that the distinguished sentiment, "priests are the salt of the earth, and their teaching is the light of the world," is especially fitting, since they are, above all, teachers of the truth revealed by God. For this reason, we have gladly observed that in recent years, there have been not insignificant advancements in the field of studies, primarily because the curriculum of studies

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has generally been brought into a unified order. As for the humanities, it is fitting to recall what our predecessor, Pope Pius XI, decreed in the Apostolic Exhortation *Menti Nostrae*: "We desire above all that those who are to be priests should not yield in anything to those lay young men who are of equal standing in the study of disciplines." However, greater attention must be given to the fact that, with a view to the studies that are pursued in public schools, those disciplines – especially the cultivation of the Latin language – should be held in greater honor and esteem, since they are uniquely suited to the ecclesiastical institution and are more proper to its teaching. After these matters, we commend you in particular for the thoughtful considerations you have given to the establishment of preparatory seminaries and post-seminaries, as they are called. It is not necessary here to elaborate at length on the proven benefits of such undertakings, as demonstrated by long experience: it is undoubtedly the case that the selection of young men who are to be received into seminaries is safer, and the formation of young priests in matters of morals, asceticism, and social life is more complete, and that they are better prepared to gradually fulfill the sacred ministry. We are also pleased to recall that we have experienced great joy in Solaize. In this beloved city, with great expense, with steadfast purpose, and with solid faith...

[*Latin ed. p. 678*]

Acts of the Apostolic See - Commentary 678. The official Seminary College of the Philippine Islands is being established. We give thanks to God for the great things accomplished in this matter, and, through Apostolic Letters in the form of a brief, with the inscription "Holy Mother Church," we canonically erect it, and we immediately adorn it with the Pontifical honor and title duly approved. This, indeed, has happily begun; may it progress even more happily and bear abundant fruit for your people: whatever benefits and honors accrue to it, let it be pleasing to Us, and all the more so because We believe that in the future, this place will receive a strong increase in the Kingdom of God, which will also benefit neighboring peoples. We have indeed spoken these things from the heart, and we implore heavenly assistance, that the efforts expended and to be expended in these Sacred Seminaries may yield results worthy of expectation, and that they may bring forth the richest harvest of spiritual fruit; and for the sake of confirming this hope, We impart to you, Our beloved Son and Venerable Brothers, the Apostolic Blessing, a testament of Our charity, most earnestly. Given at Rome, at Saint Peter's, on the twenty-second day of the month of August, in the third year of Our Pontificate. JOHN PP. XXIII. ADDRESS To those who attended the gathering of Catholics from various nations concerning the art of cinematography. * Venerable Brother and dear sons, Not long after celebrating, through Our paternal Letter, the twenty-fifth anniversary of the Encyclical *Vigilanti Cura*, We are particularly pleased

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today to welcome the President and the Board of Directors of the International Catholic Office for Cinema, the leaders of the "Italian Catholic Film Center," and of the "Catholic Association of Cinema Operators," as well as Catholic personalities belonging to the field of film production, and all those who wished to participate in the congress organized by "Pro Civitate Christiana" in Assisi on the occasion of this anniversary. We are pleased, above all, to congratulate you on your work. We see in your eyes the zeal with which you strive to make... * October 6, 1961. 1 A. A. S. 53, p. 491-5.

[*Latin ed. p. 679*]

The Acts of Pope John XXIII, 679: To penetrate ever more deeply into the world of cinema and its productions with the light of the Gospel and the good seed of the teachings of Jesus Christ. Certainly, your task is not easy, but We know your tireless zeal to foster a cinema that is not a cause of artistic, intellectual, and moral degradation for man, but which, on the contrary, contributes to his education, his development, his greatness, and even his entertainment. Now, the success of such an endeavor certainly lies in a common and persevering action of all Catholics, clergy and laity, aided by men of good will. And the harmony of this task is guaranteed by an ever closer fidelity to the wise directives of the Church, of which your presence here gives a precious assurance. Without the masterful and most opportune Encyclicals *Vigilanti Cura* and *Miranda Prorsus* of Our Predecessors, We would not see around Us the representatives of some fifty national film offices. We, for Our part, have wished to confirm and develop the effects of these documents through the *motu proprio* *Boni Pastoris*, which established in particular the legal status of the Pontifical Commission, which aims, among other things, to coordinate and intensify Catholic activity in favor of good cinema, and to which We are pleased to express before you Our satisfaction. In the same perspective, it seemed important to Us to establish, among the bodies preparing for the upcoming ecumenical council, a Secretariat for modern means of communication, one of whose main functions is the study of the problems posed to the Church by cinema. But institutions, however useful they may be, cannot produce their salutary effects without the dedication of the men who animate them. We therefore renew to all those who work in Church organizations dealing with cinema Our urgent exhortations to continue with persevering and continuous effort, a generous action, and one animated by the virtue of prudence, both human and supernatural, so necessary in such a delicate field. Indeed, only the perseverance and continuity of your efforts will be able to achieve the lofty goals that you set for yourselves. With this confidence, We therefore invoke abundantly upon yourselves and all your collaborators the precious gifts of the Holy Spirit, as a pledge of which We impart from the depths of Our hearts Our paternal Apostolic Blessing.

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2 A. A. 8. v. 51 (1959), p. 183-187.

[*Latin ed. p. 680*]

680 Acta Apostolicae Sedis - Commentarium Officiale NUNTII RADIOPHONICI I. Ad Christifideles Hispaniae, ad terminandum quintum Eucharisticum Conventum ex universa natione Caesar augustae celebratum.

"Carissimi omnes Hispani,

Praesentes in spiritu ad illam magnificentam manifestationem Eucharisticam quae in "aeterna" Zaragoça haec dies habetur, dirigimus voces nostras, portantes tributum nostrium venerationis ad Sacramentum Altaris, cum quo desideramus animare populum Hispanicum in sua florenti Catholice.

Tota Hispania convenit in Zaragoça, quae festivitatem habet – sicut olim Valentia, Lugo, Toledo, Granada – quia, cum Daroca, "Civitas Corporalis," honorem praebet, offerens ad contextum quinti Congressus Eucharistici Nationalis synthesin harmonicam cathedralium, forum et hortorum suorum.

In lenitate aquarum, Ebro flumen videtur evocare orationem Eucharisticam et Marianam saeculorum praeteritorum et terrarum remotarum, trahens in cursu suo sonum carminum et hymnorum ad Amorem omnium amorum.

Usque ad patrimonium artis et culturae suae voluit poni ad pedes Domini Sacramentati, ut fungatur ornamento gaudio sessionibus studiorum circum Sacrificium Sanctum Missae.

Et Sancta Engracia, cum "innumerabilibus Martyres," Episcopi Sancti Valerus et Braulius, ille Dominguito del Val qui sanguinem suum innocentem misxit cum sanguine Christi; animae sanctae quae cum penitentiis et orationibus suis praeparavit fructum huius actionis: omnes sunt ibi cum cordibus apertis sicut calix, qui super vitam totius Hispaniae videtur effundere sanguinem – sanguinem sacrificii et amoris –, cum cantu in labiis, eodem quem Ecclesia triumphans aeternally ad Deum et ad Agnum "qui immolatus est" elevat.

1. Sacrificium Missae pertinet ad Ecclesiam, sive quia Christus illud ei legavit in Ultima Cena, sive quia Missa est prae omnino cultus publicus populi Christiani, in quo totum corpus mysticium quod est Ecclesia, cum Christo capite suo, augusta victima et simul Sumo Sacerdote, Deo Altissimo offertur, ut adoretur, ut gratitudinem illi exhibeatur, ut culpae expiantur et ut beneficia nova obtineantur.

* Die 24 Septembris mensis anno 1961.

1 Apoc. 5, 12.

[*Latin ed. p. 681*]

Acta Ioannis PP. XXIII 681: It is spoken of that man must be elevated to

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God, to that concrete man, to that man who has activity in society, who feels certain needs, who receives the influence of a particular mindset and formation. But where shall each one find the point of encounter with God? Is it not at the Allav, where the Cross of Christ is raised, the only Mediator between God and men, "Because in him, it hath well pleased the Father that all fulness should dwell:"? 2 The good Catholic thinks not only of preserving and increasing the gift of his faith and of his supernatural life, but also of communicating these treasures to others, and, starting from a clear and profound Christian conception of profession, family, and society, he seeks to structure them in such a way that they lead man to his supernatural end. In the offering of the Mass is the measure and the synthesis of perfection: to live it is the summarized and most perfect way of being a Christian. "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me and delivered himself for me," said the Apostle Saint Paul. And is it not in this life of faith where man discovers that particular spiritual attitude from which flow all kinds of impulses and consequences for living righteously and holily, and for the practice of the apostolate? Is it not from there that springs forth that conduct of man by which the presence of God in the world is manifested in the most attractive way? Pray, Spaniards, that all may know and esteem more and more the great treasure that the infinite love of God has bequeathed to us in the unbloody Sacrifice of the Altar. For our part, we fervently implore Heaven to heed your prayers so beautifully summarized in the prayer of the Congress. How much We have been consoled in Our visits to Spain by seeing the temples filled, the Seminaries overflowing, your homes and families joyful and serene! We are witnesses to the great virtues that adorn the Spanish people. May the Lord preserve you in the unity of the Catholic faith, and may He make your Fatherland ever more prosperous, more happy, more faithful to its historical mission. We entrust these desires and these hopes to the patronage of Our Lady of the Pillar, while invoking her maternal gaze upon your and Our most beloved Spain, herald of the Gospel and champion of Catholicism, which We bless with the outpouring of Our paternal affection.

2 Col. 3

Gal. 2, 20.

1, 19-20.

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - An Official Commentary for the Faithful Catholics of the World. When the Most Blessed Father visited the "Santa Mariae Galeria" radio station, it marked the thirtieth anniversary of the founding of the Vatican radio station.

"Beloved sons, at long last, that which had been desired for so long has been accomplished; and we are exceedingly glad to be here for a time. In-

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deed, the very name "Santa Mariae," which is placed before the designation "Galeria," has often sweetly invited Us to this place, where the radio equipment, placed here for the service of the Supreme Pastor of the Church in His apostolic ministry, provides a benefit whose weight and importance are increasingly recognized. We have come here for more than one reason. We certainly wished to see with Our own eyes this area, where immense antennas, the finest instruments of modern technology, rise up like a wondrous forest, lifting the Cross of Christ at their very summit. And since the thirtieth anniversary of the founding of the Vatican Radio Station is being celebrated, we wish to honor, in this place, Our predecessors, Pope Pius XI and Pope Pius XII, who diligently and actively prepared and expanded these apostolic aids, the newest inventions of Our age. Another reason compels Us to act. We have sincere gratitude, and we give great thanks to the excellent collaborators of this work, who have been and are; especially to Our beloved religious brothers of the Society of Jesus, and also to those dedicated to technical matters: to all of them, who, as it were, "cooperate with the Gospel," great praise is due, for the many and great merits they have earned. Now that the opportunity is offered, we urge all those to whom it pertains to continue this work, which has already been successfully and efficiently established, and to strive, if Divine Providence allows, to never cease in their efforts to expand it. The completion of this work is anticipated thanks to the generosity of all the faithful Catholics throughout the world, and most recently, thanks to the well-placed and generous liberality of the Cardinals of the Holy Roman Church. On October 1st of the year 1961. 1 Cf. 2 Timothy 1:8.

[*Latin ed. p. 683*]

Acta Ioannis PP. XXIII 683. Frings, Archbishop of Coloniensis; Franciscus Spellman, Archbishop of Neo-Eboracensis; Normannus Thomas Gilroy, Archbishop of Sydneyensis; and other sacred pastors, and Knights named after Christopher Columbus. You know with what most fervent desires We are bound, as We openly declared in the radio broadcast which We gave last year at the Nativity of Our Lord Jesus Christ: "Let there be peace and truth in my days." 2 Therefore, We earnestly desire that, through the ethereal waves, a message be transmitted throughout the entire world, a message which constantly occupies Our mind, and which has already frequently appeared in public documents; a message which is revealed in these sweet and clear words: "Peace and truth; truth and unity; unity and peace." May the Angels of the Lord, whose liturgical feast We shall celebrate tomorrow, be beloved heralds of Our voice, which is always paternal, exhortative, and persuasive; may they signify to each home how anxious Our spirit is, how much We are concerned about establishing concord among citizens, about preserving the integrity of morals, about exercising charity as widely as possible, about achieving a

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just peace among nations. May they also stir up zealous prayers, so that the Ecumenical Council may be happily convened, and so that it may bring abundant benefits to the Church and to the human race. Soon, a Missionary Day will be celebrated throughout the Catholic world. Nothing is more important to Us than that the word of God may run and be glorified, 3 and that the salvation obtained through Christ may reach all nations. Whatever is spent on sacred expeditions is given to Christ, and constitutes a precious treasure to be safely kept in heaven. In this work of giving, although not all may have equal ability, let all be equal in piety. For the generosity of the faithful is not estimated by weight, but is valued by the affection of benevolence. Therefore, let even the poor offer, for this very reason, what they can, so that, with a heart no less generous, it will be a most acceptable and pleasing sacrifice to God, and will win the riches of heavenly mercy. Having urged you with this paternal voice, We impart to you, who are present here, and to all who hear Us throughout the world, the Apostolic Blessing, and wish you all the most desirable things. May the Blessing, peace, and joy of the Holy Spirit, and unwavering hope, remain with you and in you perpetually. 2 Cf. A. A. S. vol. L I (1961), p. 15. 3 Cf. II Thessalonians III, 1.

[*Latin ed. p. 684*]

Acts of the Apostolic See - Official Commentary 684 III. Addressed to the Bishops and faithful of the Philippine Islands, from the newly constructed Pontifical Seminary-College in the City, which was solemnly inaugurated on this day: *Most Reverend Brothers and beloved sons. Our paternal heart is filled with great joy, as it is granted to Us to address you, on this very day, when the Pontifical Seminary-College of the Philippine Islands, so beautifully and ornately constructed, is solemnly dedicated. This is a matter worthy indeed, which should be recorded in the annals of the religious history of your land, and which We shall openly proclaim. For, in building this sacred house for your students, you have eagerly sought to follow the instructions and exhortations of Our Predecessors, especially of Leo XIII and Pius XI, who, in their published documents, have testified to their vigilant care for the sanctification and instruction of your sacred youth and clergy. 1 Therefore, this Pontifical Seminary is, in a sense, both Roman and Philippine: here, near the See of Peter and the pillar of the Church, your young men, divinely called to undertake sacred duties, will draw from a rich and abundant source of faith and knowledge, and, thoroughly imbued with these, they will return to their people as chosen heralds of the truth. Thus, this sacred house will be a channel for the transmission of Catholic life to you, and a bond by which the renowned and most beloved Philippine nation will be more closely united with the supreme teaching authority of the Church. Moreover, this seat of piety and doctrine is an honor to you, since you have devoted such singular effort and considerable

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expense to the accomplishment of this great work. We gladly acknowledge and praise the solicitude of the Pastors and the generosity of the faithful. And since we rejoice today in this house, founded in this venerable city for the instruction of youth in sacred matters, it is fitting to remember that it is a most excellent fruit of the religious history of your people. For you have diligently cared for and propagated the faith which you received from the Spanish evangelists in the sixteenth century. * On the 7th of October, in the year 1961. 1 Cf. Acta Leonis PP. XIII, 22, 1902, p. 200; A. A. S. XXXIV, 1942, p. 254.

[*Latin ed. p. 685*]

To the Most Reverend Fathers and beloved sons, greetings. While Our hearts rejoice at this College established in Romae, We earnestly exhort you, that you steadfastly persevere in the faith transmitted by your forefathers; that faith, We say, which is exercised through works. Furthermore, We implore you to devote your principal efforts to admitting and properly educating as many young men as possible, whom God has called to the priesthood. For the salvation of the people depends most greatly upon the sacred clergy. A small number of priests, or their lesser efficiency, may cause doubt to arise in some people, leading to a weakening of the faith and a decline in morals. But when more are initiated into the sacred ministry, and the clergy excel in virtue, it is easily understood that the people will diligently practice religion, and families will diligently preserve holiness. It is also the concern of all the Christian faithful to offer prayers to God for the priests and for those studying for the priesthood, and to assist them in every way possible. We wished to say these things to you with a loving heart on this auspicious occasion of the dedication of the Pontifical Seminary of the Philippine Islands in Romae. It remains for Us to pray that all of you, especially those who govern you with pastoral care, the magistrates, the priests, and those studying for the priesthood, may receive the most abundant heavenly gifts. May the Apostolic Blessing, which We gladly bestow upon you in the Lord, be with you.

IV. To the faithful who attended the Second Marian Congress in Mexici from all the nations of Americae.

* Beloved Congress participants and all the faithful of America: Mary, Mother of God and Mother of us all, that tender word which your lips repeat without end these days with the blessed title of Mother of Guadalupe, opens this greeting which We address to all those who participate in the Second Inter-American Marian Congress and to all the countries of America. This is a happy opportunity, the 50th anniversary of the patronage of the Most Holy Mary of Guadalupe over all of Latin America, which has produced so much good among the peoples of the Continent, to encourage you in your expressions of mutual love and devotion to the one who is Mother of life and Source of grace.

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* October 12, 1961.

[*Latin ed. p. 686*]

Acta Apostolicae Sedis - Commentarium Officiale 686. Quae dies historica illa duodecimi Octobris, in qua clamor "terra" nuntiavit unionem duorum mundorum, usque adeo inter se ignotorum, et designavit nativitatem in fide illorum duorum continentium; ad fidem in Christo, "lux vera quae illuminat omnem hominem," ex qua Maria est quasi "aurora consurgens" quae praecedit claritatem diei. Postea, "semper Virgo Sancta Maria, Mater Veri Dei, per quam vivitur," effundit suavitatem et delicatiam matris in colle Tepeyac, credens indigenae Ioanni Diego cum nuntio eius rosas quae de sua tilma cadunt, dum in illa remanet illud eius dulcissimum imago quod manus humanas non pingunt. Sic Domina Nostra voluit continuare ostendere officium suum Matris: Illa, cum vultu mesti inter indigenam Ioannem Diego et Episcopum Zumárraga, quasi ut symbolum osculi duarum razarum; Illa, quae postulavit ut in terris illis invocaretur titulo Sanctae Mariae de Guadalupe, nomen attrahens et familiare ut omnes in eadem suavissima devotione conjungantur. Sancta Maria de Guadalupe, semper symbolum et artifex huius fusionis quae formaret nationalitatem mexicanam et, in expansione plena significationum, transgrederet fines ut mundo offereret illud magnificum chorus populorum qui orant lingua Hispanica. Primo Mater et Patrona Mexici, deinde Americae et Philippinarum: sensus historicus nuntii eius ita plenitudinem cepit, dum brachia sua omnia orbis aperuit in desiderio universali amoris. In ultima Nostra Encyclica, fideliter mandato Domini, manifestavimus locum tam importantem quem spiritus solidaritatis debet occupare inter omnes populos ut solvantur quaestiones sociales quae turbant in temporibus nostris relationes eorum et periculosa pacifica conviventia civium inter se ponunt. Insistimus de necessitate considerandi talia problemata in luce mutualis comprehensionis, certis, ut dicebamus, quod "qualis fuerit progressus technicus et oeconomicus, non erit in mundo iustitia nec pax donec homines non revertantur ad sentienum dignitatis creaturarum et filiorum Dei, prima et ultima ratio esse omnis realitatis creatae ab Eo." Aperte animam ad spem, quanta in eodem continente studetur et ponitur in praxi ad elevandum gradum vitae populorum fratrum, vel ad constituendas bases collaborationis et ordinis.

[*Latin ed. p. 687*]

Acts of Pope John XXI, 687. An organization among nations that share common characteristics or identical needs. We applaud and encourage initiatives aimed at providing trained personnel for the apostolate in countries lacking clergy or religious, in order to sustain their faith and continue the salvific mission of the Church. How much these Christian ideals of fraternity can be kept alive by your Congress! Is it not the Catholic doc-

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trine, which speaks to us of our common origin and identical destiny, that offers the most secure foundation for concord and peace? What height and nobility are attained by the relationships between individuals and peoples when they are viewed in the light of our fraternity in Christ: "All you are brothers," as proclaimed by the motto of your Congress! And when in this fellowship love and consideration for a common Mother are fostered, then the bonds of the human family acquire the efficacy of something more vital, more meaningful, which sublimates the power and force of any law, any mandate. You have there Mary, the common Mother, for she is the Mother of Christ, the head of all men, all brothers in the same Christ, the firstborn; she, with her maternal solicitude and compassion, has contributed to the restoration of divine and supernatural life to us; she, in the person of the beloved disciple, was given to us as a spiritual Mother by Christ Himself on the cross. Hail, Mother of America! Celestial Missionary of the New World, who from the Sanctuary of Tepeyac, for more than four centuries, has been Mother and Teacher in the faith of the peoples of America. Be also their refuge and save them, O Immaculate Mary; assist their rulers, instill new zeal in their Prelates, increase the virtues in the clergy; and always preserve the faith in the people. May holiness flourish in all homes, within whose bosom Catholic education may receive, with your gaze, a healthy increase. May Mary hear these prayers, so that she may present them to Christ, in whose name and with the most heartfelt affection of Our paternal heart, We bless you. Matth. 23, 8.

[*Latin ed. p. 688*]

Acta Apostolicae Sedis - Commentarium Officiale 688. NUNTIUS SCRIPTO DATUS Christifidelibus insulae Madagascariae, primo volvente saeculo ex quo catholica fides in eam regionem publice invecta est.

Carissimi filii et carissimae filiae Madagascariae,

Aperimur cum magna gaudio quod mox adest festum beatum centesimi anni introductionis officialis religionis catholicae in Madagascaria. Haec circumstantia tam pulchra et tam consolans nobis visa est ut voluimus mittere ad vos, ad commemorationem dignam, Præfectum carissimum et venerabilem Nostram Sacræ Congregationis de Propaganda, Cardinalem Agagianian, qui in Nostro nomine præsidebit his celebrationibus.

Sed voluimus etiam, quatenus poterimus, praesentem esse in medio vestro – sicut fuimus tempore celebrationum libertatis vestrae – per nuntium personalem, qui vobis demonstrabit iterum quantum Nos amemus nationem Malgascam, magnam et nobilem.

Ita est quod die 24 mensis Septembris anno 1861, Pater Webber, ad Tananarive suscipiens a rege Eadama I I, aipso Iuvene Regnante non solum licentiam, sed etiam hortationes vehementissimas accipit ad Evangelium praedicandum in territorio Regni: ita, post multas tentationes frustrantes per saecula praecedentia, religio catholica tandem apertissime admittitur

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in Madagascaria.

Quae gratia populo vestro, carissimi filii et filiae! Et ex quo animo Deo gratias agere debemus, Qui, ut expressius dicitur in prima Epistula Sancti Petri, "vos vocavit de tenebris ad lucem, qui non eratis populus, sed nunc populus Dei estis; qui misericordiam non habebatis, sed nunc habetis misericordiam" – 1.

Quot viae percurtae in centum annis, gratia Dei boni et responsioni vestrae ad eius vocem. Quindecim archiepiscopatus et episcopatus, plus quam centum milia catholicos, centena priscum et fratrum, mille religiosarum, decennia millia librorum in scholis Christianis: haec sunt fructus magnifici qui ex parva semine germinant, qui ad patres vestros adfuit a primis missionariis.

1 1 Petr. 2, 9.

[*Latin ed. p. 689*]

What We wish to emphasize above all is that now, several of your bishops – two of whom We have consecrated with Our own hands – and a great number of your priests and religious women belong to your people and constitute the best hope for even more prosperous developments in the future for the young Christian community of Madagascar. Another reason for joy and gratitude to God is the recent establishment in your "Great Island" of an institution that has proven to be very effective everywhere in the progress of Christianization: We wish to speak of the Catholic Action, of whose promising beginnings in your country We are pleased to acknowledge. May this form of collaboration of the laity with the hierarchical apostolate of the Church, so highly recommended by the Supreme Pontiffs, reach an increasing number of your compatriots and make them increasingly aware of the incomparable riches contained in the Christian faith! Through the discreet and radiant apostolate that they will exercise, under the guidance of their priests, they will also hasten the coming of the Kingdom of God in the land of Madagascar and the access of your people to that "age of the fullness of Christ" that St. Paul desired for the Christians of Ephesus, and towards which all members of the Church, its Mystical Body, must strive with a united effort. In the message that We addressed to you a year ago, on the occasion of the celebrations of your independence, We expressed a paternal exhortation that We are pleased to renew today: "May your families," We said, "live in concord and fidelity, accepting as a great honor, when it falls to them, the priestly or religious vocation of their children!" Beautiful Christian families, children who respond to the divine call: these are indeed the two most beautiful fruits of the work of grace in a generous and faithful people, their best titles of nobility in the eyes of the Church, the surest guarantee for the future of its Christian vitality. Holiness, We like to think, will flourish on the soil of Madagascar, as the crowning and reward of your efforts. And without anticipating the

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decisions of the Church, We wish to associate ourselves now with your legitimate desire to soon see placed on the altars the noble daughter of your race, Victoire Rasoamanarivo, whose apostolic process is currently being conducted, and whose splendid virtues we hope to see proposed for imitation to the entire world one day.

[*Latin ed. p. 690*]

May God deign to fulfill these desires, and all those which We address to Him at this moment, when, uniting Our thanksgiving with yours, We render Him glory for the great things which He has accomplished for your beloved Country during these hundred years. May He deign to continue to fill you with His divine favors, and may He always find in you hearts docile to His grace! As a pledge of these heavenly consolations, We grant to all of you, dear sons and daughters of the "Great Isle," Bishops, priests, religious, nuns, catechists, and faithful, a paternal and affectionate Apostolic Blessing. From the Vatican, September 16, 1961. IOANNES PP. XXIII.

[*Latin ed. p. 691*]

Sacred Congregational Acts. SACRED CONGREGATION CONSISTORIAL. PROVISIONS CONCERNING CHURCHES.

Most Holy Lord Pope John, by Divine Providence XXIII, having succeeded, and by successive decrees of the Sacred Congregation Consistorial, has provided for the following churches with new pastors, namely:

On July 22, 1961:

— To the titular episcopal Church of Mulia, he appointed the Reverend Vidon Riobé, canon of the Cathedral Chapter of Angers, whom he constituted coadjutor with the right of succession to the Most Reverend Robert Picard de la Vacquerie, Bishop of Orleans.

— To the titular episcopal Church of Aeropolis, he appointed the Reverend Renato Kérautret, General Vicar of the diocese of Quimper-Léon, whom he constituted coadjutor with the right of succession to the Most Reverend John Baptist Mégnin, Bishop of Angoulême.

On July 26:

— To the newly erected territorial Prefecture of Humaitá, he appointed the Most Reverend Joseph Domitrovitsch, titular Bishop of Podalia, who had previously been coadjutor with the right of succession to the Most Reverend Peter Massa, titular Bishop of Hebron, and Prefect of the territorial Prefecture of Fluminis Nigri.

On August 10:

— To the titular episcopal Church of Chersonesus in Europe, he appointed the Reverend Philip Benitez Avalos, secretary of the Paraquariensis episcopate and chancellor of the metropolitan Curia of the Most

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Holy Assumption, whom he designated as an Auxiliary to the Most Reverend John Joseph Hannibal Mena Porta, Archbishop of the Most Holy Assumption.

On August 19:

— To the newly erected Cathedral Church of Fertilia, he appointed the Most Reverend Almir Marques Ferreira, who had previously been titular Bishop of Arindela.

On August 25:

— To the titular episcopal Church of Arindela, he appointed the Reverend Anthony Ribeiro de Oliveira, General Vicar of the archdiocese of Goiânia, whom he designated as an Auxiliary to the Most Reverend Ferdinand Gomes dos Santos, Archbishop of Goiânia.

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Official Commentary, dated September 8th. — To the titular archbishop of the Church of Stauropolitana, His Excellency Father Joseph William Mary Baeten, formerly Bishop of Breda. September 20th. — To the titular bishop of the Church of Berenice, Reverend Anthony Hofmann, rector of the Major Seminary of Passau, whom he appoints as coadjutor with the right of succession to His Excellency Father Conrad Landersdorfer, Bishop of Passau. September 23rd. — To the cathedral church of Bridgeport, His Excellency Father Walter William Curtis, formerly titular bishop of Bisica.

II. OF THE CHURCH OF ASCOLANA IN PICENO: Decree concerning the erection of the dignity of Primicerius in the cathedral chapter.

Since His Excellency Father Marcellus Morgante, Bishop of Ascolana in Piceno, recently presented supplications to the Apostolic See, requesting that another capitular dignity, to be called Primicerius, be erected in the cathedral chapter of Ascolana in Piceno, the Sacred Congregation Consistorial, by virtue of the special faculties granted to it by His Most Holy Father, Pope John, by the Divine Providence, XXIII, having considered the supplications, decided to grant them. Therefore, with the understanding that the consent of those who are or are presumed to be interested in this matter has been obtained, the present Consistorial Decree permanently erects and establishes the capitular dignity of Primicerius in the cathedral chapter of Ascolana in Piceno. The conferral of this dignity, according to the norms of the sacred canons, is reserved to the Apostolic See. However, the Sacred Congregation Consistorial, with this Decree, confers the dignity of Primicerius, for this occasion, to Reverend Justo Castelli, canon of the same chapter of Ascolana in Piceno. Thus constituted, the Primicerius shall enjoy all the rights and privileges with which dignities, by common law, are endowed and which they possess. To accomplish all of these things, the same Sacred Congregation Consistorial appoints the aforementioned

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His Excellency Father Marcellus Morgante, and grants him the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any person holding an ecclesiastical office, with the obligation of submitting the authentic copy of the completed act to the same Sacred Congregation Consistorial as soon as possible.

[*Latin ed. p. 693*]

The Sacred Congregation for the Propagation of the Faith, 693. Concerning these matters, this Consistorial Decree shall have the same validity as if Apostolic Letters had been issued under the papal seal. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 29th day of the month of August, in the year 1961.

CAROLUS Cardinal CONFALONIERI, Secretary.

L. S.

Franciscus Carpino, Archbishop of Serdica, Assessor.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS FOR CHURCHES

His Most Holy Lord, Pope John, by Divine Providence, Pope XXIII, has deemed it fitting to provide each of the following churches with a new pastor, namely: on March 21, 1961.

— To the Cathedral Church of Tunguensi, he appointed the Reverend Sebastian Shwe-yauk, a secular priest, native to that place.

— To the Cathedral Church of Hsinchuensi, newly erected, he appointed the Reverend Peter Pao-Zin Tou, a secular priest, native to that place.

— To the Cathedral Church of Kaohsiungensi, newly erected, he appointed the Reverend Joseph Cheng Tien-Siang, of the Order of Preachers.

— To the Cathedral Church of Tainanensi, newly erected, he appointed the Reverend Stanislaus Lokuang, a secular priest, native to that place.

— To the Cathedral Church of Niameyensi, newly erected, he appointed the Reverend Father Hippolytus Ber lier, of the Congregation of the Most Holy Redeemer.

— To the Cathedral Church of Taunggyensi, newly erected, he appointed the Reverend Father John Baptist Gobbato, of the Pontifical Institute for Foreign Missions.

On April 18th.

— To the titular episcopal See of Arsinoë in Cyprus, he appointed the

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Reverend Father Angel Cuniberti, of the Institute of Missions "a Consolata," whom he established as the Apostolic Vicar of Florentia.

— To the titular episcopal See of Balburensi, he appointed the Reverend Gervasius Nkalanga, a secular priest, native to that place, whom he designated as an Auxiliary to the Most Reverend Father Lauren Rugambwa, Bishop of Bukoba.

— To the titular episcopal See of Abilena in Palestine, he appointed the Reverend Father Cae-

[*Latin ed. p. 694*]

Acts of the Apostolic See - Official Commentary

June 6: To the Reverend Father Gatimo, a secular priest, appointed Auxiliary to His Excellency, the Most Reverend Charles M. Cavallera, Bishop of Nyeri.

June 16: To the Reverend Father Aloysius JSTganga, a secular priest, appointed Auxiliary to His Excellency, the Most Reverend Francis Van den Bergh, Bishop of Lisala.

June 6: To the Reverend Father Lambert Van Kessel, of the Society of Mary of Montfort, for the newly erected Cathedral Church of Sintang.

June 6: To the Reverend Father Godefrid Okoye, of the Congregation of the Missionaries of the Holy Spirit, for the newly erected Cathedral Church of Port Harcourt.

June 16: To His Excellency, the Most Reverend Joseph Martin, previously Bishop of Ngozi, for the newly erected Cathedral Church of Bururi.

June 16: To the Reverend Father William McNaughton, of the Society of Maryknoll for Foreign Missions, appointed Apostolic Vicar of the newly erected Apostolic Vicariate of Incheon, for the titular episcopal see of Thuburbo Minus.

June 24: To His Excellency, the Most Reverend Joseph Strebler, previously Archbishop of Lomé, for the titular metropolitan see of Nicopolis in Epirus.

June 6: To His Excellency, the Most Reverend Peter Kimbondo, previously titular Bishop of Sebela, for the newly erected Cathedral Church of Kisantu.

June 6: To His Excellency, the Most Reverend Paul Etoga, previously titular Bishop of Cyparissia, for the newly erected Cathedral Church of Mbalmayo.

June 6: To the Reverend Father Peter Bouckaert, of the Society of Jesus, for the newly erected Cathedral Church of Popokabaka.

July k: To the Reverend Father Alexander Mbuka-Nzundu, a secular priest, appointed Auxiliary to His Excellency, the Most Reverend Andrea Lefebvre, Bishop of Kikwit, for the titular episcopal see of Cataquas.

June 6: To the Reverend Father Paul Sani, of the Society of the Divine

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Word, for the newly erected Cathedral Church of Denpasar.

July 19: To the Reverend Father James Mbali, a secular priest, for the newly erected Cathedral Church of Buta.

June 6: To the Reverend Father Albert Hermelink, of the Congregation of the Priests of the Sacred Heart of Jesus, for the newly erected Cathedral Church of Tandjung-Karang.

August 21: To the Reverend Father Peter Guichet, of the Congregation of the Missionaries of the Sacred Heart of Jesus, appointed Apostolic Vicar of the Gilberts Islands, for the titular episcopal see of Stectora.

June 6: To the Reverend Father Andrea Makarakiza, of the Society of African Missions, for the Cathedral Church of Ngozi.

[*Latin ed. p. 695*]

The Sacred Congregation of Rites, 695, PARIS. Concerning the beatification and canonization of the Servant of God, Daniel Brottier, a professed priest of the Congregation of the Holy Spirit, under the protection of the Immaculate Heart of the Most Blessed Virgin Mary.

ON THE QUESTION of whether a commission should be appointed to introduce the cause, and for the purpose of what is being discussed.

The Divine Master, presenting the modesty of children and the simplicity of spirit of the disciples as an example, spontaneously shows his concern for them and commends them to the care of others: "And he that shall receive one such little child in my name, receiveth me." (Matthew 18:5), for, as He says elsewhere, "What you did to one of these least brethren of mine, you did to me" (Matthew 25:40).

Inspired by the example of Christ and His words, it is known that many priests, religious men and religious women, having abandoned all worldly and vain pursuits, have cared for the tender bodies of children, exercised works of charity towards them, and instructed their minds in Christian piety, cultivating them with the best principles, and all this for the love of Christ. Indeed, this benefits the common good of society to the greatest extent.

Such benefactors should also include the Servant of God, Daniel Brottier. He was born to pious and honorable parents on September 7, 1876, in the village called La Ferté-Saint-Cyr, within the boundaries of the Diocese of Blois; and on the 17th day of the same month and year, he was baptized in the sacred font, receiving the names Daniel Julius Alexis.

From the time he first approached the sacred Synaxis on April 11, 1887, he showed a desire to enter the clerical state. He then entered the sacred Seminary of Blois, and, having diligently completed his studies, he was raised to the priesthood on October 22, 1899.

Although he ardently desired to engage in missionary work in distant regions not yet illuminated by the light of the Faith, he did not refuse the

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office of teacher entrusted to him in the college of Pontlevoy. However, two years later, he was strongly urged by a desire for missionary work.

[*Latin ed. p. 696*]

The Acts of the Apostolic See - Official Commentary 696 reports that a novice of the Congregation of the Holy Spirit, under the protection of the Immaculate Heart of the Blessed Virgin, entered the novitiate at Orly, near Paris. On September 3, 1903, having pronounced temporary religious vows, he was sent by his Superiors as a coadjutor vicar to the parish of St. Louis in the Senegalese Mission, where he devoted himself to the good of the Negroes. However, the headaches, from which he had long suffered, increased so much under the African sky that, in 1906, he was forced to return to France. After receiving treatment, he returned to the Mission; but in 1911, for the same reason, he was, by order of his Superiors, completely relieved of his duties. At that time, he conceived the idea of establishing a work called "Souvenir Africain," with the aim of helping the missionary confreres in the construction of the cathedral church of the city of Dakar. He dedicated himself entirely to this undertaking, so that, after collecting funds, the new cathedral church was able to happily attain its consecration in 1936. When, in 1914, the immense European war broke out, the Servant of God gave his name to the group of priests attached to the soldiers, and showed zeal for those soldiers in those tragic and cruel circumstances. Indeed, the intrepid priest ran back and forth among the explosions, bringing the consolations of the holy religion to the wounded and dying. Moreover, throughout the entire war, he was not even slightly harmed, as he himself asserted, due to the protection of Saint Teresa of the Child Jesus. Having returned from the war, on May 30, 1919, he took perpetual religious vows. Concerned for the good of the citizens, he gathered together the soldiers who had returned to their homes after the war, into a society called "Union Nationale des Combattants." The last stage of his life, which lasted thirteen years, was spent by the Servant of God in restoring and expanding the orphanage commonly known as "L'Œuvre des Orphelins-Apprentis d'Auteuil" in the city of Paris. There, he restored the discipline that had lapsed, and, mindful of benefits received, he built a beautiful oratory in honor of Saint Teresa, the Virgin of Lisieux, and established her as a celestial mother for the children and families there. Moreover, he diligently began to eliminate the debts that burdened the orphanage; he increased it with new buildings and new machines for the artisans, so that the students would receive not only religious and moral, but also technical, instruction. Nor did he neglect the original "Opus Primae Communionis," which was the origin of the entire Institute. Due to the increasing number of orphans,

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the Servant of God founded new

[*Latin ed. p. 697*]

The Sacred Congregation of Rites established 697 houses, and a work of a new nature, known as "Foyer à la Campagne." He was finally struck down by a deadly typhus fever, which he bore with an unwavering and serene spirit, and, strengthened by the last sacraments of the Church, he fell asleep in the Lord on February 28, 1936, leaving behind a considerable reputation for holiness. This reputation, indeed, grew stronger with each passing day, and in 1946, the ordinary authority in the ecclesiastical court of Paris began an investigation into the holiness of his life, his virtues, and miracles. Rogatory processes were also initiated in the courts of Biesen and Dakar, and an additional process was held in the court of Paris in 1956. These legal inquiries were presented to the Sacred Congregation of Rites. In the meantime, numerous letters from Cardinals, Archbishops, Bishops, and many other men, both of ecclesiastical and civil distinction, reached the Supreme Pontiff, requesting the introduction of the cause for beatification. Therefore, having observed all that was legally required, the Sacred Congregation of Rites, after duly considering the writings of the aforementioned Servant of God, issued a decree on October 8, 1956, allowing the process to proceed further. Consequently, at the ordinary meetings of the Sacred Congregation of Rites, held on January 31 of this year in the Vatican, the Reverend Father Anthony Soirat, the general postulator of the Congregation of the Holy Spirit, and the Eminent and Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Palestrina, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause, and for the purpose in question. And the Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the Cardinal Relator, and after also hearing the opinions of the Official Prelates, especially Reverend Father Ferdinand Antonelli, O.F.M., the General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is, that the commission should be appointed, if it pleases the Most Holy. After all of the above had been completed, a faithful report was sent to His Holiness, Pope John XXIII, by the aforementioned Cardinal, and His Holiness approved and ratified the response of the Sacred Congregation of Rites, and deigned to sign the commission for the introduction of the cause of the Servant of God, Daniel Brottier. Given in Rome, on February 8, 1961. $3 C. Card. h. CICOGNANI, Bishop of Frascati, Prefect. h. Henry Dante, of the Secretariat.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698. DIARY OF THE ROMAN CURIA. Friday, October 13, 1961. The Holy Father received in a solemn Audience His Excellency, Mr. MAXAROSEMENA, Extraordinary

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and Plenipotentiary Ambassador of Panama, for the presentation of his Credentials.

SECRETARY OF STATE. BY APOSTOLIC BRIEF, the Holy Father, John XXIII, happily reigning, deigned to appoint:

July 18, 1961. The Most Reverend and Illustrious Cardinal Cicognani, Amleto Giovanni, Protector of the "Sisters Franciscans of Our Lady of Perpetual Help" (Ferguson, St. Louis, USA).

August. His Excellency, Professor Chagas Carlos, of Rio de Janeiro (Brazil), Director of the Institute of Biophysics at the "Universidade do Brasil," Member of the Pontifical Academy of Sciences.

His Excellency, Professor Conway Edward Joseph, of Dublin (Ireland), Professor of Biochemistry and Pharmacology, Member of the Pontifical Academy of Sciences.

His Excellency, Professor Dirac Paul Adrien Maurice, of Cambridge (England), Professor of Mathematical Sciences, Member of the Pontifical Academy of Sciences.

His Excellency, Professor Horstadius Sven, of Uppsala (Sweden), Professor of Zoology, Member of the Pontifical Academy of Sciences.

His Excellency, Professor Hurtado Antonio, of Lima (Peru), Professor of Physiology, Member of the Pontifical Academy of Sciences.

His Excellency, Professor Leprincè-Ringuet Louis, of Paris (France), Professor of Physics, Member of the Pontifical Academy of Sciences.

His Excellency, Professor Mizushima Sanichiro, of Tokyo (Japan), Professor of Physical Chemistry, Member of the Pontifical Academy of Sciences.

[*Latin ed. p. 699*]

Diarium Romanae Curiae, August 18, 1961, page 699. His Most Excellent Reverend Lordship, Professor Jan Hendrik Oort, of Leiden (Netherlands), Professor of Astronomy, and Member of the Pontifical Academy of Sciences. His Most Excellent Reverend Lordship, Professor Eaman Ohandrasekhara Venata, Director of the "Raman Research Institute," of Bangalore (India), and Member of the Pontifical Academy of Sciences. His Most Excellent Reverend Lordship, Professor Sandoval Vallarta Manuel, of Mexico City (Mexico), Professor of Theoretical Physics, and Member of the Pontifical Academy of Sciences. September 20th. The Most Reverend and Reverend Lord Cardinal Larraona Arcadio M., Protector of the Order of the "Perpetual Adorers of the Most Holy Sacrament" (Rome). The Most Reverend and Reverend Lord Cardinal Castaldo Alfonso, Protector of the "Franciscan Sisters Adorers of the Holy Cross" (Casoria, Naples). September 30th. The Reverend Father Jani Carlo, Chaplain, Extraordinary, of the Pontifical Common Office. October 2nd. The Most Reverend and Reverend Lord Cardinal Ciriaci Pietro, Protector of the "Little Servants of

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the Sacred Heart" (City of Castello). By Apostolic Briefs, the Holy Father John XXIII, reigning happily, deigned to appoint: 4 Assistants to the Papal Throne: March 1961. His Most Excellent Reverend Lordship, Monsignor Johannes Baptist Neuhäusler, titular Bishop of Calydon. September 11th. His Most Excellent Reverend Lordship, Monsignor Thomas Keogh, Bishop of Kildare and Leighlin. Apostolic Protonotaries, as if participating: April 22, 1961. Monsignor Jesus Efrem Romero (Cali). July 28th. Monsignor Giacomo Magno (Piazza Armerina). August 19th. Monsignor Giuseppe Zanetti (Brzesc). August 28th. Monsignor Giuseppe Rius y Serra (Vich). September 13th. Monsignor Amerigo Giovanelli (Rome). By Letters from the Secretariat of State, the Holy Father John XXIII, reigning happily, deigned to appoint: October 4, 1961. The Most Reverend and Reverend Lord Cardinal Amleto Giovanni Cicognani, His Secretary of State, and President of the Cardinal Commission for the Special Administration of the Holy See.

[*Latin ed. p. 700*]

Acta Apostolicae Sedis - Official Commentary 700 4 » 5 6 » October 1961. His Eminence and Reverend Lord Cardinal Testa Gustavo, Pro-President of the Cardinal Commission for the Special Administration of the Holy See. His Illustrious and Reverend Monsignor Guerri Sergio, Delegate for the Special Administration of the Holy See. His Eminences and Reverend Lords Cardinals Ciriaci Pietro, Marella Paolo, and Di Jorio Alberto, Members of the Cardinal Commission for the Special Administration of the Holy See. His Eminence and Reverend Lord Cardinal Di Jorio Alberto, Member of the Cardinal Commission for the Administration of the Goods of the Holy See. His Illustrious and Reverend Monsignor Camagni Ernesto, Counselor of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council. The Reverend Father Betti Umberto, of the Order of Friars Minor, Counselor of the Pontifical Theological Commission for the preparation of the Second Vatican Ecumenical Council. His Excellency Reverend Monsignor Lane Lorenzo Tommaso, Bishop of Rockford, Member of the Pontifical Commission for Studies and Seminaries for the preparation of the Second Vatican Ecumenical Council. His Illustrious and Reverend Monsignor De Luca Giuseppe, Counselor of the Pontifical Commission for Studies and Seminaries for the preparation of the Second Vatican Ecumenical Council. The Reverend Father Wojciech Bednarski, of the Order of Preachers, Counselor of the Pontifical Commission for Oriental Churches for the preparation of the Second Vatican Ecumenical Council. His Eminence and Reverend Lord Cardinal Confalonieri Carlo, Member of the Cardinal Commission for the Special Administration of the Holy See. His Eminence and Reverend Lord Cardinal Cicognani Amleto Giovanni, Member of the Sacred Congregation for the Council. His Excellency Reverend Monsignor Carpino Francesco, Archbishop titular of Sardica, Coun-

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selor of the Supreme Sacred Congregation of the Holy Office. His Excellency Reverend Monsignor Vovk Antonio, Bishop of Lubiana, Member of the Pontifical Commission for the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council. His Illustrious and Reverend Monsignor Fusco Nicola, Counselor of the Pontifical Commission for the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

[*Latin ed. p. 701*]

From the Diary of the Roman Curia 701 Con, from the Secretary of State: The Holy Father, Pope John XXIII, may He happily reign, has deigned to appoint:

Domestic Prelates of His Holiness:

April 10, 1959.

Most Reverend Monsignor Ringwald, Leo H. (Nashville).

Most Reverend Monsignor Welsh, John A. (Nashville).

Most Reverend Monsignor Williams, Charles M. (Nashville).

January 13, 1961.

Most Reverend Monsignor Fuenzalida Morande, Joachim (Santiago de Chile).

March 3.

Most Reverend Monsignor Cuitiño Cueto, Raphael (Santiago de Chile).

March 10.

Most Reverend Monsignor Coffee, Philip (Toronto).

Most Reverend Monsignor Dwyar, Paul (Toronto).

Most Reverend Monsignor Lee, Frederick (Toronto).

March 24.

Most Reverend Monsignor Rioux, Louis David (Rimouski).

April 14.

Most Reverend Monsignor Dunn, Joseph L. (Boston).

Most Reverend Monsignor Egan, Francis C. (Boston).

Most Reverend Monsignor Hogan, John G. (Boston).

Most Reverend Monsignor McCarthy, John J. (Boston).

Most Reverend Monsignor Shields, Francis G. (Boston).

Most Reverend Monsignor Moynihan, Daniel R. (Boston).

Most Reverend Monsignor O'Connor, Daniel J. (Boston).

Most Reverend Monsignor Collins, Russell J. (Boston).

Most Reverend Monsignor Churchward, John W. (Boston).

Most Reverend Monsignor Donoghue, John F. (Boston).

Most Reverend Monsignor Scully, Richard F. (Bridgeport).

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Most Reverend Monsignor Meehan, Thomas (Dodge City).
Most Reverend Monsignor Zarrilli, John J. (Duluth).
Most Reverend Monsignor Lydon, Patrick J. (Duluth).
Most Reverend Monsignor Hennebry, Thomas (Duluth).
Most Reverend Monsignor Jershe, John (Duluth).
Most Reverend Monsignor Scott, Thomas F. (Duluth).
Most Reverend Monsignor Hogan, Michael (Duluth).
Most Reverend Monsignor Popesh, Bernard (Duluth).
Most Reverend Monsignor Kennedy, Gregory R. (Natchez-Jackson).
Most Reverend Monsignor Considine, John J. (New York).
March 20.
Most Reverend Monsignor Charcut, Paul A. (Dallas-Fort Worth).
Most Reverend Monsignor Mauer, John F. (Dubuque).
March 28.
Most Reverend Monsignor Duchemin, Gaston (Amos).
Most Reverend Monsignor Toulman, Robert S. (Buffalo).
Most Reverend Monsignor Herbst, Henry S. (San Antonio).
Most Reverend Monsignor Popp, Bernard F. (San Antonio).
Most Reverend Monsignor Rihn, Roy John (San Antonio).
Most Reverend Monsignor Wongler, Alexander C. (San Antonio).
May 19.
Most Reverend Monsignor Touet, Armando (Le Mans).
May 26.
Most Reverend Monsignor Cailleau, Maurice (Beauvais).
Most Reverend Monsignor Tesson, Lucien (Beauvais).
Most Reverend Monsignor Fleming, John J. (Brooklyn).

[*Latin ed. p. 702*]

Acta Apostolicae Sedis - Official Commentary 702, May 26, 1961.
Most Reverend Brady, William J. (New York).
Most Reverend McGovern, Stanislaus J. (New York).
Most Reverend Simmons, John D. (New York).
Most Reverend Kennedy, Andrew A. (Saint Louis).
Most Reverend King, John J. (Scranton).
June 9, Most Reverend Couture, Gérard (Gravelbourg).
June 15, Most Reverend Pérez León, Raffaele (Caracas).
Most Reverend Mampaey, Alfredo (Malines).
Most Reverend Scantland, William (Ottawa).
Most Reverend Smith, Giovanni Baganold (Ottawa).

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Most Reverend Bambrick, Ernesto F. (Ottawa).
Most Reverend De Varennes, Paul (Ottawa).
Most Reverend Desjardins, Giovanni (Ottawa).
Most Reverend Demers, Carlo Augusto (Ottawa).
Most Reverend Alessi, Salvatore (Piazza Armerina).
July 28, Most Reverend Federico, Gioacchino (Piazza Armerina).
August 1, Most Reverend Maltoni, Costante (Bertinoro).
Most Reverend Benelli, Giovanni (Pistoia).
Most Reverend Rotoli, Ippolito (Rome).
June 10, Most Reverend Zerba, Mario (Tortona).
Most Reverend Sansone, Agostino (Palermo).
June 15, Most Reverend Rizzardi, Primo (Fidenza).
June 18, Most Reverend Usseglio Gros, Robert (Turin).
Most Reverend Turrini, Giuseppe (Verona).
September 1, Most Reverend Abbondandolo, Luigi (Avellino).
Most Reverend Pulito, Michele (Taranto).
September 8, Most Reverend Cecinelli, Aroldo (Terni and Narni).
Secret Chamberlains in Ordinary to His Holiness:
January 13, 1961.
Most Reverend Quezada, Ottavio (Santiago de Chile).
Most Reverend Becerra Manzor, Luigi (Santiago de Chile).
Most Reverend Cerda Fariña, Zosimo (Santiago de Chile).
Most Reverend Troncoso Alcayde, Giuseppe L. (Santiago de Chile).
Most Reverend Muñoz Valderrama, Pietro (Santiago de Chile).
Most Reverend Aguiár González, Gioacchino (Santiago de Chile).
Most Reverend Mardones Arenas, Luigi (Santiago de Chile).
Most Reverend Garcia Huidobro Vial, Abele (Santiago de Chile).
Most Reverend Kekumano, Carlo (Honolulu).
April 14, Most Reverend Cadieux, Giovanni (Valleyfield).
April 18, Most Reverend Lebeuf, Paul (Valleyfield).
Most Reverend Sauvé, Alfredo (Valleyfield).
Most Reverend Dunn, Francesco J. (Dubuque).
April 20, Most Reverend Trad, John (Antiochia of the Maronites).
April 28, Most Reverend Holden, Michael J. (San Antonio).
Most Reverend Murray, Patrick J. (San Antonio).
Most Reverend Breteau, Alexis (Le Mans).

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May 19, Most Reverend Leboisne, Charles (Le Mans).

[*Latin ed. p. 703*]

Diarium Romanae Curiae 703, 1961.

Most Reverend Giuseppe Pulak (of the Ukrainian community in Winnipeg).

Most Reverend Stefano Semchuk (of the Ukrainian community in Winnipeg).

Most Reverend Romano Dobriansky (of the Ukrainian community in Winnipeg).

Most Reverend Demetrio Shewchuk (of the Ukrainian community in Winnipeg).

Most Reverend Demetrio Semchuk (of the Ukrainian community in Winnipeg).

June 26.

Most Reverend Donald A. Deuel (of Scranton).

Most Reverend Michael J. Kennedy (of Scranton).

Most Reverend Joseph G. Quinn (of Scranton).

Most Reverend Edward T. Sullivan (of Scranton).

Most Reverend Martin Janssen (of Liege).

June 1.

Most Reverend Gilles Belisle (of Ottawa).

June 15.

Most Reverend Dino M. Conti (of Pisa).

July 6.

Most Reverend Vincenzo Caraci (of Piazza Armerina).

July 28.

Most Reverend Francesco Di Vincenzo (of Piazza Armerina).

Most Reverend Giuseppe La Verde (of Piazza Armerina).

Most Reverend Rocco Scichilone (of Piazza Armerina).

Most Reverend Filippo Velardita (of Piazza Armerina).

August.

Most Reverend Sergio Sebastiani (of Fermo).

August 1.

Most Reverend Tommaso White (of Ossory).

Most Reverend Giuseppe Ferraioli (of Romano).

Most Reverend Giulio Einaudi (of Saluzzo).

Most Reverend Michele De Cristofaro (of Aversa).

August 6.

Most Reverend Emilio Graziano (of Aversa).

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Most Reverend Francesco Riccitiello (of Aversa).
Most Reverend Tommaso Rotunno (of Aversa).
Most Reverend Luciano Gherardi (of Bologna).
Most Reverend Fiorenzo Saraceno (of Oria).
Most Reverend Angelo Putignano (of Oria).
Most Reverend Ferdinando D'Ippolito (of Oria).
Most Reverend Tommaso Oaliandro (of Oria).
Most Reverend Primo Barbazza (of Treviso).
Most Reverend Firminio Poggiaspalla (of Urbino).
Most Reverend Manfredo Pazzagli (of Volterra).
Most Reverend Benedetto Reina (of Palermo).
August 15.
Most Reverend Donato Zaccaria (of Altamura).
August 18.
Most Reverend Enrico Coda (of Tortona).
Most Reverend Tarcisio Bortolani (of Verona).
Most Reverend Ignazio Bruneiii (of Verona).
Most Reverend Guglielmo Fracassi (of Siena).
September 12.
Most Reverend Raymond J. Wahl (of Rockford).
September 15.
Most Reverend Antonio Cannalire (of Oria).
September 29.
September 19.
May.
Honorary Chamberlain, wearing the peacock blue attire of His Holiness:
June 23, 1961.
Most Reverend Aldo Sa vini (of Romano).

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Official Commentary

HONORS

With Brief Apostolical letters, the Most Holy Father John XXIII, reigning happily, has deigned to bestow:

The Grand Cross of the Order of Saint Pius:

September 13, 1961. Upon His Excellency Edward Arze Quiroga, Minister of Foreign Affairs and Cults in Bolivia.

October 27. Upon His Excellency Ezzat Galal, Ambassador of the United Arab Republic to the Holy See.

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October 1. Upon His Excellency Sie Chéou-Kang, Ambassador of China to the Holy See.

October. Upon His Excellency Don Aldunate Errazuriz Fernando, Ambassador of Chile to the Holy See.

October. Upon His Excellency the Baron de La Tournelle Guy, Ambassador of France to the Holy See.

October. Upon His Excellency Yoshioka Noritake, Ambassador of Japan to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

July 6, 1961. Upon Mr. Mare Arrigo (of Acqui).

NECROLOGY

October 1, 1961.

Most Reverend William O. Brady, Archbishop of Saint Paul (Minnesota).

October 3. Most Reverend Michael Memelauer, Bishop of Sankt Pölten (Austria).

October 12. Most Reverend József Grosz, Archbishop of Kalocsa.

October 15. Most Reverend Maurice Jean-Baptiste Amoudru, titular Bishop of Pirgo.

October 18. Most Reverend John Joseph Mitty, Archbishop of San Francisco.

October 20. Most Reverend Raffaele Angelo Palazzi, titular Bishop of Tignica.

October. Most Reverend Ioseph Byrne, titular Bishop of Abaradira.

[*Latin ed. p. 705*]

Year and Volume LIII, November 30, 1961 (Series III, No. DI) - No. 13. ACTA APOSOLICAE COMMUNITATIS SEDIS OFFICIALIS. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA IOANNIS PP. XXIII. DECRETAL LETTERS. To the Most Blessed Mary Bertilla Boscardin, Virgin, the honors of the Saints are decreed. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for perpetual memory, to those who inscribe Mary Bertilla Boscardin, and the Sisters of the Sacred Hearts, who are the glory and ornament of the Vicetina region, the words of the Apostle came to Our mind: "But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the mighty: and the vile, and the contemptible, and such as are not, to confound the things that are: that no flesh may glory in His sight" (1 Corinthians 1, 27-29). For the life of this sacred virgin, although very hidden among men, flourished with the greatest virtue before God; her contemplation of heavenly things was ardent, the honor of her untainted chastity was preserved, her love for Christ Jesus was pure, and her charity towards the needs of her neighbors,

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especially the sick, was so lively that she endured harsh labors with a steadfast spirit, and suffered pains with greater patience than her age and strength would have allowed. Therefore, We have resolved to commend her virtues in these Letters, and to present her life as an example to the Christian people to contemplate, and to the devout virgins dedicated to God, to imitate. Therefore, she, of whom We have today invoked the patronage, first for Ourselves and for the entire Christian family, was born in Brendola, a most beloved village near Vicetina, on the sixth day of the month of October, in the year one thousand eight hundred and eighty-eight, to parents named Angelo.

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - Commentarium Officiale. Maria Teresia Benetti, born in the countryside, descended from a humble family. Ten days after her birth, she was baptized, and received the names Anne and Francisca. In her home, where her family struggled with extreme poverty, the virtues of her mother shone brightly. The mother taught her daughter daily about chastity and piety, and how to endure the hardships and sorrows of this life. Even as a little girl, Anne often devoted herself to prayer, and she did not neglect the work in the fields, if it was necessary, always obeying her father's will. She was very happy whenever she had the opportunity, whether alone or with her mother, to go to the sacred church, often walking a long distance, sometimes very early in the morning, to offer prayers before the altar of the Most Holy Sacrament and to hear sermons on divine matters. Indeed, it is noteworthy that she never heard about the sufferings and death of Christ without being deeply moved, and she could scarcely restrain her tears. Her mother, with singular affection, encouraged this daughter, even though she herself was often afflicted by the troubles of men, and was not very careful about observing the precepts of religion. Her parents took care that she would attend the elementary school from a young age; however, she only attended for three years, because it was difficult for her to learn even the most basic things, and her parents' poverty was a great burden. To help alleviate this poverty, Anne, who was already helping her parents at home as much as she could, began to work as a servant in another family, even before she was ten years old. She was greatly overjoyed when, despite her young age, she was allowed to receive the Holy Eucharist. The parish priest, touched by the girl's kindness, kindly allowed her to attend Mass, even though, at that time, she was younger than the usual age. This day, which was the twenty-fifth of March, in the year one thousand eight hundred and ninety-seven, Anne later said was so joyful that it seemed to her to be filled with the joys of Paradise. From that time on, she found great delight in attending Mass as often as possible, and she became increasingly devoted to religious matters. Her father never opposed her piety, but was deeply moved whenever he

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found her kneeling in her room, pouring out her prayers to God. When she was twelve years old, again because of the parish priest's intervention, and despite the laws that forbade it, she was enrolled in the "Daughters of Mary," a religious group. For Anne seemed wiser than her age, surpassing her peers in prudence, rejecting the pleasures of the world, and desiring to live modestly and to adhere only to God. When she was seventeen years old, she finally achieved what she had most desired: to join a community of religious women and to dedicate herself to Jesus Christ. Therefore, she was received by the "Sisters of St. Dorothy," founded by John Baptist Farina, the Bishop of Vicenza, who, until his death, encouraged the students with words, writings, and example, to above all else, worship God supremely, and to serve the needs of their neighbors.

[*Latin ed. p. 707*]

From the Acts of Pope John XXIII, 707, or concerning the smallest matters of religious perfection, she paid the closest attention, and she felt modestly about herself. She was so moved by these precepts that she resolved to act according to them every day, until the end of her life. After six months, although she was considered to be of unremarkable intelligence, uncultured, and very uneducated, she began her novitiate training in Vicenza, taking the names Mary and Bertilla. For the entire year, she diligently cultivated the virtues of the soul: first of all, to obey the will of her superiors; to dedicate herself to every thought and care to laborious and humble works; and to constantly invoke the heavenly Bridegroom through prayer. She performed all of these things so quietly that nothing remarkable, let alone wondrous, seemed to be apparent in her life. After completing her first year of novitiate, she was sent to the hospital in the city of Treviso, to learn how to serve the needs of the sick. However, the Superior assigned her the task, at the suggestion of a senior sister, of performing the most menial tasks in the kitchen. This, in fact, ennobled Bertilla, so that all her efforts were dedicated to the glory and honor of God. It is astonishing how silently and with what fortitude she endured everything, whether the hardships of labor or the sometimes harsh words of the Superior, so that, as God permitted, she might be admitted to the ranks of the sacred virgins. Nevertheless, for fifteen more days, at the Superior's discretion, she remained in Treviso, although she did not seem to be either suited or prepared to take religious vows. But with the help and guidance of the Most High God, all obstacles and hindrances were removed, so that on the eighth day of December, in the year 1907, she was, with great joy, clothed in the sacred veil of the virgins in Vicenza, and she pronounced the vows of poverty, chastity, and obedience. Shortly afterward, she was sent again to the hospital in Treviso, and she was ordered to resume her duties in the kitchen. But the will of God and of men was different, for truly, "His wonders are manifold" (Psalm 67, 36). In fact, she was urgently

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needed to care for children who were being treated in the same hospital, who were afflicted with the contagious disease of diphtheria. In this task, she displayed a remarkable fortitude of spirit, which was necessary, and a very special skill, exceeding the expectations of all the sisters and doctors present; it was truly astonishing how much care she devoted to helping the sick, and how diligently she worked day and night, comforting the children and assisting the doctors. Even her spirit was not discouraged by the illnesses, by the heavy burdens of her duties, by the unexpected death of her most beloved mother, and by the terrible war that was then raging throughout the world. For many wounded soldiers were brought to the hospital in Treviso, and Bertilla ministered to them day and night, exhausting herself, always striving to heal not only their bodies but also their souls. Since the danger...

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - Commentarium Officiale. Since it was necessary that no battles be fought near the city itself, it was deemed necessary to move the sisters and the sick to safer places, specifically to the village of Viggiù, which is located in the Lombard region. She was ordered to provide care for the soldiers suffering from lung ailments in the infirmary. In this work, as was her custom, she was so diligent and so devoted that the soldiers preferred her care above all others, and they desired her as their sole comforter. However, there were more serious matters at hand, both concerning her spirit and her physical suffering. For her constant care for the sick, her silence, her modesty, and her almost perpetual sadness, which were characteristic of her nature, began to be viewed negatively and were judged to be excessive by the superiors. Therefore, she was removed from her previous duties and ordered to wash the soldiers' clothing, which was soaked with contagion. She obeyed this order without resistance and went to the place designated for her, where she was given the opportunity to cultivate her virtue. With regard to this difficult period, it is worth noting what is written in her small daily journal: she stated that she had not yet experienced all that she had hoped to endure for the love of Christ; indeed, she desired to be united with Jesus crucified here on earth, so that she might enjoy eternal joys with Him. When these matters were resolved, she was recalled to Vicenza in the year 1919, and, kneeling before the feet of the Superior General, she showed her sorrow in tears, uttering only the humblest words, stating that she was a sister unfit for any duties, and useless to any human being. However, after regaining some strength and vigor in body and spirit, five months later she was assigned again to the religious community of Tarvisinae, to care for the children, as she had done previously in the infirmary. It was then that the virtue of Bertilla truly flourished. For, although she had been afflicted for many years with a most terrible and deadly illness, she never complained about her suffering, nor did she

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seek any rest or comfort, but was solely concerned with others. Indeed, if anyone inquired about her health, she would reply that she was well, while in her heart she considered herself to be offering herself as a sacrifice to God through silence. But although her spirit was prompt, her body was weak. Therefore, she was more and more afflicted by the illness, and she was examined by doctors, who judged that she was afflicted with a very large and malignant sarcoma, which they determined should be removed as soon as possible through surgical intervention. However, Bertilla was not disturbed by the doctors' judgment or their orders, but, relying on her own will, she devoted herself to exercising every virtue of obedience. After the surgical intervention, it became clear that she had been so weakened in body that there was no hope of recovery. Instead of recovering from the illness, as everyone had hoped, she was subjected to more and more suffering, and she reached the very brink of death. Those who were present with the sister who was already dying in her room were deeply moved, and they raised their eyes to heaven.

[*Latin ed. p. 709*]

The acts of Pope John XXIII, page 709, mention her, and also the words of Christ: "Thy kingdom come. Thy will be done on earth as it is in heaven" (Matthew 26:42). And all, humbly beseeching that she might acknowledge to them, if she had, through carelessness, admitted anything to them. Aware of the approaching death, she desired to be refreshed by the sacraments of the Church, which she most piously received, frequently and fervently invoking Jesus and Mary. Finally, weakened by the torments of the disease and the labors of her entire life, speaking to the Superioress of the Institute for the last time, she repeatedly warned that the things and goods of this world should be held in little esteem, and on the twentieth day of the month of October, in the year nineteen hundred and twenty-two, she peacefully expired, joining the ranks of the virgins, leaving behind a great longing among all. Truly, the death of Bertilla was wondrous, for she had endured the pains of a grievous illness with a strong and virile spirit; she offered constant and fervent prayers to God, even though afflicted by such great sorrows; and her face was often illuminated by sudden lights. But what followed was even more astonishing, and justly so. For this humble and unassuming sister, who, known to few, had lived her entire life in silence, was visited by a multitude of people, both men and women, and children. Therefore, her lifeless body was carried forth with great honor, accompanied by the entire populace, and, contrary to custom, a magnificent eulogy was delivered by a priest, the director of the hospital, and never had the integrity of such a life been so openly celebrated by all. Thus it happened that, day by day, more and more faithful came to her tomb, in the cemetery of the city of Treviso, hoping to receive help and assistance from this handmaid of God; and a cause was initiated to consider

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bestowing upon her the honors of the Blessed in Heaven. Therefore, as the fame of her sanctity grew, especially because of the miracles that were said to have been worked by God through her intercession, in the year nineteen hundred and twenty-five, investigations into her sanctity were instituted by the ordinary authority in Treviso. After these were properly completed, and all other requirements were diligently observed according to the laws, and these were approved by the Sacred Congregation of Rites, Pope Pius XI, Our Predecessor, with his own hand designated the introduction of the cause, on the twenty-second day of the month of May, in the year nineteen hundred and thirty-five. Furthermore, after the permission "super decursu quinquaginta annorum nondum expleto" (regarding the not yet completed period of fifty years) was granted by Pope Pius XII, Our Predecessor, in the preparatory congregation, which is called the "ante-preparatoria," on the thirty-ninth day of the month of April, in the year nineteen hundred and forty-seven; in the preparatory congregation two years later, on the thirty-ninth day of the month of March; and in the general congregation before the same Pope Pius XII, on the twenty-first day of the month of June of the same year, it was debated whether it was certain that the virtues of the Venerable Servant of God, Mary Bertilla Boscardin, a virgin, were proven. After these matters were concluded, the question was raised regarding two miracles which...

[*Latin ed. p. 710*]

The Acts of the Apostolic See - Official Commentary 710. It was said that Almighty God, through the intercession of the venerable Mary Bertilla Boscardin, had worked miracles; and after diligent investigations and proofs by the Sacred Congregation of Rites, Pope Pius XI, on the fourteenth day of the month of January, in the year nineteen hundred and fifty-two, decreed: "That two miracles are established, namely: the instantaneous and perfect healing of Sebastian Fasan from acute osteoperiostitis of the left upper jaw, and of Octorino Grigolato from traumatic meningitis, through the intercession of the venerable Mary Bertilla Boscardin." Finally, on the second day of the same month of that year, by a public decree from the same Holy Father, it was declared that the solemn beatification of the venerable M. Bertilla Boscardin could proceed. These sacred ceremonies were celebrated according to custom on the sixth day of the month of June, in the year nineteen hundred and fifty-two, in the Basilica of Saint Peter, filled with men and women of all orders from all nations, on the very day that the entire Church celebrated the feast of the Most Holy Trinity. Subsequently, through the novendial prayers to the Blessed, other miracles were said to have been worked by God, and for the purpose of canonization, the cause was reopened, and an Apostolic process was again instituted regarding two remarkable healings which were obtained through the intercession of the same Blessed. The first miracle occurred to

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Veronica Frigo, from the village commonly called Cesuna, in the diocese of Padua, to whom, due to the accidental ingestion of poison, mistaken for medicine, all, whether relatives or doctors, declared that the end was near. Then, the intercession of Blessed Mary Bertilla was invoked with the most fervent prayers for nine days, so that the condition of the dying woman, to the astonishment of all, improved. No less miraculously, Caesira Fasolato, from the village commonly called Massanzago, in the diocese of Treviso, was restored and healed. This woman, who had been sickly since childhood, began to suffer from more serious illnesses of the lungs, the internal organs, and the spine, from the age of one and twenty to thirty-three years. The sick woman, who, after trying various remedies in vain, relied solely on God's help, fervently requested assistance through the patronage of Blessed Bertilla, and finally, after a short night, on the fourth day of the month of March, in the year nineteen hundred and fifty-three, she regained her full health, according to the judgment of all the attending physicians. After both healings had been examined, first in the dioceses of Padua and Treviso, then in the sessions of the Sacred Congregation of Rites, and finally in the general assembly before Ourselves on the seventeenth day of the month of May of the preceding year, with the Most Reverend Father Caietano, Prefect of the Sacred Congregation, and Cardinal Cicognani, Bishop of Tusculum, and Promoter of this Cause, raising the question on the same day as to whether and about which miracles there was evidence in the case and to what effect, all those present, both Cardinals and Prelates of the Congregation,

[*Latin ed. p. 711*]

The Acts of Pope John XXIII, 711, state that the Fathers and Consultors affirmed that the proposed healings were truly miracles. However, on the nineteenth day of that same month, having implored the light of divine counsel and having completed the sacred rites, we solemnly decreed that Maria Bertilla Boscardin, through her intercession, had received a perfect healing from oxalic acid, and that Veronica Frigo and Gaesirae, two Fathers, had been miraculously healed from a severe case of tuberculous peritonitis contracted at Beata, through the intercession of the Blessed. Having completed all of this, and after considering the written votes of the Most Eminent Cardinals, the Officials of the Sacred Congregation of Rites, and the Consultor Prelates, which confirmed our own, on the ninth day of the month of November, in the same year, we decreed that the solemn canonization of the Blessed Maria Bertilla Boscardin could proceed.

Having considered all of the above, and in order that the order established by our predecessors with such wisdom might be fully observed, first, on the sixteenth day of the preceding month of March, we summoned to a secret Consistory the Most Eminent Cardinals of the Holy Roman Church, to consult with them. In this Consistory, our venerable Brother Caietanus,

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Most Eminent Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, spoke of the life, works, virtues, and miracles of the Blessed Maria Bertilla Boscardin, and reviewed the acts which the Sacred Congregation of Rites had previously carefully considered and approved in the Causes of Beatification and Canonization. After these matters were completed, we inquired the opinion of the Cardinals present. Then, we held a public Consistory in order that the solemn oration for the canonization of the same Blessed might be delivered. This was given by the esteemed Francis Xavier Parisi, Advocate of the Consistorial Hall, who expressed his desire that the hoped-for canonization might be achieved as soon as possible. We, however, stated that we would not decide on this matter before, following the custom of our predecessors, we would again consult with the Cardinals in a semi-public Consistory, which is called, and that the sacred prelates in the city would reveal their opinions to us. Therefore, we postponed the matter, so that individual prelates might receive accounts of the life, virtues, and miracles of the Blessed, and of the acts in her Causes, from the Sacred Congregation of Rites, so that they, having fully understood the matter, might express their opinions. On the thirteenth day of the preceding month of April, a Consistory was held in the usual hall of the Vatican Palace, to which many sacred prelates from the neighboring dioceses were present, who, together with the very numerous College of Cardinals, agreed that the proposed canonization should take place as soon as possible. Receiving these votes with a joyful spirit, we stated that we, too, desired to bestow the highest honors of the celestial realm upon the Blessed; and, after asking the present venerable Fathers to join us,

[*Latin ed. p. 712*]

Acts of the Apostolic See - Official Commentary 712. Desiring that these things might happily occur, we established solemn ceremonies of this kind, which, with God's help, are to be carried out on the eleventh day of May of this year. Therefore, on that day, in the Basilica of St. Peter, filled with a multitude of people of various languages, among whom were some connected to the blessed [Corbetta] by a close kinship, with all the secular and regular clergy preceding, with the Prelates and Officials of the Roman Curia, with Abbots, Bishops, Archbishops, Patriarchs, and the College of Cardinals of the Holy Roman Church, we ourselves descended with solemn pomp and approached the throne, and there we sat. Then, obedience being rendered to Us by the Cardinals present, our venerable Brother Caietan, His Eminence Cardinal Cicognani, with the eloquent son Francis Xavier Paris, Advocate of the Consistorial Hall, earnestly, more earnestly, most earnestly requested that we might adorn the blessed Mary Bertilla Boscardin with the highest honors of Heaven. To the Advocate, through our beloved son Hamlet Tondini, Secretary for Affairs of Princes, we replied that we were already prepared to grant such a request. Then, as the multi-

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tude of the faithful sang, we commanded the divine Paraclete to illuminate our mind and heart more and more with the abundance of heavenly light, singing the hymn "Veni, Creator Spiritus." Then, seated in the chair of St. Peter, as the supreme Master of the entire Church of Christ, we solemnly proclaimed: For the honor of the Holy Jesus, and of the Holy and Christian Church, after careful deliberation of the blessed, and with the individual votes of the brethren of the religious order, we define in the Roman Church, in the name of Mary, the Holy and blessed Bertilla Boscardin, and we decree that her memory be honored each year on the day of October, which is her birthday, by the Bishops, Archbishops, and Patriarchs, and by the College of Cardinals, with prayers and devotion, that through the divine help of our Lord Jesus Christ, and through the authority of the Apostles, and through the counsel of the Trinity, she be enrolled among the blessed Virgins, and that her name be added to the list of the blessed: in the name of the Father, and of the Son, and of the Holy Spirit. Amen. After these words were pronounced, we, with a nod of assent to the prayers of the same Cardinal Cicognani, ordered that these decrees be drawn up and dispatched in sealed letters; and we commanded that the Apostolic Protonotaries be present to draw up a public instrument of this canonization. Then, after we had sung the hymn "Te Deum" to give thanks to the Almighty God, with those present, we invoked the patronage of the saint and spoke of her virtues. Therefore, having carefully considered all that was to be considered, with certain knowledge and by our apostolic authority, as mentioned above, we confirm and announce to the entire Church of Christ, ordering that copies of these letters be made and disseminated, even by means of printing.

[*Latin ed. p. 713*]

From the Acts of Pope John XXIII, 713, it is decreed that, although written by the hand of some apostolic scribe and bearing their seal, the same credence shall be given to these documents as would be given to these Letters, should it be demonstrated. However, no one shall be permitted to disregard what is established by these Letters. And if anyone should have dared to do so rashly, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the eleventh day of the month of May, in the year of Our Lord nineteen hundred and sixty-one, in the third year of Our Pontificate.

I, JOHN, Bishop of Cattolica.

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal of St. Rufina. TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, JOSEPHUS, Bishop of Albano Laziale, Cardinal PIZZARDO.

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I, BENEDICTUS, Bishop of Palestrina, Cardinal ALOISIMASELLA, Chamberlain of the Holy Roman Church.

I, CAIETANUS, Bishop of Frascati, Cardinal CICOGNANI.

I, JOSEPHUS, Bishop of Sabina and Poggio Mirteto, Cardinal FERRETTO.

I, JAMES, holding the title of Priest of St. Lawrence in Damasus, Cardinal COPELLO.

I, GREGORY, holding the title of Priest of St. Bartholomew in the Island, Cardinal AGAGIANIAN.

I, VALERIUS, holding the title of Priest of St. Sylvester in the Head, Cardinal VALERI.

I, PETER, holding the title of Priest of St. Praxedis, Cardinal CIRIACI.

I, PAULUS, holding the title of Priest of St. Mary in Vallicella, Cardinal GIOBBE, Datary of the Holy Roman Church.

I, FERNANDUS, holding the title of Priest of St. Eustachius, Cardinal CENTO.

[*Latin ed. p. 714*]

Acts of the Apostolic See – Official Commentary 714. I, HAMLET JOHN, holding the title of Saint Clement, Presbyter Cardinal CICOGNANI. I, CHARLES, holding the title of Saint Agnes outside the walls, Presbyter Cardinal CONFALONIERI. I, DOMINIC, holding the title of Saint Apollinaris, Presbyter Cardinal TARDINI. I, PAUL, holding the title of Saint Andrew the Apostle of the Gardens, Presbyter Cardinal MARELLA. I, ALOYSIUS JOSEPH, holding the title of Saint Bernard at the Baths, Presbyter Cardinal MUENCH. I, ALOYSIUS, holding the title of Saint Andrew the Apostle of the Valley, Presbyter Cardinal TRAGLIA. I, NICHOLAS, born Nicholas, in the Tullian prison, Prothonotary Cardinal CANALI, Major Penitentiary. I, ALAPHRIDUSS, Mary in Dominica, Deacon Cardinal OTTAVIANI. I, ALBERT, of Saint Pudentiana, Deacon Cardinal di IORIO. I, FRANCIS, of Saint Caesarius in the Palace, Deacon Cardinal BRACCI. I, FRANCIS, of Saint Mary in Cosmedin, Deacon Cardinal ROBERTI. I, ANDREW, of Saint George in the Velabrum, Deacon Cardinal JULLIEN. I, ARCADIUS, of Saints Blaise and Charles at the Catacombs, Deacon Cardinal LARRAONA. I, FRANCIS, of Saints Cosmos and Damian, Deacon Cardinal MORANO. I, WILLIAM THEODORE, of Saint Theodore in the Palace, Deacon Cardinal HEARD. I, AUGUSTIN, of Saba, Deacon Cardinal BEA. I, ANTHONY, of Saint Eugene the Pope, Deacon Cardinal BACCI. JAMES, Cardinal COPELLO; CAJETAN, Cardinal CICOGNANI; S. R. E. (Sacra Romana Ecclesia), Chancellor; S. R. C. (Sacra Rota Consistorialis), Prefect. Francis Tinello, Regent of the Apostolic Chancery; Bernard De Felicis, Apostolic Protonotary; Albert Serafini,

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Apostolic Protonotary. In the Apostolic Chancellery, book C V I, page 11.

[*Latin ed. p. 715*]

Act of Pope John XXIII, 715. LETTER To His Eminence, Father Anthony Mary, titular of Saint Chrysogonus, of the Holy Roman Church, Cardinal Barbieri, Archbishop of Montevideo, completing five years since his consecration as Bishop.

JOHN PP. XXIII. Beloved Son, greetings and the Apostolic Blessing.

That day which you always await and cherish, the anniversary of your consecration as Bishop, will soon become even more solemn, for five years will be completed since you were adorned with the pontifical mitre. This anniversary will be a just cause for joy for you and for the faithful whom you govern, and it will also provide an opportunity to offer, with solemn rites, prayers of thanksgiving to God, who has filled your long journey with heavenly benefits. We honor this auspicious event with willing hearts and sincere wishes, and we are certain that it will be a clear testimony of Our love for you, and a powerful encouragement to strive for even greater and better things.

We congratulate you on the merits you have acquired, merits which, closely devoted to the See of Peter, you have diligently gathered through pious and diligent daily care and labor in the exercise of your pastoral ministry; in particular, we congratulate you on your fruitful zeal in proclaiming the divine word and in caring for the poor. Praise is truly fitting when human efforts are sharpened to strive for better things. Therefore, supported by divine assistance and light, without which we can do nothing, but with which we can do all things, proceed on the mountain of the Lord, increasing in wisdom with age, and direct your steps ever higher, and may you increasingly exhibit the form of virtue and the lovable beauty of a good shepherd and a Franciscan brother. May you serve God and the Church with an unwavering constancy, with a pure heart, and may your leadership bring ever greater benefits.

These things we offer you from the heart, and we confirm them with prayers to the Giver of all good things. Know that whatever happens to you, whether it be pleasing and beneficial to you, and to the flock that you shepherd, will always be greatly pleasing to Us.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis – Official Commentary. For the sake of a more blessed fifth and twentieth anniversary of your episcopate, we grant you the faculty that, on whichever day you choose, in the presence of the Christian faithful, you may, in our name and with our authority, bestow the plenary Indulgence. Finally, nothing remains for us except to impart, with a willing and joyful heart, the Apostolic Blessing to you, our beloved Son, to your prudent Auxiliary Bishop, and to the entire flock entrusted to

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your care. Given in Rome, at Saint Peter's, on the tenth day of the month of October, in the year 1961, in the third year of our pontificate. IOANNES PP. XXIII.

Autograph. To the Most Eminent Lord, Charles, titular of Saint Mary in Portico, of the Holy Roman Church, Cardinal Chiarlo, celebrating his eightieth birthday. To our beloved Son, Charles, Cardinal Chiarlo of the Holy Roman Church, who celebrates his eightieth birthday, we offer, with fervent wishes, a testimony of excellent esteem and a pledge of paternal affection. Long devoted to the offices of the Apostolic See, having fulfilled pontifical legations, he has earned many merits, for which may the heavens grant him worthy rewards. We, however, desiring all things salutary and joyful for him, earnestly wish that his old age may shine with abundant virtues, flourish with consolations, and be enriched with heavenly graces. May these celestial blessings be granted, and we impart to him our Apostolic Blessing with heartfelt affection. From the Vatican, on the seventeenth day of the month of October, in the year 1961. IOANNES PP. XXIII.

[*Latin ed. p. 717*]

Acts of Pope John XXIII, 717. ADDRESS I. To His Eminence, the Cardinal Prefect of the Sacred Congregation for the Consistory, and to the Most Reverend Bishops and other ecclesiastical men of the Supreme Council, concerning the assistance to those emigrating from their homes.

"Monsieur le Cardinal, Venerable Brothers, and beloved sons, We receive with great satisfaction the representatives of the Catholic Hierarchy from Africa, the two Americas, Asia, Australia, and Europe, who have come to Rome to study and perfect, under the direction and impetus of the Sacred Consistorial Congregation, the most appropriate methods for pastoral action among emigrants and refugees. Among these individuals, alas, in far too great a number, are those who are suffering members of the Mystical Body of Jesus Christ, forced by circumstances to seek better living conditions for themselves and their families outside of their native land, and some who are compelled to flee their homeland in order to safeguard the sacred heritage of their ancestral faith. The nomadism of peoples is a phenomenon that is ever more widespread, which, above all, presents certain positive aspects, both for individuals and for families. These [families] may find, in their new environment, a better situation and greater opportunities for human and family development, while often providing a certain contribution to the countries that generously welcome them. But it happens that the emigrant, uprooted from his soil and transplanted into foreign land, finds himself, moreover, immersed in the atmosphere of large industrial cities, and thus often passes from a Catholic environment into one permeated by other religious conceptions, when he is not entirely indifferent [to religion]. This change risks causing the migrant, despite the generally good reception he receives, to lose his

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human and Christian dignity. The pressure of new economic structures and..." * [October 20, 1961.]

[*Latin ed. p. 718*]

The manner of life that results from this can sometimes even diminish the memory of the sacred bonds of family and of a distant homeland. Such were the concerns that We already expressed in Our first Encyclical, *Ad Petri Cathedram*: "It often results from these conditions of life," We said then, "that many find themselves in a dangerous situation for their faith, and that they gradually drift away from religious principles and the traditions of their ancestors. To this is added that spouses are often separated, children are distant from their parents, and family ties are strained to the detriment of the unity of the home."

During this very dangerous period of adaptation, the Church, as a vigilant Mother, comes to the aid of her children through Missionaries – as they are called – to whom the knowledge of the language, mentality, and needs of their compatriots allows them to welcome them paternally, to support and guide, especially the hesitant first steps of the newly arrived, and to gradually integrate them, through a variety of works of assistance, instruction, charity, and recreation, into the religious and civil communities of the country that receives them.

But the first link in this chain of welcome, as is natural, lies in the contacts between the local clergy and the missionary – whether or not he has the *cura animarum* – under the vigilant and paternal guidance of the Ordinaries. In truth, no particular material structures are needed; it would suffice if each Ordinary grants the missionary the power to fully and lawfully exercise his ministry among his compatriots in a given church, and to set the limits of his mission. This priest will thus be at the head of a kind of "flying parish," well suited to the conditions of these people in movement, even if it has as its base a territorial parish. This is a pastoral experience whose future will determine whether it is appropriate to continue it, to perfect it, or even to extend it.

Those who are in charge of emigrants and refugees will also remember that the family remains for the migrant an inviolable refuge, where he regains his strength, finds himself again, and draws the energy for a new effort. It is also, in the common opinion, his best chance of integration into the human community; therefore, We earnestly desire that religious and civil institutions know how to foster the regrouping of family units, even at the cost of great sacrifices, and that they offer them worthy housing as well as the means to provide for themselves.

[*Latin ed. p. 719*]

Acta Ioannis PP. XXIII 719: The education of their children through the opening of nurseries and Catholic schools. We add that, given the increas-

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ing complexity of the problem of migration, it is highly desirable to ensure fruitful cooperation with all organizations that deal with migrants, whether they are movements of apostolate or charitable works. Finally, we do not forget the tenth anniversary, which is now approaching, of the apostolic constitution *Exsul Familia*; this will be a favorable opportunity to establish a preliminary assessment of the happy effects achieved by this pontifical document, to refine the initiatives that have proven to be the most effective, and to further develop, thanks to the experience gained, your beneficial activities among emigrants and refugees. In an era like ours, which presents so many painful situations among the various peoples, and where the access of young nations to independence poses so many new problems, the works of assistance to emigrants and refugees seem to offer our contemporaries the testimony of the ever-present value of the Gospel and the ever-present and ever-charitable activity of the Church. These are the noble responsibilities that weigh upon your Supreme Council, which We have been happy to receive today, and for which We earnestly invoke, in conclusion, an abundance of divine graces. As a pledge of these heavenly aids, and as a testimony of the paternal benevolence with which We follow all your works, We gladly grant you, Venerable Brothers and dear Sons, as well as to all those whom you represent before Us, a very ample Apostolic Blessing.

To the Men who preside over the Gallican Sodality, v. "National Association of Provincial Catholic Periodicals."

Dear Sons,

Fifteen years ago, the first visit of the leaders of the very young "National Association of Provincial Catholic Periodicals" was to the Apostolic Nuncio in Paris. And, later, the Patriarch of...

* Die 20 Octobris mensis a. 1961.

[*Latin ed. p. 720*]

Acts of the Apostolic See - Official Commentary 720, but I shall continue to express the same cordiality towards you and your publications. Let me tell you with what joy the Father Abbot welcomes you today into his home, as very dear sons, whose activities he has been following for a long time with great sympathy, and whom he is eager to encourage wholeheartedly in their work as Catholic journalists. Your task, – you will never be sufficiently convinced of this – is an indispensable apostolate. In a world where modern methods of communication extend knowledge of all kinds of events taking place on our planet to an ever-increasing number of people, it is important that competent Catholics participate in this effort of information. The stakes are indeed serious, for it concerns the formidable power of shaping public opinion, the influence of which is so great on the course of events. How can readers judge the facts that are reported to them, if not by relying on the account that is presented to them, and often

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the interpretation that is given, which in itself calls for approval or raises reservations? And how could they know of facts that are hidden from them or insufficiently reported? This is where, dear sons, your apostolate lies, in service of the truth and in service of the Church. To inform widely on all sectors, economic, political, social, scientific, cultural, of national and international activity, without neglecting local news, which are always so interesting because they are closer to the life of each person. But also, to educate by informing, by the hierarchy of values that you know how to respect, by giving the appropriate place to various events in relation to the important events of the human and Christian community. Finally, to be active witnesses of the life of the Church, by reflecting its vitality and echoing the directives of the Popes and Bishops, thus complementing the often partial and summary information provided by the general press. This should be your constant concern. And it is a great hope for Us to see you at work. Therefore, dear sons, We wholeheartedly bless your apostolate, We strongly encourage it, and We hope that all Catholics will understand its importance, and that they will provide you, through their active support, ever more suitable means to better exercise it. Finally, dear Sons, a word on the occasion of this fifteenth anniversary of the founding of your Association. During these past years,

[*Latin ed. p. 721*]

You have been able to experience the benefits of fraternal labor, of frank and open collaboration, and of mutual aid. We cannot urge you too strongly to continue on this path and to develop this effort. It is certainly legitimate, and indeed necessary, that within the Catholic press, each publication retain its own characteristics and maintain its particular orientations, thus contributing its own unique note to this great symphony. Therefore, it is fitting that each respect the opinion of others, insofar as it also aligns with the thought of the Church. Above all, it is necessary that all be mindful of the constant concern for the common good of human and Christian society. Therefore, always be fraternal, understanding, charitable, and helpful to other Catholic publications that, with different means, contribute to the same goal: to be, through an active Catholic press, good artisans of the Kingdom of God. This is our dearest wish, and We pray that the Lord may help you to realize it. In this hope, We invoke with all our heart, dear Sons, upon yourselves, upon your families, and upon all the writers and readers of the provincial Catholic weeklies that you direct, the abundance of divine graces, as a pledge of which We grant Our paternal Apostolic Blessing.

III. To the Members and the Society, v. "Association of the Foreign Press in Italy." Gentlemen, We are deeply touched by the sentiments that your devoted President has just expressed to Us on behalf of the Association of the Foreign Press in Italy. Three years have passed since our first meeting, following Our election, and when you expressed the desire to be received

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by Us again, We welcomed it with a good heart. Allow Us to consider this meeting tonight, not as a formal audience, but rather as a simple and familiar conversation between one who has received from God the charge of guiding his brothers on the path of truth, and an elite of those who...

* Die 24 Octobris mensis a. 1961. 46 - ACTA, vol. I I I , n. 13. — 30-11-1961.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - Commentarium Officiale can provide invaluable assistance in this endeavor: We are referring to those responsible for information and public opinion. Your profession, as everyone agrees, is one that occupies a prominent place in modern society. No one can any longer avoid knowing, to some extent, what is happening throughout the world; and it is largely through the press that news reaches the general public, and it is journalists who gather, coordinate, present, and comment on it. We can tell you that We personally follow your work with the greatest interest, and, within the limits of the time We can devote to it, We become acquainted each week with a considerable number of newspapers and magazines. It is thus that We sometimes notice – and We always do so with great satisfaction – the space that is reserved for information of a religious nature. Allow Us to congratulate you on this. Living in Rome, you are particularly well-positioned to inform the press organs, of which you are correspondents, about the various manifestations of the life of the Church. We want to tell you how much We appreciate the efforts made in this direction by many of you.

II But there is a manner and a manner of treating this type of subject, and We know that it is not always easy to present to the public, in an accurate and respectful manner, everything that pertains to religion. Without wishing to offend anyone, but out of a concern for objectivity, We had pointed out to the journalists who came at the time of the Conclave the fanciful notions that some of your colleagues had indulged in when commenting on this great event. Today, We are pleased to say, it is rather a compliment than a criticism that We have to address to you. Indeed, We seem to perceive in certain press organs, in recent times, signs of a commendable concern for accuracy, dignity, and respect when they address religious matters. One might even say that an effort has been made here and there to enlist journalists who are knowledgeable about ecclesiastical matters and who know how to combine competence with the art of presentation in their reports. We can only rejoice in this and hope that this progress will increase more and more each day. Talent, in

[*Latin ed. p. 723*]

The Acts of Pope John XXIII, 723, demonstrate that, however great it may be, mere activity does not replace competence; and it requires much knowledge, joined with a loyal effort of understanding, to speak appropriately

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about matters of religion. This is because the Church is a unique institution in the world: both divine and human, ancient for twenty centuries, and yet always young, it relentlessly pursues, through human activities, supernatural goals that easily escape superficial observers. We are thinking in particular of the upcoming Ecumenical Council, about which it is so important that the world be informed accurately. As for Us, We have recently, as you undoubtedly know, established the initial elements of a Press Office, which, moreover, is intended to develop further, and whose purpose will be to provide all accredited journalists with precise information about the preparation of this great event and its unfolding. This is to say how keen Our concern is to facilitate your task. We are fully aware of the valuable services that the press can render in presenting the Council in its true light, in making it understood and appreciated by the general public as it deserves. How unfortunate it would be, on the other hand, that, due to a lack of sufficient information, or through a lack of discretion or objectivity, a religious event of this importance should be presented in a way that distorts its true character and true perspectives! And this leads Us to conclude with a thought that is dear to Us and which has already recurred many times in Our addresses, or even in the more solemn documents of Our Magisterium: We are, and We want to be, above all, in the service of the truth. You also desire to be so, gentlemen, in a very special way, and it is the honor of your profession. Never betray or counterfeit this truth. It is better a silence full of dignity and respect than the uncontrolled dissemination of a news item that is imprudently launched into the public domain, and which subsequently proves to be false or distorted. The bringing together of all good energies to serve the truth more decisively: this is the friendly instruction that the Pope would like to leave with you at the conclusion of this familiar meeting. By working for the truth, you will also be working for human fraternity. For it is error and falsehood that divide men; truth brings them closer together. Thus, by choosing carefully and by pre-

[*Latin ed. p. 724*]

The Acts of the Apostolic See – Commentary 724. Officially, reports are presented objectively, avoiding as much as possible that which fuels passions or acrimonious and malicious controversy, and preferring to highlight positive values: that which is life, generous zeal, the desire for perfection, the convergence of efforts towards the common good, thereby fostering unity, concord, and true peace. We wish you, gentlemen, to be everywhere good artisans of this great ideal of truth and human fraternity, and We ask God to enlighten and guide you always in the fulfillment of the beautiful and noble task that is yours.

IV. To those who participated in the Fifth Meeting held in Rome concerning "The Apostolate of the Sea."

* My Lord Cardinal, Venerable Brothers, and beloved sons,

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In Venice, "the queen of the seas," as it has been called, We had already welcomed, in 1957, the National Congress of the *Apostolatus Maris* of Italy, in Our capacity as Patriarch. Today, it is with particular joy that We receive its representatives from all over the world to participate in the fifth conference of the International Secretariat, convened to study the pastoral problems of maritime environments and the most appropriate methods of apostolate for extending the reign of Our Lord Jesus Christ therein.

We see how, in the Gospel, Christ loved the men of these environments in a singular way, even choosing among them some of His most intimate collaborators, to make them "fishers of men." Therefore, it is entirely natural that seafarers should have a place of preference in the maternal concerns of the Church and in the heart of He who is at the helm of the barque of Peter.

Life at sea certainly fosters healthy camaraderie, fraternal mutual aid, and friendship among members of the same crew, who share the same life on the ocean for weeks and months, under the gaze of God. The soul of the sailor naturally rises, as does the soul of *Die*, October 25, 1961.

1 Ps. 69:35.

[*Latin ed. p. 725*]

Acts of Pope John XXIII, 725. The psalmist, looking towards Heaven, praises the Creator: "Let the heavens and the earth rejoice; let the seas and all that is in them resound." And the constant thought of his most dear spouse and children, whom he entrusts to their guardian angels, and whom he will have the joy of reuniting with in his next journey to the homeland, is for him a precious support in his life, deprived of the daily comfort of family and the spiritual assistance of the parish. This particular situation of those at sea demands your action. Ideally, it would be that each ship could benefit from the presence of a priest to administer the Holy Mass and the sacraments. But, as We know well, this is not always possible. Therefore, it is fitting to help those at sea to live a genuine Catholic life in their environment. And We are very pleased to congratulate you on the good work you have already accomplished to facilitate the knowledge of Christ and the practice of the Christian religion: the formation of young people, the foundation of "Catholic Maritime Clubs" in all major ports, attention paid to the family and social problems of sailors, and finally, visits on board, which are, for all the personnel of the ships, a precious support and a great comfort. It is also important that Catholics express their faith in a common way, through the same prayer, and through constant charity, which will make them apostles of the Gospel. Who does not see the indispensable necessity of preparing for these tasks laypeople of good will, strong and proud of their faith, leading a healthy moral life, and having acquired a solid human and religious formation? This is the irreplaceable role of the specialized Catholic Action to form these activists, to support

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them, and to keep their Christian conscience alive, so that their faith may overcome all difficulties and become equally victorious in this environment to be won over to Christ Jesus. There is no doubt that the *Apostolatus Maris* is a providentially suitable means to achieve this goal. With great heart, Venerable Brothers and dear Sons, We congratulate you on the good work already accomplished in the fishing and merchant marine, and We invoke the abundance of divine graces upon your apostolate, as a pledge of which We impart Our paternal Apostolic Blessing.

[*Latin ed. p. 726*]

Acta Apostolicae Sedis - Official Commentary 726 V To the members of the Pontifical Academy for the Advancement of the Sciences, on the occasion of its fifth and twentieth anniversary since its founding. * Gentlemen, We are pleased to receive you today for the first time, the new President and the members of your illustrious and learned assembly. This anniversary of Our election also coincides with the episcopal consecration of Pius X, the wise founder, or, to speak more precisely, the restorer of this Pontifical Academy. Our joy is all the greater because your ranks have recently been opened to other personalities from various countries, recommended by their high merits and the extent of their scientific knowledge. Responding to Our cordial invitation, you have gathered for several days to hold a plenary session, as well as a new week of studies on the structure of macromolecules of biological interest. Allow Us to thank you from the bottom of Our hearts for the eagerness with which, despite your many commitments, you have responded to this invitation, and to tell you the pride that the Church feels in seeing such an elite of researchers gathered in the Vatican City for learned exchanges of views. You truly, Gentlemen, by the diversity of your origins and the variety of your skills, represent a reflection of the contemporary scientific world, and you attest to the complete agreement that has always existed between the Church and true science. You know, of course, that it is not out of a desire for fidelity to humanistic traditions inherited from the Renaissance that the Church welcomes you. Rather, it is in the awareness of fulfilling a part of its constant mission as mother and educator. Wherever it has taken root, it has always imparted a remarkable impetus to the development of intellectual culture. Indeed, this was the noble purpose that Our Predecessor, Pius XI, pursued when he founded, exactly a quarter of a century ago, the Academy. * Read to the members by the Most Reverend President of the Pontifical Academy for the Sciences, on October 28, 1961.

[*Latin ed. p. 727*]

Acts of Pope John XXIII, 727, Pontifical Academy of Sciences. This objective led him to include in the text of the *motu proprio* establishing the institution, the luminous affirmation of the First Vatican Council "regard-

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ing the relationship between faith and reason, which We wish to recall here: 'Not only can faith and reason never be opposed to each other, but they help each other.' And the same Pontiff concluded: 'It is Our ardent desire and Our firm hope that, through this Institute, which is both Ours and theirs, the Pontifical Academicians will contribute ever more and better to the progress of the sciences. We ask nothing else from them, for in this generous endeavor and this noble labor consists the service, for the sake of truth, that We expect from them.' This expectation is also Ours, be you well assured. You all know the importance that We personally attach to intellectual work and scientific investigation. We have always striven to devote the leisure that Our various duties allowed us to pastoral and historical research. Therefore, We were pleased to welcome the creation of your Academy at the appropriate time. In this perspective, We wish to today recall the memory of its first President, Agostino Gemelli, who proved faithful to the admirable program outlined by your founder: his life honored the Church and science. It is also pleasing to Us, on the other hand, to appreciate the fortunate choice made by your illustrious company in awarding the Gold Medal of Pius XI to Professor Robert Burns Woodward, of Harvard University, whose scientific activity in the field of chemistry is full of achievements and promises. Indeed, far from fearing the most daring discoveries of men, the Church believes, on the contrary, that all progress in the acquisition of truth calls for the development of the human person, constitutes a path towards the First Truth, and is a glorification of the creative work of God. The Holy Scripture often returns to these important thoughts, and no doubt it sometimes happens to you, gentlemen, to let sing within you, in the enthusiasm of research and discovery, the magnificent canticle reported in the book of Daniel: "Benedicite omnia opera Domini Domino." Following the three children of Israel seized with admiration for the wonders of nature, how not to call upon the angels, the stars, and the elements, the animals, the plants, and the minerals, the most holy men...

1 *Motu proprio* *In Multis Solaciis*, October 28, 1936; *A.A.S.* XXVIII (1936), p. 421.

2 Daniel 3:57.

[*Latin ed. p. 728*]

Acta Apostolicae Sedis - Official Commentary 728: What is most pleasing to God to hear when we express our sentiments of praise to the Creator? With the assurance that you are collaborating with all your strength in this endeavor of knowledge and praise, We willingly invoke upon your works and your persons, as a pledge of Our paternal benevolence, a generous outpouring of divine blessings.

VI. During the second plenary session of the Central Commission for the upcoming Ecumenical Council in Vaticana: The hopes and desires of the Most Blessed Father.

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* Venerable Brothers and beloved sons, It has happily befallen Us today, after a solemn celebration held in the Patriarchal Basilica in Vaticana – in which people of every language and nation, paying honor to the Supreme Pontiff, are drawn to love for Jesus Christ, the Author of the Divine Church – to preside over the second plenary session of the principal group, or "Central Commission," for the upcoming Ecumenical Council. With God's help, We shall examine the draft decrees that have been prepared by the Commissions and Secretariats. If we embrace with our hearts the work that We have diligently pursued daily, We are certain that abundant and very useful fruits will be derived from it for the life of the Church. The very expectation of what you will be doing in the coming days inspires good hope, provided that the Commissions and Secretariats, established to prepare for the Council, achieve successful results in the labors to which they have patiently dedicated themselves. Indeed, some draft decrees have already been prepared, and others will be written shortly. Therefore, it will be necessary to convene these sessions more frequently, as We did in June of this year, so that you may have the opportunity to express your opinions, based on your knowledge and experience, and to share them with others. It is your duty, with great prudence, to consider with Us all matters to be discussed, and to become acquainted with the draft decrees, a large part of which will be presented to the sessions of the Ecumenical Council. Indeed, We are confident that this arduous work will proceed successfully and happily; for you, Venerable Brothers and beloved sons, are the administrators of the Church, ecclesiastics, and learned men, knowledgeable in the matters that our times demand.

* November 7, 1961.

[*Latin ed. p. 729*]

Acta Ioannis PP. XXIII 729: Furthermore, we have observed a fervent undertaking, in which even the smallest details are carefully attended to. Indeed, while the principal groups of members examine the proposed models together, the auxiliary councils will establish the norms to be observed, arrange the various materials in a fitting order and connection, judge those matters which are proposed for amendment concerning the models, and investigate and resolve questions pertaining to technical matters and the art of organization, which, of course, are necessary for the Council to be convened and carried out. But, besides these reasons, which inspire hope and which are linked to your excellent work and the individual talents of mind and spirit, there are other, and more universal, reasons, which extend widely throughout the boundaries of the Church and the entire world; these truly inspire even greater hope. The minds of the sacred prelates, priests, and laymen, who assist in your work, are devoted to it; they are constantly present to you with the aid of prayer and with a wealth of counsel and advice. But let us say more, and let us repeat it again: namely, brothers,

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those separated from the unity of the Church, and even many of those to whom, although the sign of Christ is not imprinted on their foreheads, the light of natural revelation shines, are being drawn to this same Council. The attentiveness of these minds, filled with obedience and eager expectation, brings joy, and all who are called Catholics ought to rejoice as if trembling with delight. Indeed, there are those who, timidly and as if anxiously, ask whether grave evils threaten the world. With regard to this, on the tenth day of the month of September of this year, we addressed the entire human family through the ethereal waves, explaining that, with this purpose, we sought to defend the supreme good of true and fruitful peace and to encourage prayers for its preservation. On this occasion, we presented this sentiment: "We implore those who govern nations to consider the most serious duty that falls upon them... May truth and justice flourish, so that the primary and inviolable goods of each people and of every individual may be safely secured." Therefore, we reiterate this exhortation today to those of anxious minds; and we add this, namely, that We strive that this work, properly composed, and imbued with a humble but firm will, may spread widely.

[*Latin ed. p. 730*]

We offer these to men to inspire trust, to stimulate the desire for mutual and harmonious action, to encourage respect for the human person, whom Christ has redeemed, and to establish peace for the benefit of all mortals. Another matter, which provides a source of joy, must also be noted: for while men seem to view economic and political questions, the progress of natural and technical sciences, the growth and splendor of the liberal arts, peaceful and honorable athletic competitions, and all the various aspects of civil life that prevail in our times, there is a fear that the studies of moral and religious matters, which are properly so called, and the exemplary lives, which the Catholic Church possesses, may be neglected. However, from the fact that the actions and documents of the Church move our sons of the Catholic name throughout the world, and even those who do not seem to belong to it, to a considerable extent, it is rightly concluded that such studies are not diminishing, but rather increasing, as anxieties and doubts grow. This fact is confirmed, among other things, by the way in which the Encyclical Letters, which begin with the words "Mater et Magistra," have been received; by the fact that men were deeply moved by the radio broadcast on the tenth of September, as we have said; and by the fact that from all parts of the world, men attended the solemn anniversary celebration of our humble servant of servants of God in such large numbers, with such enthusiasm, and beyond all expectations, although not without stirring our hearts. Finally, from the fact that the Ecumenical Council is regarded with reverence and trust, it is understood that this itself corresponds to a certain universal expectation, and that it foreshadows, as it were, that those with

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sincere and willing hearts will one day accept its decrees. We must speak of all these things, which inspire hope in us, as we begin these important sessions; these should encourage each of you to pursue your work with renewed diligence; and may they lead you to fulfill your own roles, confident that the helpful efforts of each individual will greatly contribute to restoring order to affairs, which is desired by all nations. Above all, these reasons for a good hope should prompt us to offer fervent prayers, in which the Holy Spirit, the "finger of the Father's right hand," may be invoked, that He may provide guidance for this weighty undertaking, and that He may bless and enrich our common endeavors with the gifts of wisdom and counsel. And may the excellent birth of you all, to which you are so diligently striving, be—

[*Latin ed. p. 731*]

The Acts of Pope John XXIII, page 731, receive a strong and illuminating message from the words of the Prophet Ezekiel, which the Roman Breviary presents, whether yesterday or today: "And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe." Here truly is the book that, with God's benevolent help, is being unfolded for us. In it are hidden lamentations, and canticles, and woe, which can be adapted to present and future times. Concerning the lamentations, we prefer to remain silent; but as for the "woe," it is quite sufficient to bring to mind each person's cares and anxieties. We have certainly arrived at the canticle that is presented to us these days: "Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:" May we invoke the light of the same Divine Paraclete for all of you, that you may receive these words with prompt eagerness, in the work of carrying out what is of the greatest benefit to the Church, to the needs of modern society, and to the progress of souls. May the pledge of heavenly gifts, and the harbinger of a fruitful work, be the Apostolic Blessing, which we impart to you with heartfelt affection, confirming you in this common endeavor, in the Lord.

VII. To the Eminent Cardinals, Excellent Bishops, and other Members of the Central Ecumenical Commission at the Vatican Council: The Pope congratulates them on their completed work and promises prayers for their future endeavors.

Venerable Brothers and beloved sons. Praise be to the Lord in the assembly of the saints!

1. In this assembly, in which the labors of previous days are concluded, let us together give thanks to God, who has graciously illuminated your minds. Indeed, the fruits of hope, which we have seen mature through your eager efforts, and which we have been glad to gather, clearly indicate that heavenly assistance will never fail in our common endeavor.

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2. Ezekiel 2, 9.

3. Ibid. 3, 10.

V. November 17, 1961.

1. Cf. Psalm 149, 1.

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis - Official Commentary. We likewise follow you with paternal congratulations and esteem, who, with diligent study, earnest intention, and unremitting diligence, have successfully brought the entrusted undertaking to fruition. In learned discussions, the expertise of matters was evident; for you treated all things pertaining to the needs of the Holy Church and to the benefit of souls with clarity; the exemplary models presented to you received a more perfect form through your prudent judgments, and these, having been amended by the newly established sub-commissions, are presented to the Fathers of the Council with due consideration. We declare that our mind is pleased with such united effort, and for that reason, we are very confident that the work begun will proceed prosperously and successfully. We are also pleased that the men of this present time, and especially the writers of newspapers, have followed your labors with attentive spirit and worthy praise. Not everything, as is evident, was fit for public knowledge, and it is still permissible to observe a certain discipline of silence, especially since news of the actions of the Office concerning the teachings of the Council are published daily; but the public consent, by which such news are received, is, for its part, a reason why we are pleased to take heart. When we inaugurated your sessions on previous days, we pronounced the words of the Prophet Ezekiel, which signified a certain secret song. Now, bringing our discourse to an end, we turn our mind to that song, and we encourage you to a serene joy and confidence. The Holy Church always sings, and its voice, as Saint Augustine says, is a singing confession of faith, full of devotion, and a joy of liberty. The Mother Church teaches men, so that they may detach themselves from the anxieties and conditions of time, so that their thoughts, plans, and purposes may be elevated. Everything that she does tends to this end: whether it be the noble dignity of the magistracy, or the properly arranged order of laws, or even the solemnity of the sacred liturgy for the dead, softened by sweetness. Therefore, let us not despair of our spirits in these anxieties of this present time: for the present distinctions of things will not extinguish this song. Therefore, the words that we speak to you, greeting and auspicious, are the song of our confident spirit: through them, we wish you a new beginning.

[*Latin ed. p. 733*]

We have seen, and we confirm, the events; for these, we give thanks to you, who have remained in Romae for so long, attending to your meeting, and who are ready to return here immediately, when necessity demands it.

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Venerable Brothers and beloved sons. We shall sing our song to God at all times: for we have sung it throughout our entire life; with this firm will, we have undertaken the burden of the pontifical ministry, and we have entered into the purpose of the Council as if by a secret instinct. The Lord shall be blessed in every time. 3 Always shall his praise be in my mouth. And as we joyfully communicate these things with you, we embrace you again and again with abundant kindness and congratulations. And that our common joy may be complete, we impart to you the Apostolic Blessing, which may confirm our wishes, and may give you a new incentive to act admirably.

A radio announcement to the peoples of Africa, concerning the inauguration of a new instrument at the Vatican radio station, by which news of the daily events will be transmitted to the African nations. * Venerable Brothers and beloved sons from the shores of Africa. On this auspicious day, from which the Vatican Radio Station, with its new additions, will take care to send more frequent news to the African peoples, it is pleasing to us to commit our voice and words to the ether, so that we may greet you joyfully with our mouth. As we have already said, addressing each of the African nations, we have always pursued the continent and its great peoples with the greatest kindness. Indeed, there are many reasons of connection that exist between us and the beloved African nations, and we keep these in our memory with every delight: for the excellent and true name 3 Ps. 33, 2. * On November 6th of the year 1961.

[*Latin ed. p. 734*]

Acta Apostolicae Sedis - Official Commentary 734. We have long known friends of Africa, who have deservedly earned our highest regard from their youth; moreover, in the year nineteen hundred and fifty, we beheld the maritime shores of Africa, which extend northward, resplendent with all the beauty of heaven and earth, a great delight to our eyes; finally, we have met and conversed with many of your citizens, first in Paris, then in Rome, here in the head and glory of the Catholic Church, with mutual joy; and we have often seen many of you, coming to us amidst the crowds, with great pleasure. And it is never forgotten from our heart the days when we conferred pontifical honors upon not a few bishops of Africa: and when, as the ancient custom of sacred rites dictates, we gave them the kiss of peace, we seemed to embrace and kiss all the peoples of Africa – you, we said, you, beloved sons. Therefore, as our thoughts turn to all these things, traversing vast distances of the earth to come to you, and as we address you as if you were present, we gladly make our promises. May true and firm happiness flourish in your families and nations; may marriages be adorned with honorable sanctity, and may mutual love fulfill its duties, may faith be strengthened, may the fertility of offspring bring joy; may young people, cultivating all that is just and honorable, grow up, and may the strength of their bodies be adorned with the gifts of their minds; may

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all orders of citizens diligently promote and foster the prosperity of their respective countries; and may the heavenly gifts of peace abound in your serene peoples, so that, firmly established in tranquility, you may enjoy all the fruits of joy, peace, and true freedom. Brothers and dearest, most desired ones – we weave our words with the words of the Apostle Paul – stand firm in the Lord, beloved ones... and may the peace of God, which surpasses all understanding, guard your hearts and your minds in Christ Jesus. These are the signs and wishes that we make to you today with joy. Receive them as witnesses of our greatest charity; and while we earnestly ask for the help and assistance of Almighty God, we pray that all things may go well and prosperously for you. Grace, mercy, and peace be with you all. Amen. 1 Philippians 4:1, 7.

[*Latin ed. p. 735*]

The Most Holy Sacred Congregation of the Holy Office, 735.

ACTS OF THE MOST HOLY SACRED CONGREGATION.

MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE.

A QUESTION concerning the administration of the Holy Communion to the sick during the afternoon hours.

It was asked by this Most Holy Sacred Congregation whether it is permissible to administer the Holy Communion to the sick, even if they are not in mortal danger, nor lying down, but are unable to leave their homes, during the afternoon hours, in cases where they are unable to receive the Holy Eucharist in the morning, either due to the absence of a priest, or due to some other reasonable impediment.

a a On the fifth day of the week, in the fourth month, on the 19th of October, 1961.

The Most Eminent and Reverend Lords, Cardinals, entrusted with the safeguarding of faith and morals, decreed that this question should be answered as follows:

Affirmatively, provided that:

1) It concerns the sick who have been unable to leave their homes for an entire week;

2) The time and frequency of the Holy Communion are determined by the Parish Priest or other Priest to whom the spiritual care of the sick person is entrusted;

3) The rules already established regarding Eucharistic fast are observed.

This decision, on the following sixth day, the 20th of October, 1961, was communicated to the Most Eminent and Reverend Lord Cardinal Secretary of the Holy Office, and was confirmed by His Holiness, Pope John, by

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divine Providence, XXIII, and ordered to be made public.

Given at Rome, from the offices of the Holy Office, on the 21st of October, 1961.

SEBASTIANUS MÁSALA,

Notary of the Sacred Congregation of the Holy Office.

[*Latin ed. p. 736*]

Acts of the Apostolic See, ~ Official Commentary 736

SACRED CONSISTORY CONGREGATION

PROVISIONS FOR CHURCHES

Most Holy Lord Pope John, by Divine Providence, XXIII, through successive decrees of the Sacred Consistory Congregation, has provided for the following churches with new pastors:

On June 6, 1961:

— The Metropolitan Church of Siena was assigned to His Excellency, Monsignor Ismaël Marium Castellano, formerly the titular Archbishop of Colossae.

On June 10:

— The titular episcopal Church of Emmaus was assigned to Reverend Father Charles Maccari, Archbishop of Urban, and Secretary of the Vicariate of Rome.

On June 26:

— The titular "for this occasion" archiepiscopal Church of Dystis was assigned to His Excellency, Monsignor Aemilius de Brigard Ortiz, formerly the titular Bishop of Coracesium.

On July 8:

— The titular episcopal Church of Jerichon was assigned to Reverend Father Philip Pocci, Archbishop of Urban, and a member of the innermost circle of the Papal Court, whom he appointed as an Auxiliary to the Eminent and Reverend Lord Cardinal Vicar in Rome.

On July 8:

— The titular episcopal Church of Tenedus was assigned to Reverend Father John Canestri, Archbishop of Urban, and Director of the spiritual life in the Pontifical Roman Major Seminary, whom he appointed as an Auxiliary to the Eminent and Reverend Lord Cardinal Vicar in Rome.

On July 22:

— The cathedral Church of Urbevetana was assigned to His Excellency,

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Monsignor Virginio Dondeo, formerly the Bishop of Aliphan.

On August 15:

— As Coadjutor with the right of succession, the Eminent Father, Monsignor Emmanuel S.R.E. Cardinal Arteaga and Betancourt, Archbishop of Saint Christopher of Havana, His Excellency, Monsignor Evelio Diaz and Cia, titular Archbishop of Petrense in Palestine, formerly Coadjutor to the See and Apostolic Administrator sede plena of the same archdiocese of Saint Christopher of Havana.

On August 29:

— The titular episcopal Church of Capitolias was assigned to Reverend Father Joseph Leon Rojas Chaparro, from the clergy of the diocese of Saint Christopher.

[*Latin ed. p. 737*]

The Sacred Consistorial Congregation, in Caracas, Venezuela, appointed the Reverend Father Anthony Ignatius Camargo, Bishop of Trujillo in Venezuela, as Auxiliary Bishop with the right of succession, on September 1st.

To the Cathedral Church of Aliphana, the Reverend Father Raphael Pellecchia, formerly the titular Bishop of Amisenum, on September 7th.

To the Archiepiscopal Church of Cosentina, the Reverend Father Dominic Picchinenna, formerly the Archbishop of Acheruntinum, on September 11th.

To the titular episcopal Church of Cana, the Reverend $\text{Reverend Father Stephen Tinivella, formerly the Bishop of Diana, appointed as Auxiliary by His Eminence Cardinal Fossati, Archbishop of Turin, on September 18th.}$

To the Cathedral Church of Apamiens, the Reverend Father Mauritius Rigaud, from the Archdiocese of Avignon, a canon of the Collegiate Church of Saint-Siffrein in the city of Carpentras, on October 5th.

To the titular, "for this occasion," archiepiscopal Church of Binda, the Reverend Father Caietan Alibrandi, from the Diocese of Acireale, Apostolic Nuncio in the Republic of Chile, on October 11th.

To the titular episcopal Church of Bisica, the Reverend Father Francis Hylaiid, formerly the Bishop of Atlanta, on October 14th.

To the titular, "for this occasion," archiepiscopal Church of Christchurch, the Reverend Father Saint Portalupi, from the Diocese of Vigevano, Apostolic Nuncio in the Republics of Nicaragua and Honduras, on October 18th.

To the titular, "for this occasion," archiepiscopal Church of Severiana, the Reverend Father Ambrose Marchioni, from the clergy of the Archdiocese of Naples, Apostolic Nuncio in the Republics of Guatemala and El Salvador, on October 18th.

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To the titular episcopal Church of Hadrianopolis, the Reverend Father Angel Prinetto, from the Diocese of Susa, appointed as a Prelate and Official of the Secretariat of His Holiness, by the Pontifical Administration of Lauretana, on October 26th.

To the titular episcopal Church of Curubita, the Reverend Father Paul Grégoire, from the Archdiocese of Montreal, appointed as Auxiliary by His Eminence Cardinal Léger, Archbishop of Montreal, on October 28th.

To the titular, "for this occasion," archiepiscopal Church of Zenopolis in Isauria, the Reverend Father John Ferrofìno, from the Diocese of Alessandria della Paglia, Apostolic Nuncio in the Republic of Haiti, on October 30th.

To the titular, "for this occasion," archiepiscopal Church of Lerus, the Reverend Father Aloysius Dadaglio, from the Diocese of Acqui, Apostolic Nuncio in the Federated States of Venezuela, on October 30th.

To the newly erected Cathedral Church of Angeliana, 47 - ACTA, vol. I I I, n. 13. - 30-11-1961.

[*Latin ed. p. 738*]

Acts of the Apostolic See – Official Commentary 738. The Reverend Thomas Joseph Drury, pastor of the Most Holy Name of Jesus Christ in Begieß, from the diocese of Amarillo, was appointed titular bishop of the Church of Amblada. The Reverend Héldon Bernard Schuster, pastor of the Church of the Holy Family of Jesus, Mary, and Joseph, from the diocese of Great-Orme, was appointed titular bishop of the Church of Amblada, to serve as an Auxiliary to His Excellency William Joseph Condón, Bishop of Great-Orme. On October 31st. His Excellency Antoninus Pinci, Urban Bishop, from the diocese of Praeneste, was appointed titular archbishop of the Church of Tarasa in Numidia. The Reverend Aloysius Oldani, Pro-Vicar General of the archdiocese of Milan, and also Abbot of Saint Ambrose, was appointed titular bishop of the Church of Gergitana, to serve as an Auxiliary to His Excellency John Baptist, S.R.E. Cardinal Montini, Archbishop of Milan. On November 6th. The Reverend Leopold L. Arcaira, from the archdiocese of Manila, was appointed titular bishop of the Church of Acrassiotana, to serve as an Auxiliary to His Excellency Aloysius dei Rosario, Archbishop of Zamboanga.

DECREE OF THE FEDERAL REPUBLIC OF GERMANY. Appointment of Military Vicar. By decree dated October 10th, 1961, the Sacred Congregation for the Consistory established the Reverend Francis Hengsbach, Bishop of Essen, of Germany, as Military Vicar for the Federal Republic.

[*Latin ed. p. 739*]

The Sacred Congregation for the Propagation of the Faith 739. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE CHANGE OF NAME OF THE DIOCESE.

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Whereas the Most Reverend Lord Atilius Constantinus Maria Barneschi, O.S.M., Bishop of Bremersdorp, had proposed that the present designation of the diocese of Bremersdorp be changed so that it might henceforth be called Manzinensis, according to the new name recently given to the city of Bremersdorp, which is commonly called Manzini; the Sacred Congregation for the Propagation of the Faith, having carefully considered the matter, decided to approve the proposal of the aforementioned Ordinary. Therefore, the same Sacred Congregation, by virtue of the special faculties granted to it by the Most Holy Lord, Our Pope John, by the Divine Providence, XXIII, approved the aforementioned proposal and ordered the drafting of the present Decree concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of November in the year of Our Lord 1961.

G. P. Card. AGAGIANIAN, Prefect.

L. '© S. t P. Sigismondi, Archbishop, titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 740*]

740 THE HOLY CONGREGATION FOR RITES IN PARIS. Concerning the Beatification and Canonization of the Venerable Servant of God, Mary Eugenia of Jesus, foundress of the Institute of the Sisters of the Assumption of the Blessed Virgin. ON A DOUBT: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and with the effects of which we are concerned. Among those who restore religion and morals, whom God raises up according to the needs of the times, it is readily apparent that those who, without neglecting other endeavors, have primarily directed their attention to the propagation of new populations, to the training of citizens, and to the strengthening of the people, have acted more effectively. And rightly so, since the truth of the sacred oracle is always manifest: "The young man shall not depart from the way which he hath taken" (Proverbs 22:6). And just as the Blessed Calasanctius in Italy, and Saint John Baptist de La Salle in France, who labored to educate children from the lower classes, wonderfully achieved this, so too, the Servant of God, Mary Eugenia of Jesus, through constant effort and labor, has achieved it in the education of girls, especially of the more noble classes, and continues to achieve it with the skill and dedication of her spiritual descendants. She was born in Metz on August 26, 1817, in a family of the most noble lineage, to James Mitteret and Eugenia de Brou, the youngest of four children. She received the salutary grace of Baptism on October 5 of the same year, and received the name Anne Eugenia. However, her parents, especially due to the calamities of the times, when the Catholic faith was

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wavering in the hearts of many, did not pay much attention to the religious education of their daughter. Nevertheless, following the example of her mother, the girl found delight in giving alms to the poor and in visiting the sick. At the age of twelve, she first approached the Eucharistic table, and from that time on, already perceiving the vanities of the world, she resolved to adhere more closely to God and divine things. Endowed with a good and prompt nature, Eugenia spent her time in a certain Institute in her native city, and later at home, in studies in which she made remarkable progress. When she was fifteen years old, she was orphaned by the death of her mother; and because of this unfortunate event, she went to Paris, as...

[*Latin ed. p. 741*]

The Sacred Congregation for Rites: The house was less suitable, and she sought lodging with relatives. However, amidst the distractions of the world, she was somewhat drawn to the frivolous pursuits of this age. But she was soon disgusted by the emptiness of that life, especially because she never doubted the presence of Jesus under the Eucharistic veils, who was her only comfort. Deeply afflicted, she sought the truth through fervent prayers to God, and she implored divine light to reveal the path she should take in life. God, "who refreshes the weary soul" (Lamentations 3:25), responded to her and offered her help. Indeed, in the year 1836, during the season of Lent, while listening to the powerful sermons of Father Lacordaire, a man of sacred eloquence, Eugenia, freed from spiritual torpor, was deeply moved by the Catholic doctrine. In March of the following year, she approached Father Combalot, a priest who had long been considering the establishment of an Institute for sacred virgins to provide proper education and formation for young girls. This man, zealous for souls, immediately recognized in Eugenia a suitable co-founder. Therefore, with his advice, the Servant of God, strengthened by the sacrament of Confirmation, took the vows of obedience and chastity, and first joined the Benedictine Sisters of the Most Holy Sacrament to complete her studies; and then, in order to begin her religious life more appropriately, she went to the Sisters of the Visitation at Saint-Andrew's in the Dauphiné region, where she gained their favor and made remarkable progress in virtue and doctrine. Possessing a singularly outstanding intellect, she diligently cultivated herself in the disciplines of a higher order, and she devoted herself to learning the Latin language, so that she could draw from the sacred Scriptures, the writings of the Church Fathers, and the Doctors, the knowledge that all would later admire in her. At times, Father Combalot had gathered companions for the founding of a new Congregation, and he brought them together with the Servant of God in Paris, so that they could establish a common life, which was indeed accomplished on April 30, 1839; and thus, the foundations of the salutary Congregation of the Sisters of the Assumption of the Blessed Virgin Mary were laid, with Eugenia as its leader. Shortly there-

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after, the newly formed religious family established its home, marked by great poverty, near the Champs-Élysées. The Congregation's rules were approved by the Archbishop of Paris in the year 1840. However, soon a disagreement arose regarding the purpose of the Institute between the Servant of God and Father Combalot, which led him to withdraw from the work. Then, she chose as her spiritual guide the Servant of God Emmanuel d'Alzon, the future founder of the Congregation of the Priests of the Assumption, and she worked with zeal for almost half a century to establish and strengthen her Institute, following his counsel. She took the religious vows along with her companions on the feast of the Assumption of the Blessed Virgin Mary in the year 1841, and the perpetual vows, which she always observed most diligently, on December 25, 1844, and she was then called the Servant of God. The Institute's Constitutions, wisely amended by her, received the commendation of the Holy See.

[*Latin ed. p. 742*]

742 The Acts of the Apostolic See – the official commentary – were obtained in 1855, but final approval was only granted in 1888. Therefore, with the Congregation firmly established, the number of members increased daily, so that, at the request of prominent citizens, new houses were founded not only in the provinces of France, but also in Spain and Great Britain, and today throughout all continents, along with affiliated schools for the education and instruction of girls, which have produced excellent results both in terms of internal virtues and public benefit. However, in establishing and strengthening this Institute, there were indeed difficult obstacles and storms of troubles, but happily, with God's help, they were overcome with remarkable humility and fortitude by the Servant of God. Furthermore, we especially admire this characteristic in the Institute of Mary Eugenia of Jesus: that inner life, which is nourished by divine grace and strengthened by Christian virtues, serves as the foundation and source for the outer life. Therefore, the members of this Institute, dedicated to the education of girls, combine the practice of perfection and an intense liturgical life with a close bond with the study of literature and science, both divine and human, and the education of girls, so that contemplation of divine things precedes action, and ultimately pours itself out into an active life. Thus, they are able to cultivate girls, especially those of a higher social class, with the best principles and form them with sound morals. After so many and such great labors expended for the good of the Church, the Servant of God relinquished the administration of her Institute in 1894, and, weakened by a serious illness, she received the sacraments of the Church and, on March 10, 1898, at the age of eighty-one, peacefully fell asleep in the Lord, amidst the tears of the Sisters. In the life and works of the Servant of God, which we have briefly described, one thing stands out above all, what Saint Paul said

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about himself: "But by the grace of God, I am what I am. And his grace in me hath not been void: but I have laboured more abundantly than all they. Yet not I, but the grace of God with me:" (1 Corinthians 15:10). The reputation for holiness, with which the Servant of God was honored even in her lifetime, grew daily, and was seen to be confirmed by heavenly signs. For this reason, a cause was initiated to investigate her life and works for the purpose of assigning her the honors of the blessed. Therefore, the proceedings, duly prepared according to the ordinary procedure, were presented in Rome between 1934 and 1939 for legal examination. After the writings of the Servant of God were properly examined, the Congregation of Sacred Rites, on February 1, 1939, decreed that nothing stood in the way of proceeding further, and, with the necessary legal formalities observed, with the authority of Pope Pius XI, the cause of beatification was happily initiated on April 17, 1940. Recognized, on November 20 of the same year, in obedience to the Urbanian prescriptions regarding undue cult, the apostolic process concerning her virtues and miracles was carried out in Paris, Lyons, and Buenos Aires.

[*Latin ed. p. 743*]

The Sacred Congregation of Rites, in its 743 sessions, from the years 1941 to 1943, examined the matter, and on December 14th of the year 1945, a Decree was issued concerning the juridical validity thereof. Discussions then followed concerning the virtues of the Handmaid of God, first in the prepreparatory meeting on May 9th of the year 1951, then in the preparatory meeting on June 30th of the year 1953, and in the new preparatory Congregation on June 7th of the year 1960. Finally, with the Reverend Father D. Emygdio Federici present, with Urban as the Prelate, and with the most astute Postulator of this Cause, a general Congregation was convened before the Most Holy Pope John XXIII on June 6th of this year, 1961, in which the Reverend Cardinal Clemente Micara, Bishop of Velletri, the Promoter of the Cause, proposed the following question for discussion: Whether it is established that the Handmaid of God, Mary Eugenia of Jesus, possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their corresponding virtues, in a heroic degree, in the case and with the effects of which we are speaking. The Most Reverend Cardinals who were present, along with the Official Prelates and Consultor Fathers, each presented their opinions, which the Blessed Father received with a joyful and attentive spirit; but, as is customary, he deferred his judgment, so that, in a matter of such importance, the light of the Holy Spirit might be invoked through prayer. Today, after the sacrifice was offered to the Almighty God, he summoned to the Vatican the Most Reverend Cardinals Caietan Cicognani, Bishop of Tusculanum, and Prefect of the Sacred Congregation of Rites, and Clemente Micara,

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Bishop of Velletri, the Relator of the Cause, together with the Reverend Father Ferdinando Antonelli, O.F.M., the General Promoter of the Faith, and myself, along with the undersigned from the Secretariat, and in their presence, he solemnly declared: That it is established that the Handmaid of God, Mary Eugenia of Jesus, possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their corresponding virtues, in a heroic degree, in the case and with the effects of which we are speaking. He ordered that this Decree be duly promulgated and inserted into the Acts of the Sacred Congregation of Rites. Given in Rome, on this 25th day of June, in the year of Our Lord 1961.

[Signature] C. Card. CICOGNANI, Bishop of Tusculanum, Prefect.

[Signature] L. S. Henry Dante, from the Secretariat.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis - Official Commentary II BRIXIEN. Concerning the Beatification and Canonization of the Venerable Servant of God Innocent of Bertio, Priest, Professed of the Order of the Brothers Minor Capuchins. Regarding a Doubt: Whether, with the approval already granted, it is possible to proceed safely to the Beatification of the Venerable Servant of God, considering his virtues and two miracles. Our Savior, Jesus Christ, gave us this precept: "Be you therefore perfect, as also your heavenly Father is perfect" (Matt 5:48). And wishing to show his disciples the safest way to attain such perfection, both by words and deeds, he indicated the path of humility, and presented himself as an example of this virtue, saying: "Take up my yoke upon you, and learn from me, for I am meek and humble of heart" (Matt 11:29). The Venerable Servant of God, Innocent of Bertio, a priest of the Order of the Brothers Minor Capuchins, faithfully obeyed this divine precept. For, from almost his infancy, he was exceedingly desirous of Christian perfection, and, as it were, a grain of wheat hidden in the earth of humility, he lived a life hidden with Christ, burning with charity, rejoicing in obedience, insisting on the mortification of the body, detesting earthly things, and contemplating heavenly things. Through the daily exercise of these virtues, unknown to men, but dear to God, he bore abundant fruits of sanctity. Having been persuaded, according to the opinion of Saint Bonaventure, that the entire life of a man dedicated to God consists "in frequently and diligently remaining in prayer with deep devotion and humility of heart" (Opera, VIII, 476, 1), he spent whole days and nights in the church, kneeling before the altar of the Most Holy Sacrament, prostrate in body, weeping tears, meditating on the Passion and Death of Christ, and conversing with the Virgin Mary with filial piety, finding delight in this. And having learned from the same Seraphic Doctor that "it is profitable to humble oneself" (ibid. 501, 6), he always avoided undertaking or perform-

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ing public offices within the Order. Indeed, his Superiors, hoping that our Innocent, placed upon the candlestick, would shine brightly to the younger members of the community, and would be of great benefit, entrusted him with some duties; but their expectation proved to be in vain. For, his heart and body being absorbed by the love of God, he became increasingly inept at performing the external duties of life; and following the example of the beloved, almost abstracted from the senses of body and mind, having renounced all earthly things, and being, as it were, completely dead to himself, he followed only Jesus with eagerness, and sought to adhere to him alone. And he who, while living, always

[*Latin ed. p. 745*]

The Sacred Congregation of Rites, having diligently examined the matter, also suffered the loss of its own esteemed member, who succumbed to the demands of obedience on the fifth day before the Ides of March, in the year one thousand nine hundred and ninety. As his tomb, through the devotion of the people and heavenly signs, appeared to grow more and more glorious each day, a cause was initiated to grant him the honors of the Blessed in Heaven. After the prescribed procedures, which they call "ordinary processes," were completed, Pope Benedict XV signed a commission for the introduction of the cause before the Sacred Congregation of Rites on January 22nd of the year 1919. Subsequently, after Apostolic investigations were conducted, a theological and cardinal discussion was held regarding the virtues of the Servant of God, Innocent of Bertio. After all things were duly carried out, Pope Pius XII, with a solemn decree on March 21st of the year 1943, decreed that the heroic virtues of the aforementioned Innocent were to be venerated by all. Later, a question was raised concerning two miracles, which were said to have been obtained through the invocation of his name. After the most rigorous examination in all deliberations, Pope John XXIII, happily reigning, on June 5th of this year, decreed that these miracles were indeed true. One point remained to be discussed, namely: whether, with the approval of the virtues and the two miracles, it was permissible to proceed with the solemn Beatification of the Venerable Innocent of Bertio. Indeed, all the Cardinals, those entrusted with safeguarding the sacred rites, as well as the Official Prelates and Consultor Fathers, with a positive vote, and with written statements, declared that it was permissible. Regarding this matter, the Most Blessed Father, having been further assured, postponed expressing his judgment in this matter of such great importance, so that, through fervent prayers offered to God, he might obtain an abundance of heavenly light. However, on this day, October 11th of this year, after having performed the sacred rites, the vote of the Sacred Congregation of Rites was ratified and confirmed by His Supreme Authority. This decree was ordered to be duly promulgated and recorded in the acts of the same Sacred Congregation, and Apostolic

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Letters were ordered to be written, under the Fisherman's Ring, concerning the solemn Beatification of the Venerable Innocent of Bertio, a priest of the Order of the Brothers Minor Capuchin, to be celebrated whenever desired in the Patriarchal Basilica of the Vatican. Given in Rome, on October 11th, in the year of Our Lord 1961. [Signature] C. Card. Cicognani, Bishop of Tusculum, Prefect. [Signature] H. Dante, of the Secretariat.

[*Latin ed. p. 746*]

Acts of the Apostolic See - Official Commentary 7.46

ACTS OF THE TRIBUNALS OF THE SACRED ROMAN ROTA

I. Citations by edict

BOGOTEN. Nullity of marriage (Abella - Matoussek)

Since the current place of residence of Mr. Zdenek Matoussek Pluharova, in this cause, is unknown, we summon him for the 31st of January, 1962, at eleven o'clock and a half, to appear, either in person or through a lawfully constituted procurator, before the Sacred Roman Rota (Palazzo della Cancelleria, Rome), to discuss the following matter, or, if he so chooses, to subscribe to the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, and all those who have knowledge of the residence of the aforementioned Mr. Zdenek Matoussek Pluharova, are to take care that he is informed of this edictal citation.

* Franciscus Brennan, Dean,

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 18th of October, in the year 1961.

Marius F. Pompedda, Notary.

* The current place of residence of Mr. Zdenek Matoussek Pluharova, the defendant in this cause, being unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 31, 1962, at 11:30 AM, to discuss or subscribe to the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Zdenek Matoussek Pluharova, must, as far as possible, inform him of this citation.

[*Latin ed. p. 747*]

Sacra Romana Rota, number 747, - SIRACUSAN or PANORMITAN Nullity of Marriage (Albizzai - Ferro). Since the actual place of residence of the aforementioned Emmanuel Ferro, in this cause, is unknown, we summon

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him to appear, either in person or through a legitimate procurator, on the tenth of January, 1962, at the hour of ten, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), to resolve the doubt in this cause, or, if that is not possible, to subscribe to the following question: Does a nullity of marriage exist, in the case: Do the Ordinaries of the place, the parish priests, and other individuals having knowledge of the actual residence of the aforementioned Emmanuel Ferro, have the obligation to ensure that he is duly informed of this edictal citation?

Arturus De Jorio, Clerk from the Chancery of the Sacred Roman Rota, on the 25th of October, in the year 1961. Marius F. Pompedda, Notary.

It is unknown where the current residence of Mr. Emmanuel Ferro, defendant in this cause, is located. Therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on January 10, 1962, at 10 o'clock, to agree upon or subscribe to the doubt mentioned below. Does a nullity of the marriage exist? The Ordinaries of the place, the curés, the priests, and the faithful who have knowledge of the place of residence of said Mr. Emmanuel Ferro, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Tuesday, October 31, 1961. The Holy Father, John XXIII, in a solemn and distinguished audience, received the following: His Excellency, Dr. Manuel Frontaura Argandoña, Extraordinary and Plenipotentiary Ambassador of Bolivia; His Excellency, Dr. Porfirio Herrera Baez, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father, John XXIII, happily reigning, deigned to appoint:

January 16, 1960. The Most Reverend and Illustrious Cardinal Léger, Paul Emile, Protector of the Congregation of "Notre Dame de Montréal" (Montréal, Canada).

February 1. The Most Reverend and Illustrious Cardinal Léger, Paul Emile, Protector of the "Sœurs de la Charité de l'Hôpital Général de Montréal" (Montréal, Canada).

May 9, 1961. The Most Reverend and Illustrious Cardinal Agagianian, Gregory Peter, Protector of the Missionary Sisters of the Immaculate Conception (Montréal, Canada).

May 19. The Most Reverend and Illustrious Cardinal Larraona, Arcadio

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Mary, Protector of the "Religiosas de San José de Buenos Aires" (Buenos Aires, Strasbourg).

August 18. The Most Reverend and Illustrious Cardinal Giobbe, Paul, "Cardinal Patron" of the Sovereign Military Order of Malta.

October 13. The Most Reverend and Illustrious Cardinal Meyer, Albert Gregory, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

[*Latin ed. p. 749*]

Diarium Romanæ Curiae, 14 Octobris; 17; 21; 24; 25; 749, 1961.

The Most Reverend and Illustrious Lord Cardinal Marella Paolo, Protector of the "Franciscan Missionaries of the Divine Motherhood" (Godalming, diocese of Southwark).

The Most Reverend and Illustrious Lord Cardinal Larraona Arcadio Maria, Protector of the "Religiosas Adoratrices Perpetuas de Jesús Sacramentado, de Santa Maria de Guadalupe" (Mexico City).

The Most Reverend and Illustrious Lord Cardinal Ciriaci Pietro, Protector of the Society of Priests of the Holy Cross and Opus Dei (Rome).

The Most Reverend and Illustrious Lord Cardinal Testa Gustavo, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

The Most Reverend and Illustrious Lord Cardinal Roberti Francesco, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

The Most Reverend and Illustrious Lord Cardinal Cento Fernando, Protector of the Sisters of the "Third Order Apostolic of Our Lady of Mount Carmel" (Trivandrum dei Latini, Kerala State, South India).

The Most Reverend and Illustrious Lord Cardinal Ciriaci Pietro, Protector of the Benedictine Monks of Vallombrosa.

The Most Reverend and Illustrious Lord Cardinal Cicognani Amleto Giovanni, Honorary Academician of the Pontifical Academy of Sciences.

The Most Reverend and Illustrious Lord Cardinal Richaud Paolo Maria A., Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

With letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to appoint:

23 Octobris, 1961.

His Excellency, the Most Reverend Monsignor Douville Arturo, Bishop of Saint-Hyacinthe, Consultant of the Pontifical Commission for the Discipline of the Clergy and the Christian People for the preparation of the Second Vatican Ecumenical Council.

The Reverend Father Dvornik Francesco, Consultant of the Pontifical

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Commission for Oriental Churches for the preparation of the Second Vatican Ecumenical Council.

25 Octobris.

The Most Reverend and Illustrious Lord Cardinal Cushing Riccardo Giacomo, Member of the Sacred Congregation for Seminaries and Universities.

His Excellency, the Most Reverend Monsignor Carpino Francesco, Archbishop titular of Sardica, Secretary of the Sacred College.

[*Latin ed. p. 750*]

Acta Apostolicae Sedis -• Official Commentary 750, October 30, 1961. The Most Reverend and Venerable Monsignor Edoardo Pecoraio, Under-Secretary of the Sacred Congregation for the Propagation of the Faith. November 7. Their Excellencies, the Most Reverend Monsignors Francesco Carpino, titular Archbishop of Sardica; Pietro Palazzini; and Vittorio Bartoccetti, Consultors of the Sacred Congregation of the Discipline of the Sacraments. November 9. His Excellency, the Most Reverend Monsignor Angelo Dell'Acqua, titular Archbishop of Calcedonia, Consultor of the Sacred Congregation of the Discipline of the Sacraments. HONORS. By means of letters from the Secretariat of State, the Holy Father John XXIII, happily reigning, deigned to bestow: The Grand Cross with Plaque of the Order of Saint Pius: June 1, 1961. Upon Mr. Charles Kerremans (Belgium). Upon Mr. Paul Paelink (Belgium). The Grand Cross with Plaque of the Order of Saint Gregory the Great, civil class: February 8, 1961. Upon Mr. Pietro Navas Pardo (Bogota). June 1. Upon Mr. Claude De Valkeneer (Belgium). Upon Mr. Jaime Caballero Tamayo (Bolivia). September 9. Upon Mr. César La Fage Borda (Bolivia). November 11. Upon Mr. Umberto Adrianza Rincón (Venezuela). Upon Mr. Nasrolah Fahimi (Iran). February 27. The Grand Cross with Plaque of the Order of Saint Gregory the Great, military class: June 1, 1961. Upon Mr. Albert Debéche (Belgium). The Plaque of the Order of Saint Gregory the Great, civil class: July 13, 1961. Upon Mr. Giuseppe Galtrucco (Milan). August 18. Upon Mr. Fernando Antiliei (Rome). September 8. Upon Mr. Otto Scharff (Vienne). The Grand Cross of the Order of Saint Gregory the Great, civil class: April 28, 1961. Upon Mr. Georges Piguenet (Paris). May 6. Upon Mr. Robert Souvay (Nevers). June 18. Upon Mr. Yves P. De Vleeschauwer (Belgium). Upon Mr. Vincent Cari (Belgium). Upon Mr. Romeo Maione (Montreal). Upon Mr. Eugenio Perotta (Bologna). Upon Mr. A. Fidenzio Valerio (Verona). Upon Mr. Luigi Buffarti (Verona).

[*Latin ed. p. 751*]

Diarium Romanae Curiae 751, September 8, 1961.

To the Most Reverend Pope Gennaro (Caserta).

To Mr. Federici Fortunato (Rome).

To Mr. Grauso Giuseppe (Rome).

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To Mr. Fellinger Carlo (Vienna).

To Mr. Gutiérrez Mendieta Jorge (Bolivia).

September 9.

To Mr. Ojara Agredo Mario (Bolivia).

To Mr. Velasco Hernando (Bolivia).

To Mr. Petrotta Rosolino (Palermo).

September 16.

To Mr. Tancredi Giuseppe (Rome).

September 20.

The Knighthood of the Order of Saint Gregory the Great, civil class: May 1959.

To Mr. Bertlett Antonio (Westminster). December 1960.

To Mr. Commune Lorenzo Pietro (Avignon). February 10, 1961.

To Mr. Grad Raimondo Carlo (Isles Saint-Pierre and Miquelon). April 14.

To Mr. O'Brien Agostino (Edmonton).

To Mr. Ansted Guglielmo (Indianapolis).

To Mr. Flynn Guglielmo Patrizio (Indianapolis).

To Mr. Hirt Leonardo (Indianapolis).

To Mr. Jenkins Thomas (Indianapolis).

To Mr. Johnson Carlo F. (Indianapolis).

To Mr. McHale Francesco (Indianapolis).

To Mr. Brennan Giovanni Michele (Savannah).

September 20.

September 28.

To Mr. Hendrix Guglielmo Uberto ('s-Hertogenbosch).

May 4.

To Mr. Ducamp Louis (Namur).

September 12.

To Mr. Oomen Andrea Giovanni B. (Utrecht).

To Mr. Bouteilloux Luigi (Limoges).

September 19.

To Mr. Davignon Stefano (Belgium).

To Mr. Coughlan Thomas P. (Winona).

To Mr. Sheran Robert J. (Winona).

To Mr. Klein Swormink Giovanni Antonio (Breda).

September 9.

To Mr. Gemer Guglielmo G. B. (Groninga).

To Mr. Vink Enrico Bernardo (Rotterdam).

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To Mr. Van den Donk Teodoro E. M. ('s-Hertogenbosch).
September 15.
To Mr. Tack Giorgio (Bruges).
September 23.
To Mr. De Schepper Carlo (Malines).
To Mr. Somers Carlo (Malines).
To Mr. Vermeulen Benedetto (Malines).
August 6.
To Mr. Lenzi Giancarlo (Bologna).
To Mr. Permeggiani Pietro (Bologna).
To Mr. Pasquale Francesco Paolo (Bologna).
To Mr. Pastorelli Carlo (Bologna).
September 18.
To Mr. Migliarini Angelo (Ancona).
To Mr. Melegari Emilio (Verona).
To Mr. Sorio Michele (Verona).
To Mr. Spiazzi Dante (Verona).
To Mr. Zardini Vittorio (Verona).
September 8.
To Mr. Stramacci Mauro (Rome).
To Mr. Raengo Omero (Concordia).
September 15.
September 22.

[*Latin ed. p. 752*]

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The Knighthood of the Order of Saint Sylvester, Pope:
April 20
April 28
May 4
May 12
May 19
June 15
June 23
June 29
July 6
July 13
1961.
To Mr. Mancini Pompeo (Pesaro).

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To Mr. D'Alesio Angelo (Rome).
To Mr. Maciocca Giuseppe (Rome).
To Mr. Palombelli Aldo (Rome).
To Mr. Miçaelian Giorgio (Aleppo of the Armenians).
To Mr. Balit Vincenzo (Aleppo of the Armenians).
To Mr. Bachkongi Ezzet (Aleppo of the Armenians).
To Mr. Kliatchadourian Aharon (Aleppo of the Armenians).
To Mr. Perridon Pietro Adriano (Breda).
To Mr. Wu Giovanni (Paris).
To Mr. Pasteéis Leone Enrico ('s-Hertogenbosch).
To Mr. Biasini Orlando (Rome).
To Mr. Alessandrini Antonio (Trento).
To Mr. Khoreiche Ayoub (Tyre of the Maronites).
To Mr. Boone Alphonse (Malines).
To Mr. De Vidts Paul (Malines).
To Mr. De Vries Jules (Malines).
To Mr. Hédo Jean-Pierre (Malines).
To Mr. Rohringer Walter (Salzburg).
To Mr. De Croy Engelberto (Seckau).
To Mr. Coletta Vincenzo (Noto).
To Mr. Zacà Francesco (Gallipoli).
To Mr. Leonardi Ercole (Italy).
To Mr. Cappelli Alfred (Arezzo).
To Mr. Van etti Giancarlo (Novara).
To Mr. Forte Benito (Priverno).
To Mr. Gallo Francesco (Bari).
To Mr. Braschi Mario (Livorno).
To Mr. Rastelli Sergio (Novara).
To Lieutenant Ferrazzi Mario (Rome).
To Mr. Bonacchi Giuseppe Roland (Pistoia).
To Mr. Kuo Ming-Chiao Ignatius (China).
To Mr. Cardella Antonio (Fréjus-Toulon).
To Mr. Aquila Carlo (Milan).
To Mr. Marzi Alfred (L'Aquila).
To Mr. Baldi Tarcisio (Rome).

NECROLOGY

May 14, 1961.

Most Reverend Vega Campón Germano, titular Bishop of Oreo.

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November 3.
Most Reverend Matocha Joseph, Archbishop of Olomouc.
November 4.
Most Reverend Flynn Thomas Edward, Bishop of Lancaster.
November 16.
Most Reverend Turrado Moreno Angelo Gaspare, titular Bishop of Asso.
November 18.
Most Reverend Bernardi Ferdinando, Archbishop of Taranto.
November 26.
Most Reverend Zakrzewski Tadeusz Pawel, Bishop of Plock.

[*Latin ed. p. 753*]

I, Anno LIII, 22 December 1961 (Series III, Vol. III) - No. 14.

ACTA AP OSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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ACTA IOANNIS PP. XXIII

ANNIVERSARIAE

IN HONOREM CELEBRATIONES

SUMMI PONTIFICIS

IOANNIS XXIII

HABITAE

MENSE NOVEMBRI

TOTO CATHOLICO ORBE PLAUDENTE

OB TERTIUM EXPLETUM ANNUM AB EIUS ELECTIONE

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ATQUE OCTOGESIMUM DIEM EIUS NATALEM.

Quinto kalendas Novembres, Ioannes PP. XXIII, tertio impleto anno ex quo ad Cathedram Petri est electus, per aetherias undas ad Pastores et christifideles universi catholici orbis, hunc misit nuntium:

"Venerabili Fratelli et dilecti Filii. Audimus quod pro die 4 Novembris, una festum familiaris circa Nostram humilem personam paratur, in tertio anniversario electionis Nostrae et in complevendo octogesimo die vitae Nostrae. Potestis bene credere quod hoc est causa commotae laetitiae et paternae gratitudinis. Quod contigit nocte diei 28 Octobris 1958, est mysterium bonitatis et misericordiae Domini; et omne quod postea die per diem accidit, acompanatum a multis consolationibus, quae in veritate allevaverunt dolores quae consecrant ministerium et servitium Papae, et de quantis cum Ipso manent fideles ad praecepta Iesu, est fructus gratiae caelestis, quam bona voluntas studuit assequi."

[*Latin ed. p. 754*]

Acta Apostolicae Sedis - Official Commentary 754. Praise be to God. And may you also be thanked. Brothers and sisters, near and far, of every tongue, tribe, and nation. My heart has often expressed its emotion in witnessing the meetings held thus far, in the large audiences that are repeated weekly. To those whom circumstances and difficulties of various kinds have prevented from approaching the Father, I desire that My voice reach them, a voice that sounds to all as a warning and a guide to a well-ordered and fruitful Christian life, of domestic and social peace. Beloved children! The tone of My prayer remains confident. The heart and arms are always open. My heart, in the sweetness of its intimate affections, repeats again, just as it did three years ago: "The Lord is our lawgiver: He himself will carry us, and will save us" (cf. Is. 33:22 and 46:4). On the third of the Kalends of November, the Supreme Pontiff received the Most Eminent Fathers Cardinals, who offered auspicious greetings and wishes to Him through the Most Reverend Father Eugene Tisserant, Dean of the Sacred College, whose most noble words are recorded here: "Most Blessed Father, Birthdays are generally family celebrations, which concern a limited number of people. But the family of the Pope extends to the entire universe, and therefore the celebrations of Your Holiness's eightieth birthday, advanced to coincide with tomorrow's third anniversary of Your Coronation, have called for the presence of numerous delegations, coming from the five continents. Eighty years ago, in the small parish of Reest, the son of a farmer was born, baptized on the same day in the church of Santa Maria. God reserved him for His service. And He did not refuse the divine call, nor the instructions of His superiors. Here is the entire story of Your life, Most Blessed Father. If we are gathered here today, and if tomorrow millions of faithful will offer praise and prayers to God, it is because the

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entire Catholic Church rejoices in having a Father as good as Your Holiness. I do not say this as a mere compliment; it is the universal voice that exalts the goodness of Pope John. The children who approach their parents or grandparents to offer them congratulations on their birthday, congratulate them and promise prayers. The congratulations become more heartfelt with the passing of the years, and the prayers more fervent. The children are proud to see their parents crowned with a glorious..."

[*Latin ed. p. 755*]

Acts of Pope John XXIII, 755: Old age, and with greater fervor, they thank the Lord for the beautiful gift of so long a period of earthly activity, bestowed upon those who love Him. But at the same time, they fear the thought of the inevitable separation, and all the more they invoke the prolongation of their beloved existence. Your Sacred College, Most Blessed Father, does not wish to be second to anyone in this competition of congratulations and supplications. And for this reason, we are gathered around Your Holiness to express our sentiments and to tell You that we will give thanks with You to the Lord for the constant outpouring of His graces, and we will pray with the faithful of the Catholic world, asking Him for many more years of fruitful labor, with health, strength, and happiness. May many and blessed years be! Holy Father, bless us! Most Blessed Father, after the address of the Most Eminent Cardinal Dean, he had the following words for the assembly of Fathers: Venerable Brothers and beloved Sons, In this vigil of prayer and contemplation, it pleases Us to receive the very dear expressions of the most worthy Cardinal Dean, and to pour into your hearts the fullness of sentiments and affections. We have just returned from the Basilica of Saint Peter, after celebrating the Holy Mass at the Altar of the Confession, carried on the wings of prayer by the Catholic Youth, indeed by all the Catholic laity, who wish to cooperate with the Sacred Hierarchy in the coming of the Kingdom of Our Lord. In truth, the ranks of the young constitute the most ancient association of apostles in modern times, counting more than ninety years of fervent and constructive vitality. And this morning, in the prayer meeting, the Youth has gathered around the chalice of Our Mass all the Popes of Our humble life: from Leo XIII to Pius XII, without forgetting Pius IX, who in the very Basilica of the Vatican, in 1867, welcomed the first nucleus of the fruitful flourishing, of whose fruits We are delighted today. Oh! Great Pius IX, amiable and strong, unwavering guardian of the truth, and provident apostle of modern times! What an example he continues to give us of true greatness, of tenacious constancy, of enlightened prudence, for the comfort and encouragement of Our humble, but generous endeavors! Venerable Brothers and beloved Sons, The echo of the common prayers, which resounded just now, brings Us back to the various testimonies of

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devotion and filial piety, which come from all parts of the...

[*Latin ed. p. 756*]

News from the Apostolic See – Official Commentary 756, reach us, bringing comfort and joy, on the occasion of the third anniversary of the coronation, and the eightieth year of life. Nor can we forget the impact on the world of the Encyclical Letter *Mater et Magistra*, and the Radio Message of September 10th, imploring the gift of peace. Indeed, this movement of souls around Our person represents a happy openness of spirit, from which serene observations can be drawn. First of all, and for this we bless the Lord, the prestige of the Holy Church remains high before the nations, perpetuating the prophetic image of *signum elevatum in nationibus procul*. Furthermore, the enlightened and tireless zeal of the pastors of souls, and of the clergy and the laity, closely united with them in willing collaboration, radiates light of edification and of good example. Despite the difficulties and concerns, which at times offer reasons for sadness, the fervent expectation of the Ecumenical Council continues to give, among other things, direction to the good work and the interior preparation of souls: and this expectation, made particularly of always fervent prayer, is an effective reminder of the preeminent values of the spirit and the supernatural life of grace. Recognizing these consoling realities indicates that, beyond every noise and worldly variation of spirit, the interests of God and the Church continue to operate in the depths of hearts; and it encourages us to continue confidently in that vision of things, which, without forgetting shadows and sorrows, which are never lacking, seeks to emphasize all that is worthy of attention and respect. It is therefore natural that this feeling of serene optimism, taking advantage of the celebrations that have begun, the Pope transmits with great confidence to those who are of his own family, and who share with him, with always vigilant and delicate participation, the concerns for the governance of the universal Church. This is why this intimacy with your so high, honored, and beloved people is particularly pleasing to Us; and from this, the celebration of tomorrow is announced. The demonstrations of respect and devotion, which are addressed to Our humble person these days, have a meaning that goes beyond the joy of the moment. Thus, the Church gives to the world a testimony of wonderful unity – the Pope with his Cardinals, with the Bishops, the clergy, and the faithful, united in perfect harmony in the intimate correspondence of thoughts.

[*Latin ed. p. 757*]

The Acts of Pope John XXIII, 757, show affections, truly perfected in one accord, according to the most ardent aspiration of the Divine Redeemer. Moreover, the Church offers, like a fragrant flower, the fervor of her theological virtues: faith, hope, and charity, exuding divine sweetness and, at

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the same time, powerful energies diffused throughout the world for the glory of God and the service of brothers, in the various forms of social needs. This is truly the broadest vision of the life of the Church, of the prospects that open up to it in anticipation of the Ecumenical Council, and of the general renewal of virtues and of the apostolate that will follow this great event. All of this will be a source of comfort and encouragement to the generations that will receive Our instructions: "Behold, the fields are white already to harvest." And he who gathers receives a reward, and gathers together fruit into eternal life, that both he who sows and he who 3 gathers may rejoice. Venerable Brothers and beloved Sons, in this broad perspective, the prayers of all are necessary; and, above all, We desire to be united with yours, which, we are certain, constitute the initial chorus of the immense supplication that daily rises from the earth to heaven. It is in the comfort that this certainty gives us that We love to testify to you more vividly and ardently than ever Our benevolence, upon which it is a great joy to deposit and offer you the gift of the Apostolic Blessing. On the same day, before the Most Blessed Father, in the Consistory Hall, all the Envoys of the States to the Apostolic See were admitted, so that they might show their respect and offer their most heartfelt congratulations. In the name of himself and his colleagues, the Most Reverend Leo Thomas McCauley, Envoy of Hiberniae, performing the duties of Dean, addressed these words to the Supreme Pontiff: "Most Holy Father, in the name of the Diplomatic Corps of which I have the privilege of exercising the functions of Dean, I have the honor to express our congratulations to Your Holiness on the occasion of Your birthday. Today, Your Holiness celebrates both the completion of Your four-score and twentieth year and the third anniversary of Your coronation."

[*Latin ed. p. 758*]

Acts, of the Apostolic See - Official Commentary 758. By deigning to grant us an audience on this memorable occasion, Your Holiness allows us to express the respect and affection that we have for Her. As a symbol of our participation in this happy event, we present a collection of books to which each Head of Mission has contributed with a work of their choice, and which, we hope, Your Holiness will deign to accept. It is with a very special satisfaction that we seize this opportunity to express our admiration for the great work that Your Holiness has already accomplished during the years that have been granted to Her, and our admiration is equally great for the important tasks that Your Holiness has set for Herself for the coming years. We, who represent so many and such diverse nations, are led, at this difficult moment in the history of the world, to fear what the immediate future may bring. Our peoples ardently desire peace, and the prayers and works of Your Holiness in favor of peace have confirmed our esteem for Her person and strengthened our hopes for the future. Humanity needs time

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to advance towards a culture and a civilization ever higher, and to realize the destiny for which it was created. While too many human beings waste time and are weak in postponing the tasks that must be accomplished, Your Holiness strives to ensure that time is used in favor of the promotion of peace and true progress, and undertakes tirelessly new tasks, however heavy the tribute they demand in courage and energy. We, who have the honor of fulfilling our role in close association with Your Holiness, have regarded with respect and admiration this glorious example of which all of humanity can benefit. It is our hope and our prayer that Your Holiness may be granted much time, many fruitful years, for the continuation of this beneficial activity, and in a very special way we hope with confidence that the prayers and activity of Your Holiness may bring to the entire world the blessing of peace. This is the address which the Supreme Pontiff gave to the group of envoys after receiving from them the best omens and wishes: "Your Eminences and dear gentlemen, your distinguished interpreter, Mr. the Ambassador of Ireland, has just expressed, on your behalf to all, sentiments and wishes very flattering to Our person. We can assure you, in any case, that he has deeply touched Our heart."

[*Latin ed. p. 759*]

The circumstance which motivates this agreeable meeting today is, in itself, deeply moving for Us, as you well know. Our eightieth birthday, celebrated simultaneously with the third year of Our Pontificate: what an invitation to raise our prayers of thanksgiving to the Almighty! And behold, to Our humble voice are added so many others, in a spontaneous outpouring, that We are both grateful and humbled. In this chorus, the homage of the Diplomatic Corps possesses a particular note of authority, dignity, and at the same time, its stamp of universality, which further enhances its value. What a touching and suggestive spectacle indeed: the representatives of the nations, forming a circle – with Our closest collaborators in the governance of the Church – around Our person, to offer, with the cordiality proper to each of them, their felicitations; and as a concrete expression of these wishes, a collection of precious gifts! Allow Us, dear gentlemen, to tell you how deeply moved and grateful We are. And permit Us also to seize this opportunity to reiterate to you the esteem We have for your persons and for the high mission you fulfill with Us. We always see this mission as a collaborative effort with the Holy See, on behalf of your Governments, to ensure the true well-being of your respective nations. And in the light of events, this collaboration appears to Us more important than ever. Indeed, there are no lacking reasons for concern regarding the future of humanity, as your Dean discreetly recalled a moment ago. But he also rightly recalled the duty that falls upon all men to make good use of the time given to them to act in favor of peace, civilization, and true progress. We strive, for Our part, to work towards this in every way possible, knowing that We are

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doing nothing more than following the long tradition of Our predecessors. The Holy See, as you know, has always been at the service of souls. The Roman Pontiffs, by virtue of their spiritual mission, consider themselves the guardians and promoters of all those values that contribute to the moral elevation of humanity and to the reign of peace in the world. It is towards this goal that they have never ceased, throughout history, to direct their own activities and those of the sons of the Church spread throughout the world.

[*Latin ed. p. 760*]

Acts of the Apostolic See - Official Commentary 760. They acted in this manner with a keen awareness of the incomparable dignity of man, that privileged being marked on his brow with the reflection of divine light, and with the desire to help him fulfill his sublime destiny. Seeing you today gathered around Us, representatives of so many states, We experience the intimate joy of thinking that so many high authorities of this world are supporting the efforts of the Apostolic See in this regard. This, We tell you with all sincerity, is a profound satisfaction and a solid reason for confidence in the future. May this beneficial collaboration between the Holy See and your Governments increase, in breadth and depth, so that there may always be more justice, freedom, and fraternity among men. This is the wish We leave with you, Excellencies and dear gentlemen, along with the renewed expression of Our heartfelt gratitude, and the assurance of Our constant prayers for your persons, for those whom you so worthily represent before Us, and for all and each of your noble nations. On the eve of the Nones of November, on the anniversary of the Coronation of the Supreme Pontiff, in the Basilica of the Vatican, filled with a vast multitude of people, before the Most Blessed Father was the Papal Chapel, to which fifty Eminent Cardinals were present. Furthermore, in addition to the Most Reverend Patriarchs, Archbishops, and numerous Bishops, and other dignitaries and prelates of all orders customarily present at the Papal Chapel, there were also present the Most Reverend gentlemen, sent as legates by the governments of almost all nations, as solemn celebrations were also held to mark the imminent completion of the eightieth year of Pope John XXIII. During the pontifical Mass celebrated on the anniversary of the creation and coronation of the Pope, by the Most Reverend Cardinal John Baptist Montini, Archbishop of Milan, the Supreme Pontiff addressed the entire assembly with these words: Venerable brother and beloved sons. The liturgical celebration that gathers you here in the greatest temple of Christianity – representatives of many nations of the earth and of every ecclesiastical and civil order – is adorned with three references of high significance. First

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of all, today itself, is the third anniversary of Our Coronation.

[*Latin ed. p. 761*]

Acts of John XXIII, 761, concerning the Assumption of Our Lady; on the 25th of this month, the closing of the eightieth year of Our humble life; and finally, today itself, November 4th, the festive solemnity of Saint Charles Borromeo, whose name, whose life, and whose cult represent a splendid synthesis of the exercise of the pastoral ministry for the glorification of the vitality of the Holy Church, in triumph of the kingdom of Christ in souls, throughout the ages. Venerable Brothers and beloved sons, concerning each of these three luminous points, We wish to present to you, briefly and simply, some thoughts for common edification, for fervent encouragement of right thinking, and of noble, vigorous action.

I. – THE ANNIVERSARY OF THE PAPACY IN REMEMBRANCE OF SAINT LEO THE GREAT.

Regarding the anniversary of the beginning of Our pontifical service, the circumstances of this blessed year present Us with a coincidence, unexpected and most felicitous until these last weeks: namely, the completion, on November 2nd, in a few days, of the fifteenth centenary of the glorious death of Pope Saint Leo the Great: 461-1961. The proportions of the greatness of this truly outstanding figure among the great Popes who sat upon the Apostolic Chair are so vast as to overwhelm anyone of his successors who wishes to draw near to him. We have thought to render Him homage with a special and widespread document, an Encyclical of imminent publication, which will illustrate in devoted admiration His most illustrious and characteristic merits before the history of the Holy Church of all ages. Alongside His pontifical acts, Saint Leo offers us so many teachings in His homilies, and so much of His own experience in His letters, that He inspires us with courage to humbly and respectfully draw some inspiration for Our own words for the solemnity that We are celebrating, precisely drawing from those which He repeatedly pronounced five times before the citizens of Rome of His time, and most likely from the Lateran Palace, on the feast of His Nativity, in the feast of the Nativity of Himself. Oh! Noble thoughts! Oh! Holy words!

1 "Let my mouth speak the praises of the Lord, for in the Lord I have taken refuge; he is my God, and I shall give thanks to him." Thus begins Saint Leo on the feast of His first anniversary. And thus His distant successor, after fifteen centuries, from this Apostolic Chair, near the...

[*Latin ed. p. 762*]

Acta Apostolicae Sedis - Official Commentary 762, near the tomb of St. Peter, and just a few steps from the precious altar of devotion, where lie the mortal remains of St. Leo, the first and greatest Pope, along with those of the same name who were honored with official ecclesiastical glorification.

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Beloved sons, it is natural to blush at what the good Providence has seen fit to arrange concerning our humble person, a servant of servants of the Lord. But to remain silent about it, truly, would that not be a sign of a presumptuous and ungrateful soul? Therefore, let us say it, even with a blush: "The Lord hath been mindful of us, and hath blessed us. He hath blessed the house of Israel." It is fitting that this first expression of our gratitude should be offered here before the Giver of all grace and all good: "O Almighty and merciful God." The wonders of the Most High. This act, which is primarily personal to the Pope, in whose humble and devout spirit and in which sacred activity everything seeks first to be directed towards the salvation and grace of individual souls scattered throughout the world, of whom he is the universal Pastor, takes on a particularly vast and solemn significance here. This significance is conferred upon it by the majesty with which it is surrounded by the noble, beloved, and impressive presence of official representatives gathered from all parts of the earth. Therefore, if it is fitting for the Pope to give the initial note to this "Te Deum" for the third anniversary of his coronation, it is beautiful, and it becomes moving, that at that moment the song should spread and extend from the voices of all members of the ecclesiastical order and of all diplomatic envoys; that it should spread, as it were, in a musical harmony of feeling and elevation with the nations they represent here, and with the rest of the Christian people. This spectacle, which is a true joy to the eyes and a delight to the hearts, is a reminder of "quam bonum et quam iucundum habitare fratres in unum" from the ancient Psalm, and a demonstration of that "common peace, good" which St. Leo the Great, referring to the arrangements of human society, affirmed to be the task of the Church to procure with all diligence and fervor, for the benefit of individual nations, as an example and encouragement to the whole world. Therefore, venerable brothers, in the sacred order and beloved...

[*Latin ed. p. 763*]

Acta Ioannis PP. XXIII: "Ad filios vestros, qui in nomine Christi ad nos pertinentes estis, permittamus, post quinque lustra ab eo tempore quo Papa Sanctus Leo Magnus ad gloriam caelestem ascendit, Nos repetere et nostras facere eius elevationes de summa dignitate, de qua se honoratum sentiebat, sicut Nos, qui vobis loquimur, eodem munere honorati et perterriti sumus. Cum cogitatione magnae missionis quae nobis data est, gregem universale Christi pascere, quidem, magna est perturbatione ob contractas responsabilitates; sed licet gaudere dono. Qui Nos imposuit grave onus, Dominus benedictus, ipse est administrationis adiutor; est ipse qui Nos debet firmiter sustinere ut eam cum conscientia et dignitate toleremus. Sanctus Leo Magnus Nos consolat verbis suis: 'Ne sub magnitudine gratiae succumbat infirmitas, dabit virtutem qui contulit dignitatem.' 'O! Quanta consolatio! Solum audire haec repetenda. Quia sub pondere responsabilitatis, spiritus

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infirmus non succumbo, Dominus Jesus, qui Nos honoris et muneris praebuit, virtutem dabit ad illud sustinendum. Nemo presumat esse validus et perfectus: sed nemo dubitet aut diffidat misericordiae divina. Motiva superna adhortationis et laetitiae. Spectaculum quod coram oculis Nostris est – summae dignitates ordinis Cardinalitii, venerabilis turba componentium Corpus Episcopale, filii et continuatores amplorum Ordinis et Congregationum religiosarum, illustres vires praepositos gubernationi vel repraesentantes multitudinis populorum, maiestas imponentis clerus et fideles omnium linguarum, omnium classium, omnium nationum, participantes manifestationi reverentiae et adorationis humili successori Sancti Petri, in hac occasione tertii anniversarii ordinationis suae, permittit illi repetere salutum quod Sanctus Leo Magnus suis tribuit, in eadem circumstantia primorum annorum illius pontificatus gloriosi. 'Confiteor: confiteor – dicebat ille – quod tanta devotio circum humilem meam personam mihi est causa magnae laetitiae spiritualis. Contemplans multitudinem splendidissimam – haec sunt verba exacta – splendidissimam frequentiam venerabilium meorum sacerdotum, habeo impressionem quod hoc sit quasi conventus angelorum et sanctorum, simul associati in superna exaltatione. Certo est quod haec nostra festitas signat diffusionem."

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764, granting days of heavenly grace: as happens when many most splendid tabernacles of God, and precious members of the Body of Christ, are gathered together and shine with the same brilliant light. 7 Pope Leo the Great, who spoke thus, enjoyed a long pontificate of over twenty years. 8 Of the discourses given on the occasion of his birthday, only five are known. Indeed, few pages, but marvelous pages, the brilliance of which has not escaped you. Oh! Truly, this third anniversary celebration of the apostolic and pastoral task that the Lord entrusted to Our life towards the hour of Our decline, is sufficient for Our encouragement and personal joy, and will remain as a testimony and a remembrance of your devoted and festive piety towards the successor of Peter. Grant, Venerable Brothers and beloved sons, that to the sweetness of this testimony We associate the prayer that must be of all together, pastor and flock, elders and young, that the most merciful mercy of the Lord may always inflame our zeal, strengthen our faith, increase our mutual love, thus ensuring the perfect triumph of that *donum pacis* which, as St. Leo the Great never ceases to repeat, constitutes the attractive, persuasive, and substantial reason for the flourishing and prosperous and holy tranquility of the Church of Christ, and of the social order vivified by Her among peoples and nations. And as for this humble servant to whom, as a manifestation of the inexhaustible riches of divine grace, the honor of presiding over the government of the universal Church was entrusted, may Almighty and merciful God deem this honor sufficient for so great a

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responsibility, and open to the edification and sanctification of the entire world. Such is the vow that you, Brothers and sons, repeat to Him with such kindness these days. Provided that it be accomplished *ad gloriam Dei et ad bonum pacis*, why should it not be accepted? Yes: here: this humble bishop of the Church of God accepts, with serene and blessing grace, also the wish for the prolongation of his earthly life: but only on the condition expressed in the words of the same St. Leo the Great: *ut proficiat devotioni quod fuerit largitum aetati* (that it may be conducive to devotion, whatever time of life has been granted).

[*Latin ed. p. 765*]

Acta Ioannis PP. XXIII 765 II. – ("The years are lengthened for devotion." And behold, we arrive at the auspicious occasion of the completion of the eightieth year of life. These very words of Saint Leo, which we love to repeat, venerable Brothers and most beloved children, are offered as an expression of good wishes regarding the second reason for this solemn gathering, namely, the celebration of our eightieth year of age and life. The condition of the wish is truly well-placed and clear: *aetas largitur ut devotioni proficiat*. This longevity is a noble and certain expectation, because it is placed in the hands of God, the supreme and generous giver of all that is good and perfect for the benefit of man and his holy Church. Longevity is venerable in itself: worthy of respect in every time; but above all, it is a great gift of God – *donum Dei*. As such, beloved Brothers and children, you wished to welcome and joyfully greet it today in our humble person. Be you blessed. To look back to the years of innocence, it was our delight to find ourselves in this venerable old age, to feel its caresses, in our modest home, and to become a source of joy to our parents and ancestors. Forgive us for this confidence. Our parents both surpassed the age of eighty in good health. Our paternal grandfather died – and we assisted him in his passing – at the age of ninety-nine. His four brothers followed in his footsteps, some reaching eighty-eight, others eighty-seven, eighty-six, and eighty-five. *Omnes vixerunt in pace longaeva: sepulti in senectute bona.* It is from these memories that the venerability of religious life, of our families, modest, hardworking, fearing God, and serene, began and was nurtured. It was edifying to hear about the great Pope Pius IX, who died at the age of eighty-six, having served as Pope for thirty-two years; and often, our delighted eyes followed the last ninety-three years of Pope Leo, who stood as an intrepid guardian of the Church and of Christian law during the meeting of two centuries. The fourth precept of the Lord. Are not the genealogies of the Bible, in fact, the most classic exaltation of the venerable ages of the Patriarchs, upon whom rested the security and robustness of subsequent generations? A prominent tribute in honor of the longevity promised to

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man by God stands out.

[*Latin ed. p. 766*]

Acts of the Apostolic See - Official Commentary 766 from the Mosaic Code upon which are founded, for the chosen people, the relationships of man with God and of men with each other, the Ten Commandments, in that fourth precept which is a solemn and grave warning that imposes upon man respect and obedience to his parents. It imposes this, and it exalts it, as a promise of longevity: "Honor thy father and thy mother, that thy days may be prolonged in the land which the Lord thy God will give thee." Brothers and sons, it is upon this commandment that human society is sustained. Consider. Is not the priesthood itself, even when conferred in young years, also considered a consecration of longevity? In fact, he who is invested with it takes his place in the recent genealogical succession of various families, but at the same time assumes the representation, before the altar of the Lord, of the entire people. It is for this reason that, even in the priesthood, even on the foreheads of the young, that venerability soon takes on tone and color, which is the exaltation of perennial youth for that which is most sacred here below in domestic, social, religious, and civil institutions. In fact, social order, in all fields, avails itself of the contribution of youth: in a surge of maturity – observe well – and of generous and continuous activity: drawing from the ancients that vital essence which is the art of government, prudent balance, and the most careful measure of speech and action. The name, the kingdom, the will of God. But we must tell you that the precious substance of this venerable longevity to which all living beings aspire is, in fact, a grace and a privilege of a few. It has its foundation in the perfect conformity of the will of man to the holy will of the Lord. The great poem of life and of the history of man and of all humanity is all resonant, and contained in the *Dominicalis oratio*: the *Pater noster* which Jesus came from heaven to teach us, and which summarizes – may it be repeated again – all the philosophy of the life and history of every soul, of every people, of every age, past, present, and future. Everything is indeed there: the triumph of the *nomen Dei*, the *regnum Dei*, the *voluntas Dei*: and in the order of human life, the daily bread of the spirit, and of the body for all; the intimate feeling in each of us of personal humility, and of forgiveness among ourselves, and of forgiveness of God the Father above all and above each of us, to perfect freedom of thought and of life, in the light of Christ and his Gospel, to the assurance of eternal happiness and of eternal blessing.

[*Latin ed. p. 767*]

Acts of John XXIII, 767, To the Venerable Brothers and beloved sons: This means living until eighty years, and beyond, according to your wishes. For Our person, it means remaining steadfast and with love to the will of the

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Lord, according to the various and mysterious movements of His grace and mercy upon this unworthy servant of His, John, whom, by divine mercy, He willed to preside over His universal flock. And pray to the Lord that He may always keep us thus: well-disposed each day to all things. Our venerable old age, even if prolonged somewhat, the years granted to us, must correspond to the edification of the entire Christian people: it must be conducive to devotion, according to the words of Saint Leo the Great. It moves Our spirit to observe how this expression of the great Pope echoes – as if two great contemporaries were sighing together, at a short distance in place and time – in the voice, already somewhat weary in truth, but equally ardent and gentle, of Saint Martin of Tours, who gave courage to his people from his sickbed: "Si adhuc populo tuo sum necessarius, non recuso laborem: fiat voluntas tua." Venerable Brothers and beloved sons, let us reflect upon the final words of these two great souls, saints and pastors: Saint Leo the Great and Saint Martin of Tours. Your wishes for Our longevity, beyond eighty years, are dear to Us: and We are grateful to you for them. We do not refuse labor, but under the twofold condition: that age be conducive to devotion; and that the will of God be always done.

III. The Example of Saint Charles Borromeo. And now, a brief word about the great Saint, the great Pastor, whose glorious light illuminates and enlivens the liturgy of the universal Church on this 4th of November: Saint Charles Borromeo. On the solemnity of Our Coronation three years ago, We wished to introduce the invocation of that blessed name for the new Pope. To hear repeated, under the vaults of the Vatican basilica, that "Sancte Carole, tu illum adiuva," in an accent of supplication for the beginning of Our pontificate, was like a reminder of other memories intertwined with the name of Saint Charles, the most venerated Cardinal of the Holy Roman Church, and the illustrious Archbishop of the Milanese Church. At his altar, which in the crypt of the Milan cathedral preserves His glorious remains, We placed Our confidences as a young seminarian, when in 1901 We departed from Bergamo to continue Our studies at the Roman Seminary. On that very same altar, We then celebrated...

[*Latin ed. p. 768*]

Acta Apostolicae Sedis - Official Commentary 768, in the year 1904, the first Mass was celebrated on the soil of Lombardy, on the fourth day of our priestly ordination. We soon afterwards found Saint Charles within the voluminous record of his Apostolic Visitation of 1575 to Bergamo; and under the grave and encouraging gaze of that Prefect of the time of the Archdiocesan Archives of Milan, Monsignor Achille Ratti – oh! allow us to be moved by this memory – we prepared for that publication, which was a delight and comfort, and also a most precious and beloved distraction, for over fifty years of humble service to our native diocese and then to the Holy See. Near the precious relic of the Heart of Saint Charles, in the temple

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bearing his name in Rome, on the Corso, we received the episcopal consecration. You can well believe that from the first contacts of our small soul with the living flame of Saint Charles, to the providentially guided study of his pastoral works and the penetration of our spirit, he has been, in the past and remains to this day, a point of attraction and fascination, in the sense of service to the Holy Church and the Christian people. From the Council of Trent to Vatican II, in this eve of the second Vatican Council, how can we not think of Saint Charles, so distinguished in his anxious solicitude for the conclusion of the Council of Trent; to that his setting out without hesitation, from Rome to Milan, to comply with example to the immediate, accurate, and attentive application of the new canon law? In fact, from the Council of Trent came to him the inspiration and the firm purpose to celebrate the Provincial Councils and the Diocesan Synods, which, together with the pastoral visitations to the vast diocese, remain incomparable examples of paternal solicitude, of legal doctrine, and of perfect correspondence to the needs of his time. And it is by looking towards this encounter reserved for us by Providence, that our study of the wise examples and admonitions of Saint Charles becomes ever more intense, almost as if, just as for our person on November 4, 1958, so now in the preparation of the Second Vatican Ecumenical Council, we might draw from there encouragement for the immense work that awaits us, and the hope for a well-organized and generous fusion of minds and good dispositions, destined to immediately expand the renewed great sowing of the Gospel, and to ensure – whenever it may be – the prodigious harvest that is in the designs and the highest secrets of the Lord.

[*Latin ed. p. 769*]

The Acts of Pope John XXIII, 769, recount the life of Saint Charles, which is encompassed within a relatively short span: 1538-1584, a mere forty-six years, scarcely more than half of the eighty years of Our humble life.

Ancient and perennial hopes. It is natural to conclude that upon that ardent and industrious youth, God bestowed in abundance the virtues of the most venerable and mature age. And now, approaching the figure of the Saint, canonized over 350 years ago (1610), and hearing, here in Milan, the voice of his most worthy and beloved successor in that illustrious See – and also invited, by a fortunate coincidence of liturgical arrangements, to the celebration presided over by the Pope, of this present liturgical manifestation – We feel that We can say that, in truth, the Lord chooses men and priests, and shapes them, and uses them, whether they are young or old, seeking nothing else, desiring nothing else, than to fulfill, in all things, the holy will of God.

Venerable Brothers and most beloved children. In this perennial call to the will of the Lord, We wish to bring to a close Our conversation, which has, in fact, become more widespread than We had thought. The anniver-

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sary of the Coronation of the Pontiff was a cause for rejoicing for the Christian people, from the most distant times. Saint Augustine noted this with pleasure: "Ad laetitiam venistis: Natalis hodie episcopi dicitur." Let us invoke Saint Charles, and let us invite him to gather alongside us, and near this altar of the Confession of Saint Peter, all the Saints of Heaven and earth: Apostles, Martyrs, Doctors, Confessors, holy Virgins, and the souls of our brothers and children offered up to sacrifice and to the apostolate for Christ, for the truth, for freedom, for justice.

Often, the lament of many of them reaches Our heart from afar and pierces it. More grievous, more sad and sorrowful is the thought of the sacrifice of so many unknown ones, who are not even able to reveal their mysterious martyrdom.

Venerable Brother, successor of Saint Charles, resume the sacred rite which gathers the voices, in tones of trust or of sorrow, of all those who spiritually are present here around the Pope from all parts of the world. In the ancient formulas for the anniversary of the Coronation of the Pontiff, the three Cardinal Bishops of Albano, of Porto, and of Ostia,

[*Latin ed. p. 770*]

Acts of the Apostolic See - Official Commentary 770, with its intention, represented three special graces implored for the Pope. The Bishop of Albano: "May the Pontiff feel, O Lord, that he has attained his office." The Bishop of Ostia prayed that the Pope, established by the ministry of our service as head of the Church, might be strengthened by the solidity of the Lord's power. The Bishop of Ostia prayed more broadly that the Pope, transferred from a humble chair to the throne of the Prince of the Apostles, might, through the increase of such dignity, be so enriched by his virtuous merits, that he might bear the burden of the ecclesiastical university, and that he might conduct himself with such nobility that it might earn him the reward and blessedness of both earth and heaven. And so it may be, and so it may be for us and for you, father and children, in renewed hope of perfect abandonment in God, and of most joyous peace and blessing.

LEGATIONS SENT EXTRAORDINARILY TO THE PAPAL CHAPEL, FROM NATIONS TO CONVEY GREETINGS AND WISHES TO THE SUPREME PONTIFF JOHN XXIII, HAPPILY COMPLETING HIS EIGHTIETH YEAR, ARE AS FOLLOWS:

GERMANY: His Excellency, Dr. Franz-Joseph Wuermling, Federal Minister for Family Affairs and Youth. His Excellency, Dr. Albert Hilgervan-Scherpenberg, Ambassador to the Holy See. Mr. Dr. Josef Jansen, General Director at the Ministry of Foreign Affairs. Mr. Josef Schmidt, Secretary.

ARGENTINA: His Excellency, Dr. Angel Miguel Centeno, Under-Secretary of Worship. His Excellency, Santiago de Estrada, Ambassador to the Holy See. Mr. Gabriel Gálvez, Counselor. Mr. Juan Carlos Katzenstein,

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Secretary. Mr. Ignacio Esteban Pico Estrada, Secretary. Mr. José Maria Pico, Secretary.

AUSTRIA: His Excellency, Dr. Alfons Gorbach, Federal Chancellor. His Excellency, Dr. Bruno Kreisky, Federal Minister of Foreign Affairs.

[*Latin ed. p. 771*]

Acts, Pope John XXIII, 771.

His Excellency Most Reverend Doctor Eduard Hartmann, Federal Minister of Agriculture.

His Excellency Most Reverend Doctor Eduard Chaloupka, General Director at the Federal Chancellery.

His Excellency Most Reverend Doctor Claus Winterstein, Minister Plenipotentiary, Head of Protocol at the Federal Ministry of Foreign Affairs.

Doctor Erich Haider, Ministerial Counselor.

BELGIUM

His Excellency Most Reverend Paul Struye, President of the Senate.

His Excellency Prince Amaury de Merode, Honorary Grand Marshal of the Court.

His Excellency Most Reverend Amaury Holvoet, Ambassador, General Director of Policy at the Ministry of Foreign Affairs and External Commerce.

Monsieur Yves de Vleeschauwer, Secretary.

BOLIVIA

His Excellency Most Reverend Manuel Frontaura Argandoña, Ambassador to the Holy See.

Monsieur Ernest López Cañedo, Secretary.

BRAZIL

His Excellency Most Reverend Tancrédo Neves, Prime Minister.

His Excellency Most Reverend Henri de Souza Gomes, Ambassador to the Holy See.

Reverend Father Benedito Mario Calazans, Senator.

Monsieur Drault Ernany, Deputy.

Monsieur the Professor Americo Jacobina Lacombe.

Monsieur Nelson Alves da Fonseca, Counselor.

Monsieur Luiz H. de Oliveira Lacerda, Secretary.

Monsieur Deoclecio Redige de Campos, Secretary.

CAMEROON

His Excellency Most Reverend Jacques Kuoh Moukouri, Ambassador.

Monsieur Jean-Baptiste Yonke, Director of Agricultural Services.

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Monsieur Lucas Zaa Nkweta, Head of the Agricultural Office.

CANADA

His Excellency Most Reverend Jean Bruchesi, Ambassador.

CHILE

His Excellency Most Reverend Don Fernando Aldunate Errazuriz, Ambassador to the Holy See.

[*Latin ed. p. 772*]

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M. Don Antonio Rodríguez Bafico, Minister Counsellor.

M. Don Mariano Fontecilla Concha, Counsellor.

M. Don Hernán Alessandri Morande, Attaché.

Rév. Don Luis Ramírez Vial, Attaché.

CHINA.

S. E. M. Shbn. Chang Huan, Minister of Foreign Affairs.

S. E. M. Chéou-Kang Sié, Ambassador to the Holy See.

Rev.me Mgr. François S. T. Wang, Ecclesiastical Consultant.

COLOMBIA.

S. E. M. Dr. Dario Echandia, Ambassador to the Holy See.

S. E. M. Dr. German Arciniegas, Ambassador.

S. E. M. Dr. Alfredo Vasquez Carrizosa, Ambassador.

S. E. M. Dr. Efraim Casa Manrique, Minister Plenipotentiary.

M. Dr. Carlos Borda Mendoza, Minister Counsellor.

M. Vicente Coppi, Secretary.

M. José Manuel Goenaga, Secretary.

CONGO (Brazzaville).

S. E. M. Philippe Bikoumou, Ambassador.

M. Alphonse Soukantima, Counsellor.

CONGO (Léopoldville).

S. E. M. Evariste Loliki, Ambassador.

M. Pierre Lebunghe.

M. Michel Suminwa.

KOREA.

S. E. M. General Chong Chan Lee, Ambassador.

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M. Colonel Suk Shin Choi, Attaché.

COSTA RICA.

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M. Dr. Enrique Feoli, Secretary.

CÔTE D'IVOIRE.

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[*Latin ed. p. 773*]

Acts of Pope John XXIII, 773.

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DAHOMEY: His Excellency Most Reverend Mr. Zinsotj, Ambassador. Mr. De Souza.

EL SALVADOR: His Excellency Most Reverend Don Antonio Alvarez Vidatjrre, Ambassador to the Holy See. His Excellency Most Reverend Don Antonio Melendez Prado, Ambassador. Mr. Don Guillermo Paz Larín, Secretary.

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UNITED STATES OF AMERICA: His Excellency Mr. Thomas Finletter, Ambassador.

ETHIOPIA: His Excellency Mr. Dejazmatch Keflé Eguetou, Ambassador. His Excellency Mr. Mechecha Hallé, Minister to the Holy See.

[*Latin ed. p. 774*]

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FRANCIA: S. E. M. Edmond Michelet, Antiquus Custos Sigilli. S. E. M. Comes Wladimirus d' Ormesson, de Academia Francica, Ambasciator. S. E. M. Ericus de Carbonnel, Secretarius Generalis apud Ministerium Nego-

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tiorum Externorum, Ambasciator.

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MAGNA BRITANNIA: S. E. Sir Peter Scarlett, Minister apud Sanctum Sedem, cum honore Ambasciatoris.

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[*Latin ed. p. 775*]

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[*Latin ed. p. 776*]

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D. Raoul Pez, Consultor Privatus Principis.

D. Maurice Delavenne, Consultor Gubernii pro Internis.

[*Latin ed. p. 777*]

Acts of Pope John XXIII - 23.

777 NICARAGUA. His Excellency Most Reverend Guillermo Sevilla Sacasa, Ambassador. His Excellency Most Reverend Michel D'Escoto Muñoz, Ambassador. His Excellency Most Reverend Edouard Arguello Cervantes, Ambassador.

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[*Latin ed. p. 778*]

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Monsieur Jorge Velando Ugarteche, Conseiller.

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Son Excellence Monsieur le Professeur Federico Bigi, Secrétaire d'État pour les Affaires Étrangères.

Son Excellence Monsieur le Professeur Marino Benedetto Belluzzi, Membre du Congrès d'État.

Son Excellence Monsieur le Professeur Filippodes Marquis Serlupi Crescenzi, Ministre auprès du Saint-Siège.

Monsieur le Docteur Don Giannandrea d'Ardía Caracciolo, Prince de Cursi, Conseiller.

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Son Excellence Monsieur le Docteur Porfirio Herrera Báez, Ambassadeur auprès du Saint-Siège.

RÉPUBLIQUE DU NIGER

Son Excellence Monsieur Delanne, Secrétaire Général de l'Assemblée.

Monsieur Antoine Domanane Tahirou, Secrétaire.

[*Latin ed. p. 779*]

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TURCIA: S. E. M. M. Ihsan Kiziloglu, Minister interiorum, Ambasador Turciae ad Sanctam Sedem. S. E. M. Cahit S. Hayta, Secretarius Generalis adjuntus apud Ministerium Negotiorum Externorum. S. E. M. Ismail Erez, Director Protocolli apud Ministerium Negotiorum Externorum. M. Bedii Karaburçak, Consiliarius. M. Ertugrul O. Ciragan, Secretarius.

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VENEZUELA: S. E. M. Dr. Edgard Sanabria, Ambasador ad Sanctam Sedem. S. E. M. Dr. Manuel Antonio Pulido Méndez, Ambasador. S. E. M. Augusto Márquez Cañizales, Ambasador. M. Antonio Casas Salvi, Secretarius.

VIETNAM: S. E. M. Ngo Dinh Luyen, Ambasador. S. E. M. Nguyen-Duong Don, Minister Plenipotentiarius.

COMMUNITAS OECONOMICA EUROPEA: S. E. M. L. Schaus, Ambasador. M. Joseph Charles Kasel, Dux officii Protocolli.

[*Latin ed. p. 780*]

Acta Apostolicae Sedis - Commentarium Officiale 780. Post Ritum in Basilica Petriana peractum, Summus Pontifex in Aula Consistoriali omnes excepit Exdmos Viros extra ordinem Legatos a variis Nationibus missos eosque ita comiter est allocutus:

"Excellencies et chers Messieurs, nostrae emotionis magnitudo est in accipiendis Missionibus Extraordinariis, quae a plus quam sexaginta nationibus missae sunt ad festum nostri octogesimi anniversarii. Durante immanis ceremonia, quae modo habita est, actio nostra gratiarum ad Deum ascendit in humili, sed ferventi oratione. Nunc, vobis gratias agere volumus, pro splendore insolito, quem praesentia vestra huic sollemnitati tribuit. Et per vos, gratitudo nostra ad Principes Civitatum et Gubernos pervenire debet, qui habuerunt reverentem et delicatam cogitationem vos ad nos delegandi. Praesentia vestra hic hodie nobis videtur summa significatione. Circa modicam personam nostram, veterem et novam mundum, Orientem et Occidentem, terras veteris Europaeae Christianitatis et nationes novas, quae ad libertatem accesserunt, conspicimus, et omnes sunt congregatae in honore collectivo, qui non inspiratur ab aliquo motivo interesse, ab ullo proposito dominationis aut rivalitatis politicae. Ita, permittite nobis gaudere in repetendo: hoc est vere congressus pacificus, dictus solum ab affectibus altissimis et nobilissimis: aestimatione, reverentia, desiderio mutualis intellectus, collaborationis fraternae et cordialis. Hic omnia sunt pax, serenitas, fiducia. Quid pulchri exempli pro mundo, semper agitato, sem-

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per inquieto, semper sub minatione quopiam novae calamitatis! Vos hic, Messieurs, lectionem verae et authenticae concordiae date, exemplum eius, quod inter nationes esse posset. Si res ita facile est, et, ita dicere licet, naturali in hoc pacis contextu Vaticani, est quod principium, quod vos hic congregat, ordinis moralis et spiritualis est. Deus vol, ut homines et nationes, superantes quaestiones rerum materialium, quae eas dividunt, ascendere possint ad has supremas virtutes animi, quae eas prope accendunt, et quae solae eas ad pacem solidam et durabilem ducere possunt. Ad hanc pacem aspiciunt populi, quos hic repraesentatis."

[*Latin ed. p. 781*]

The acts of Pope John XXIII, and, – and this can be affirmed without fear – all the peoples of the earth: they are troubled by the threats that weigh upon them, and they earnestly implore to be spared. We, with a paternal heart, join in this anguished appeal, and We fervently beseech the Most High to enlighten minds, to protect your nations and all of humankind, uniting them ever more in concord and in peace. For the coming of this peace, the Church, for her part, works with all means that are in conformity with her supranational mission. It is precious to Us to observe, seeing you all gathered around Us, the implicit assent of so many states of the world to this peaceful program. And We earnestly desire to see this circle expand even further, and open to other peoples who are also dear to Us, and some of whom are today in trial. May the great human family one day be peacefully gathered together to sing to the Most High its joy and its gratitude for a fruitful and firmly established peace among men! Repeating, Excellencies and dear Gentlemen, Our heartfelt gratitude to you, We ask you to convey its expression to the Heads of State who have accredited you, and for whom We, in turn, invoke with all Our heart, as well as for your persons, your families, and your homelands, the special protection of the Almighty God.

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis - Official Commentary. A COIN ISSUED TO COMMEMORATE THE EIGHTIETH BIRTHDAY OF POPE JOHN XXIII.

[*Latin ed. p. 783*]

Acts of Pope John XXIII, 783. Finally, in order to demonstrate the significance of His grateful sentiments, owing to the numerous and widespread expressions of congratulations and good wishes received, and due to the abundant and evident testimonies of public esteem, the Most Blessed Father sent this letter to His Eminence, Cardinal John Cicognani of Naila, Prefect of the Congregation for Public Affairs of the Church: "Your Eminence, the demonstrations of respect, filial piety, and devoted affection, of which We felt, during this month of November, that Our humble person was the object, both from Rome and from all parts of the earth, on the occasion of Our eightieth birthday and the third year of Our Pontificate, have naturally

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aroused the expression of Our deeply felt gratitude. And We are pleased to give evidence of this in the most spontaneous manner, according to the custom of the Curia, with this letter to You, Your Eminence, the first voice and the first interpreter of Our communications with the entire world. The students of the Urban College of the Propaganda Fide, on the Gianicolo Hill, have added the final, most delightful note to the universal gathering of countless souls, who have joined Us in prayer, for Us, according to Our intentions. These are well known: the coming of the Kingdom of Our Lord, the peace of the nations, the sanctification of the clergy and the Christian people. As for the wishes for Our life, upon reaching the age of eighty years, We have gladly and serenely accepted them. The Will of God: The Will of God: and that is enough. You are a good witness to what has passed in Our heart. Our immense gratitude goes first of all to the Cardinals and Bishops, to the diocesan and religious clergy, and to all the co-operators of Our apostolic ministry. And We are pleased to associate them with Us in rendering tribute of gratitude to the Heads of State, to the Governments, to the nearly seventy extraordinary missions – a truly great and significant manifestation – to the diplomatic corps accredited to the Holy See, and to the most distinguished personalities of all fields of human activity, for having personally conveyed greetings to Us or having sent messages, the resonance of which will remain alive forever in Our heart. What can be said of the festive echoes of the immense multitude of consecrated souls, of children, of the sick, of the elderly, of the humble and the poor? Reasons for sadness certainly make Our spirit anxious in the face of the future of the nations and the peoples, all equally close and dear to Our heart. But the harmony of thoughts and intentions, the readiness for fervent work in the light of Christ, the respect for the ideals that are the substance and wealth of the human family and of civilization, also offer confirmation of Our well-considered and convinced optimism."

[*Latin ed. p. 784*]

Acta Apostolicae Sedis - Official Commentary 784. The radio and television stations from all over the world, and the press of diverse and varied viewpoints, have brought us not only the voices of Catholics, but also those, numerous and beloved, of so many other Christians and non-Christians, to whom we wish to express the full sensitivity of Our hearts. In fact, the unanimity and fervor of the auspicious wishes offered to Us acquire a significance that transcends even this most beloved and singular occasion of the eightieth anniversary, inasmuch as it takes on a tone of universality, which is a source of comfort and joyful hope. Indeed, the peoples of the East as well as the West, together with those who have only recently nobly joined the community of nations, have spontaneously agreed to offer a demonstration of that unity of thought and purpose, which responds to the needs of the present moment. To the beloved young men of the Urban

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College, We liked to say with a smile: "We wish you to reach and surpass Our age..." We gladly extend this wish to all those who participated in the recent celebrations, with the hope that for everyone, the prayer that We ourselves addressed to God, following the indication of St. Leo the Great in Our discourse of November 4th in St. Peter's, may be fulfilled: "Ut devotioni proficiat, quod fuerit laetati." And from this common rejoicing, We take encouragement for the tasks that await Us on the path We have undertaken, remembering the words that, on November 23rd, 1958, at the very beginning of Our Pontificate, We spoke in the Lateran Basilica: "As for Our humble life, let us repeat the evening hymn: 'Largire lumen vespere, ut vita nusquam decidat...' It is the precept of the Christian to bless God each day. But there are singularly solemn circumstances in which the gesture of blessing takes on larger proportions." 2 The breadth of the congratulatory messages allows Us, therefore, to embrace in a single sign of affection the beloved children of the Catholic Church and the entire human family, and to invoke upon each one every desired gift of peace, of serene and constructive prosperity, of mutual understanding and collaboration, in the fullness of the Lord's blessings. From the Apostolic Palace in the Vatican, on November 26th of the year 1961, the fourth year of Our Pontificate. IOANNES PP. XXIII.

1 S. Leon. I, Serm. I I , 2; ML 54, 144.

2 A. A. S. v. L (1958), p. 920.

[*Latin ed. p. 785*]

December 28, 1961, Year and Volume LI (Series m, Vol. III) - No. 15. ACTA APPOLINAE COMMENTARII SEDIS OFFICIALIS. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA IOANNIS PP. XXIII. LETTERS ENCYCLICAL. To the Venerable Brothers Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places having peace and communion with the Apostolic See: concerning Saint Leo I the Great, Supreme Pontiff and Doctor of the Church, from the year one thousand five hundred. POPE JOHN XXIII, to the Venerable Brothers, greetings and the apostolic blessing. The Eternal Wisdom, which reaches from end to end powerfully, and arranges all things suavely, seems to have impressed upon the soul of Saint Leo I, Supreme Pontiff, a certain singular splendor of light, so that He sees His own image. For this Pontiff, whom Our Predecessor, the blessed and remembered Pope Pius XII, rightly called one of the greatest, adorned Himself not less with the firm strength of his spirit than with the benignity of a father. For this reason, having been raised by the highest Providence to the Petrine Chair, which Saint Leo the Great illuminated with prudence of governance, and with the abundance and richness of doctrine, and with the loftiness of spirit, and with inexhaustible charity, We consider it Our duty.

1 Sap. 8, 1.

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2 Cf. Homily given on October 12, 1952: A. A. S. Vol. XXXIV (1952), p. 8.
3 1. 50 - ACTA, Vol. III, No. 15. - December 28, 1961.

[*Latin ed. p. 786*]

Acts 786 of the Apostolic See - Official Commentary. Venerable Brothers, after the lapse of fifteen centuries since his death, we wish to set forth his virtues and immortal merits, for we are confident that they can contribute greatly to the common good of all souls, as well as to the praise and growth of the Catholic faith. Indeed, the greatness and dignity of this Pontiff should, above all, be understood as stemming from the strength of his spirit, which he demonstrated when, disarmed, adorned with the majesty of the Supreme Priest, in the year four hundred and fifty-two, he presented himself before Attila, the cruel king of the Huns, at the river Mincius, and persuaded him to withdraw beyond the Danube. For while this was a noble deed, certainly in harmony with the peaceful mission of the Roman Pontificate; yet, at that time, it was merely a specimen of the extraordinarily wondrous life he led, a life which, as long as the breath of his soul animated him, was devoted to religious and social benefits, not only for the Roman city and the Italian people, but for the entire Church. Anyone will readily agree that the divine Scriptures, "The way of the just is like a shining light, which grows ever brighter until the perfect day" (Proverbs 4:18), aptly apply to his life, if one considers the three principal characteristics of St. Leo: if one considers him a man singularly dedicated to the service of the Apostolic See, if one considers him the Supreme Vicar of Christ on earth, if one considers him the Doctor of the Catholic Church.

Furthermore, Leo, whom the Liber Pontificalis testifies to have been of Tuscan origin by his father Quintian, was born towards the end of the fourth century. Having lived in Rome from a tender age, he rightly called the city his homeland; where, while still a young man, he joined the Roman clergy and attained the order of deacon. During the period between the years four hundred and thirty and four hundred and thirty-nine, he diligently assisted Pope Xystus III, contributing greatly to the affairs of the Church. He maintained friendships and connections with St. Prosper of Aquitaine and with Cassian.

[*Latin ed. p. 787*]

The acts of Pope John XXIII record that the founder of that Siliensis monastery, dedicated to Saint Victor, was named Cassian; he was the author of the work *De Incarnatione Domini*, written against the Nestorian sect. In turn, Cassian praised Leo as an ornament of the Church and of the divine ministry; and indeed, everyone will readily concede that this was a most fitting praise, if one considers that he was appointed a deacon in Marrum with such devotion. When Saint Leo was in France, having been sent by the Supreme Pontiff, at the urging of the Ravennatensi court, to

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settle the dispute between the patrician Aetius and the prefect Albinus, Xystus III yielded. At that time, the Church of Rome considered that no one could be granted greater power in earthly matters than to Leo the deacon, whom it also recognized as most learned in divine matters, and most prudent in public affairs. Therefore, on the twenty-ninth day of the month of September, in the year four hundred and forty, he was consecrated Bishop, and ascended to the Supreme Pontificate, which he held for as long as few others have done, and certainly in such a manner that he ought to be considered among the most distinguished. When he completed his mortal life in the month of November, in the year four hundred and sixty-one, his lifeless body was laid beneath the portico of the Vatican Temple; which, later, in the year six hundred and eighty-eight, at the command of Pope Saint Sergius I, was transferred to the Basilica of Saint Peter, and afterwards, in the newly constructed basilica, was placed in the altar dedicated to his name.

Now, if anyone wishes to have a glimpse of the more outstanding aspects of his life, as if presented by us, we cannot but mention that the Church of Christ rarely celebrates such triumphs over its enemies as were achieved by Leo the Great, who, in the middle of the fifth century, shone in the Christian republic like a brilliant and resplendent star. This, indeed, can be truthfully affirmed by no one who has paid attention to the province, especially to the teaching of the Catholic faith; in which, indeed, it is fitting that his name should be associated with that of Saint Augustine of Hippo and Saint Cyril of Alexandria. For, as is well known, Saint Augustine asserted that divine grace is absolutely necessary for living righteously and for attaining eternal salvation.

[*Latin ed. p. 788*]

Acts of the Apostolic See – Official Commentary 788, it is necessary, and if St. Cyril and Christ Jesus are God, and Mary the Virgin is truly the Mother of God, defending against the false opinion of Nestorius, then St. Leo, by both these learned men, as the brightest lights of the Eastern and Western Churches, with a doctrine seemingly inherited, among his equals, was the most ardent defender of these truths, which are the pillars of the Catholic faith. And just as St. Augustine, the doctor of divine grace in the entire Church, is celebrated, and St. Cyril, of the Incarnation of the Word, so too is St. Leo, by the common consent of all, considered the doctor of the unity of the Church. It is enough to observe with a discerning eye the marvelous and enduring industry that St. Leo devoted to the duties of a pastor and to the preservation of writings, so that it may be clear to everyone that he was not only a defender of the integrity of doctrine, but also a champion of the discipline of morals, and a defender of the unity of the Church. And if anyone should consider the composition of sacred rites, he will easily perceive that this pious and holy Pontiff suitably consulted for the unity

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of divine worship, with certain of the principal prayers, either written by himself or composed by others imitating him, which are contained in the volume that bears the name of the Leonine Sacramentary. And above all, it must be noted that St. Leo, when confronted with the controversy concerning whether in Christ Jesus, besides the divine, a human nature was present, achieved this, so that the true doctrine concerning the Incarnation of the Word of God might magnificently prevail; which, indeed, was a notable achievement for all posterity. And this is primarily evident from the Letter to Flavian, Bishop of Constantinople, in which St. Leo, using a singular clarity of thought and appropriate words, and in accordance with the precepts of the prophets first, then of the Gospel, then of the apostolic writers, and finally of the Creed, expounds the dogma of the Incarnation of the Son of God. From this letter, it is fitting to bring forth these significant words: "Therefore, preserving the proper nature and substance of each, and united in one person, the divine received humility, the powerful received weakness, from eternity,..."

[*Latin ed. p. 789*]

The acts of Pope John XXIII, 789, concerning mortality: and in order to resolve the condition of our nature, it is essential that the inviolable nature of nature be united with a passible nature; so that, what was fitting for our remedies, the one and same Mediator of God and men, Jesus Christ, could both die and not die, according to the two natures. Therefore, God was truly born of a true man, with a perfect nature, truly God, wholly in His own [nature], wholly in ours. But this was not enough. After sending a letter to Flavianum, in which he more fully set forth what the Catholic Church universally believes and teaches concerning the sacrament of the Lord's Incarnation, St. Leo condemned the Council of Ephesus in the year 449, in which those who were present, contrary to the law and through force, left nothing untried, so that the vain dogmas of the imprudent and excessively unskilled Eutyches might prevail, affirming that one nature, namely the divine, was present in Christ. Therefore, the Supreme Pontiff rightly ordered that a mark be placed on this council, because, having violated the commands of the Apostolic See, it had taken and arrogated to itself all power and resources, so that from this it would undermine the Catholic faith, and thus strengthen a most execrable heresy. In the first place, St. Leo is praised for the Council of Chalcedon, held in the year 451, because, although the Emperor Marcianus urged him, the Supreme Pontiff only consented to it on the condition that his legates should preside over it. This Council, Venerable Brothers, although it must be recorded in the most important annals of the Catholic Church, its commemoration seems to us to be less important in this place, because concerning this council of great renown, in which, indeed, it was solemnly decreed that two natures are present in the Word of God incarnate, and the primacy of the Roman

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Pontiff in teaching was recognized, fifteen centuries after its convocation, our Predecessor of immortal memory, Pius XII, addressed the Catholics.

[*Latin ed. p. 790*]

The Acts of the Apostolic See record that the Pontiff issued Encyclical Letters of the utmost importance to all the nations of the world. No less clearly, Saint Leo demonstrated his concern for the unity and peace of the Church, when he delayed the ratification of the acts of the same Council; for, since this could not be attributed to negligence on his part, nor to a desire to confirm any particular truth, it must be considered—and indeed, he himself declares that this is true—that he delayed in order to oppose canon twenty-eight, by which the Fathers of the Council, whether those who were delaying the Roman Pontiff's legates, or those who were seeking favor with the Emperor of Constantinople, had conceded that the Constantinopolitan See held precedence over all the Churches of the East. This appeared to Saint Leo not only to diminish the rightful privileges of other Churches, both ancient and venerable, which had been approved by the Fathers of the Council of Nicaea, but also to detract something from the authority of the Apostolic See itself. This grievous injury, Saint Leo perceived more clearly from the deliberations of those who had drafted the canon, as is evident from two letters, one of which was sent to him by the Bishops of the Council, and the other which he sent to the Emperor; in which, undermining the arguments of the Fathers of the Council, he wrote: "There is one reason for secular matters, and another for divine matters; and no building will be stable except that which is built upon that rock which the Lord laid as a foundation" (Matthew 16:18). "He who desires what is not his own, loses what is his own." And it is certain that the division of many Christian Churches from the East, a division which is a significant reminder, from the Apostolic See, arose at that time, and that Saint Leo foresaw and anticipated this, so that the communion of those Christians would, to their sorrow, be divided into many parts.

Something seems to be lacking from this enumeration of the concerns which Saint Leo devoted to defending the unity of the Catholic Church, if we do not at least mention that he was then involved in a controversy concerning the celebration of...

[*Latin ed. p. 791*]

. .x Acts of Pope John XXIII. — 791. He intervened during the Easter season, and then, with the utmost diligence, he ensured that the reasons for interaction between the Apostolic See and Christian princes in public matters were guided by mutual respect, trust, and benevolence. For nothing was closer to his heart than to see the Church at peace, and therefore, he frequently urged these same princes to work together with the Bishops, with counsel and strength, for the concord of the Catholic faith, so that they

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might merit, from the highest God, not only the royal crown, but also the priestly palm.

20 21. Truly, St. Leo, besides being a vigilant pastor of the flock of Christ and a courageous defender of the German faith, deserves to be praised as a Doctor of the Church, that is, as a distinguished interpreter and advocate of the divine truths, which no Roman Pontiff fails to preserve and declare. This is also confirmed by the words of our predecessor, the blessed Pope Benedict XIV, who, in the apostolic constitution *Militantis Ecclesiae*, dated the twelfth day of the month of October in the year one thousand seven hundred and fifty-fourth, in which St. Leo is included among the Doctors of the Church, places the following in high praise: "Because of his excellent virtue, doctrine, and most vigilant care in pastoral duties, he deserved to be called by the ancients with the surname 'Magnum'." Indeed, the excellence of his doctrine, whether in explaining the higher mysteries of our faith, or in defending against rising errors, or in transmitting the rules of discipline and the precepts of morals, shines forth with a singular gravity and abundance of priestly eloquence, and is so recognized by the praise of many people, and by the study and consent of Councils, Fathers, and ecclesiastical writers, that the most wise Pope seems to be second to very few of the saints who have flourished in the Church, either in fame or in reputation. The title of Doctor seems to have been most fittingly bestowed upon St. Leo by the sermons and letters that he published.

22. *E p. 114, 3, ad Marcianum imper., P.L. 54, 1022.*

21. *Ibid.*

BENEDICT XIV, Pope, *Opera omnia*, vol. 18. *Bullarium*, tom. III, pars II, p. 22.

Prati 1847, pag. 205.

[*Latin ed. p. 792*]

From the Acts of the Apostolic See, 792, a considerable number of writings have reached us, concerning the rituals. The books of sermons encompass various matters, but most of them pertain to the feasts of Christians. With these writings, rather than an interpreter who elucidates a divine book, or a theologian who investigates a certain divine truth, he presents himself as an explainer of Christian mysteries, adhering to the faith of the Councils, the Fathers, and above all, his predecessors, the Popes. Indeed, he employs a style of prayer that is simple, profound, and flourishing, a form and manner of speaking that can undoubtedly be considered the best of all arts. However, he never sacrifices the subtlety of expressing the truth for the sake of eloquence; he never speaks or writes in a way that would add to his audience's admiration, but rather to enlighten their minds and to incite their hearts to live a life that is consistent with the truths they profess. Furthermore, from the letters that he sent for his pastoral ministry

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to bishops, to rulers of states, to priests, to deacons, and finally to monks, to the entire Church, St. Leo demonstrates himself to be supremely skilled in managing affairs, with a mind imbued with keen insight and prudent judgment, prepared for action, steadfast in considered counsel, generous to his homeland, and finally, with a burning charity, as St. Paul demonstrates to all the faithful as a most excellent example. For who would not acknowledge that he joins the sense of justice with the sense of mercy, and couples the will of fortitude with the will of gentleness, with a spirit so imbued by him, that such charity arises from it, which Christ Jesus willed to be promised to the blessed Apostle Peter, before entrusting his own to him to be fed and governed? Indeed, it is truly fitting that anyone who beholds him should see in him an example of Christ, the Good Shepherd. This is especially evident from the following passage: "On this side are gentleness and madness, on that side, justice and censure. And because all the ways of the Lord are mercy and truth, we are compelled..." (1 Corinthians 2:4; cf. 12:3; John 21:15-17).

[*Latin ed. p. 793*]

The Acts of Pope John XXIII, 793, temper our judgment regarding the piety of Stola, so that, considering the weight of sins, which are certainly not measured by a single standard, we may believe that some are to be tolerated in a certain way, while others are to be utterly eradicated. Moreover, from his Sermons and Epistles, it is clearly evident what St. Leo thought and felt, what he said and accomplished, so that he diligently sought what was truly Catholic for the Church, and that it should consist in truth, in harmony, and in peace.

25 Venerable Brothers, as the date approaches for the convening of the Second Vatican Ecumenical Council, when the sacred bishops, surrounded by and wonderfully united with the Roman Pontiff, will give the appearance of Catholic unity to all the nations of the earth, we seem to be preparing and about to teach something suitable for men, if we recall, even briefly, those most important opinions which St. Leo conceived regarding the unity of the Church. We believe this to be a fitting tribute to the memory of the most wise Pontiff, and, at this momentous occasion, to be very salutary for the minds of the faithful.

And at the beginning, St. Leo teaches that the Church must be one, because Christ Jesus, her Spouse, is certainly one. For she is the Church, a virgin, the bride of one man, Christ, who suffers no corruption from error; so that throughout the world, we may have the integrity of one and the same communion of chastity.

St. Leo holds that this notable unity of the Church originates from the Nativity of the Divine Word incarnate; as these words of his declare: "For the generation of Christ is the origin of the Christian people, and the birthday of the Head is the birthday of the body." Although each individual

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may have his own calling, and all the children of the Church may be distinguished by succession in time, nevertheless, the entire sum of the faithful, having sprung from the font of baptism, are, as with Christ in His Passion, crucified, in His Resurrection, resurrected, and in His Ascension, placed at the right hand of the Father, so too, they are born with Him in this Nativity. Of whose mysterious origin the Body of the Church * Mary was the principal participant, for the Holy Spirit gave fecundity to her virginity. Indeed, St. Leo considers Mary to be a virgin, a handmaid of the Lord, and...

[*Latin ed. p. 794*]

Acts of the Apostolic See - Official Commentary 794, 2, 31: The Mother, as the Mother of God, and as a perpetual virgin, is to be praised. Furthermore, the Sacrament of Baptism – as Saint Leo rightly affirms – does not merely make the person sprinkled with the sacred water a member of Christ Himself, but also a sharer in that royal dignity and priesthood: For all who are regenerated in Christ are made kings by the sign of the Cross, and the unction of the Holy Spirit consecrates priests. Then, those whom the Sacrament of Confirmation, which Saint Leo calls the sanctification by chrism, strengthens and assimilates to Christ Jesus, the Head of the Body of the Church, are indeed perfected by the Sacrament of the Eucharist. For – according to the opinion of Saint Leo – the participation in the Body and Blood of Christ accomplishes nothing other than that we may pass into that which we receive; and in which, having died, and been buried, and raised, we may carry Him with us in all things, in spirit and in flesh. But it must be understood that there is not a perfect union between the faithful and the Divine Redeemer, the Head of all, whereby they become one living and visible body with Him, unless they also adhere to one another with the virtues of the mind, and with the religious communion of rites and Sacraments, and unless all observe and profess the same faith. For, according to the opinion of Saint Leo: "Integrity of faith is a great safeguard, a true faith, in which nothing can be added or taken away: for if it is not one, it is not faith." But in order that the unity of faith may be preserved, it is certainly necessary that the teachers of divine truths, namely the Bishops, agree with one another in mind and voice, and that they ascribe their opinions to the judgment of the Roman Pontiff; for the connection of the whole body makes it one in health, one in beauty; and this connection of the whole body requires unanimity, but especially demands harmony among the priests. Although they have a common dignity, there is not a general order.

[*Latin ed. p. 795*]

From the Acts of Pope John XXIII, 795: Just as there was a distinction of power among the most blessed Apostles, according to honor, so too, although all were equal in election, one was given precedence over the

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others. Therefore, according to the opinion of St. Leo, whatever unity is placed before our eyes, by which the Church is united, the Bishop of the Roman See is its head and foundation, as he is the successor of Peter and the Vicar of Christ on earth. This opinion of St. Leo certainly rests on both evangelical documents and the Catholic discipline, as it has been traditionally transmitted; as is clearly evident from the following words: "From the whole world, Peter is chosen, who is placed above all the nations, and above all the Apostles, and above all the Fathers of the Church: so that, although there are many priests and many pastors in the people of God, nevertheless, Peter truly governs all, whom Christ Himself also governs principally." It is a great and wonderful thing, most beloved, that divine favor granted this man a share in its power; and if it wished to have something in common with other princes, it never granted anything through anyone else that it did not deny to others. And since the unbreakable bond between the right of power of Peter and the other Apostles, established by God, pertains most strongly to Catholic unity, it declares this truth, using these words: "Indeed, this right of power has passed to other Apostles, and the decree of this constitution has been extended to all the princes of the Church; but it is especially entrusted to one, so that it may be a sign to all. For Peter is especially entrusted with this, because the form of Peter is placed above all the other rulers of the Church." Furthermore, this most holy Pope did not fail to recognize that a most necessary safeguard for the visible unity of the Church is: namely, the supreme and equal power to teach, which no one can harm, which Christ Jesus Himself entrusted to Peter, the prince of the Apostles, and to his successors. This is plainly evident: "Special care is taken by the Lord for Peter, and prayer is made especially for Peter, as if the state of others will be more certain if the mind of the prince is not corrupted. Therefore, all strength is fortified in Peter, and divine grace is so..."

[*Latin ed. p. 796*]

The Acts of the Apostolic See record that assistance is ordained, so that the firmness which Christ granted to Peter may be conferred by Peter upon the Apostles. And that which Saint Leo so clearly and emphatically declared concerning the Apostle Peter, he does not hesitate to declare of himself: not that it pertains to the honors of the common people, but because he is persuaded that he is, just as the Prince of the Apostles, the Vicar of Jesus Christ. As is gathered from the words spoken by him: "Therefore, it is not a presumptuous festivity with which we honor the day on which we received the priesthood, mindful of the divine service; for we piously and truthfully confess that the work of our ministry, in all that we do rightly, is accomplished by Christ; and we glory, not in ourselves, who are nothing without Him, but in Him, who is our power." With these words, he is so far from thinking that Saint Peter is alien to the administration of Christ's Church,

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that, on the contrary, while diligently trusting in the divine Founder of the Church, he also trusts in Peter the Apostle, of whom he declares himself to be the heir and successor, and who exercises authority in his stead. Therefore, he attributes the fruits of his general ministry rather to the merits of the Apostle Peter, than to his own industry. And this, as with others, this also clearly shows his sentiment: "If anything is done rightly by us, and rightly discerned, if anything is obtained by the mercy of God through daily supplications, it is of His works and merits; in His seat His power lives, and His authority excels." And this doctrine of Saint Leo is in no way unheard of. For, according to the sentiments of his predecessors, Saint Innocent I and Saint Boniface I, and in accordance with those passages of the Gospels which he has not interpreted once or twice (Matthew 16:17-18; Luke 22:31-32; John 21:15-17), he is certain that the highest office and duty of a pastor has been given to him by Christ. He says: "The care which we owe to all the Churches, principally by divine institution."

[*Latin ed. p. 797*]

Acts of John PP., XXIII, 797. Therefore, what is surprising, if the Prince of the Apostles is accustomed to have his praises joined and united with those of St. Leo in Rome? Indeed, when instituting a prayer concerning the Apostles Peter and Paul, he calls the City with these words: "For these are the men through whom the Gospel of Christ has shone forth in you, Rome..." "These are the ones who have brought you to this glory, so that, as a holy people, an elect nation, a priestly and royal race, you might hold sway over the world more widely through the blessed See of Peter than through earthly dominion." Although you have extended the bounds of your empire on land and sea through many victories, it is less that your military efforts have achieved, than that Christian peace has brought about. And those whom he admonished, concerning whom the most prudent Pope, using this paternal encouragement, urges them to preserve their faith whole and undefiled by any vice: "You therefore, beloved by God and confirmed by the apostolic testimony, to whom the blessed Apostle Paul, teacher of the Gentiles, says: 'Because your faith is proclaimed throughout the world, keep in yourselves that which you have heard from us.' Let none of you be excluded from this praise, so that, as those who have been taught by the Holy Spirit through so many centuries, no heresy has violated you, nor can the contagion of the Eutychian impiety stain you."

47. The very important work which St. Leo had undertaken in defending the Roman Church did not fall into disrepair; indeed, it was especially for this reason that bishops from the West, who had attended councils held in Rome, as well as more than five hundred bishops from the East, who had convened at Chalcedon, and even the Emperors of Constantinople themselves, came to venerate and praise the apostolic foundation. Moreover, it is added that in the year four hundred and forty-ninth, before that

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great Chalcedonian council was convened, the Bishop of Cyrene, Theodore, proclaimed the following notable words:

[*Latin ed. p. 798*]

The Acts of the Apostolic See – an official commentary – were presented to the Bishop of Rome and his afflicted flock. For it is fitting that you should hold the preeminence in all things. Indeed, your See is adorned with many privileges. For other cities are distinguished either by their size, or by their beauty, or by the multitude of their inhabitants; but yours has been given the abundance of good things, by Him who is the distributor of all good things. For it is the greatest and most illustrious of all, which presides over the entire world and abounds in the multitude of its inhabitants. Furthermore, it possesses the tombs of the holy fathers and teachers, Peter and Paul, which illuminate the souls of the faithful. Their most blessed and divine example, which arose in the East, and spread its rays everywhere; but in the West, it willingly accepted the setting of its life, and from there now illuminates the entire world. These have made your See most illustrious; here is the summit of your blessings. But now, God has also illuminated the See of those, by establishing in it your sanctity, which pours forth the rays of true faith. And indeed, the most excellent praises, with which the administrators of the Eastern Churches adorned Leo, were not denied to him even in his lifetime. For the book, which is about the sacred rites of the Byzantines, and which dedicates the twenty-ninth day of the month of February to the honors of St. Leo, truly proclaims him: a leader of sound faith, outstanding in piety, and a teacher of august dignity, a star of the world, the ornament and light of Christians, the lyre of the Holy Spirit. With which proclamation the Menology of Gelasius completely agrees, in which these words are read: "This admirable father, Leo, for his many virtues, his continence and purity, was ordained bishop of the great Rome, and accomplished many other things worthy of his virtues; but especially he shone in those things which pertain to true faith." These things, Venerable Brothers, we have wished to record for the memory of all, so that it may be known that that most pleasing harmony of praises, with which the sanctity of St. Leo the Great was proclaimed in ancient times, whether in the Eastern or Western regions, was common. Oh, that it might be restored to those who today are students of ecclesiastical matters, to those who are separated from the Roman Church, the ancient traditions of St. Leo and the common [tradition]!

[*Latin ed. p. 799*]

From the Acts of Pope John XXIII, year 799: testimonies! For when the grievous dissensions, which touch upon the doctrine and the most important works of this immortal Pontiff, have been resolved, then indeed that faith, which is held by them, will shine with a brighter light: one God,

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one mediator between God and men, the man Christ Jesus. And as for us, who have succeeded Saint Leo in the Roman See of Peter, just as we profess with the same firm assent the divine origin of that mandate, which Christ Jesus gave to the Apostles and their successors, that they might preach the Gospel to all nations and look to their eternal salvation, so too, following in the footsteps of Saint Leo, we desire that all peoples may follow the path that leads to truth, to charity, and to peace. And for this very reason, so that the Church may more conveniently fulfill this exalted office, we have convened the proposed Second Vatican Council, fully confident that this solemn assembly of Holy Fathers will not only strengthen the unity of faith, worship, and governance, which is the proper and peculiar characteristic of the true Church of Christ, but will also draw the attention of many who are called by the name of Christ, and will urge them all to gather around the great Shepherd of the sheep, to whom He has entrusted the perpetual safekeeping of His flock. Therefore, we desire that our fervent exhortation, by which we call all to the unity of the Church, may resound with the voice of Leo, who in the fifth century repeatedly instilled the same unity in the Christian people. Moreover, we wish to reiterate those excellent words which Saint Irenaeus addressed to all the faithful of the Churches, who, not without the providence of God, was called from Asia to govern the See of Lyons, and who illuminated that See with his martyrdom. For after acknowledging the unbroken and never-interrupted series of the Roman Pontiffs, to whom belongs the power of the two principal Apostles, inherited by tradition, he urged all followers of Christ with these words: "Towards this Church, 1 Timothy 2, 5. Cf. Council of Vatican I, Session III, chapter 3, concerning faith. Hebrews 13, 20. Cf. John 21, 15-17. Cf. Against Heresies, Book III, chapter 2, paragraph 2, PG 7, 848.

[*Latin ed. p. 800*]

Acta Apostolicae Sedis - Official Commentary 800, for the sake of greater integrity, it is necessary to unite the Churches, that is, all the faithful throughout the world, in that one which has always been preserved by those throughout the world (or those who preside over the churches), namely, the tradition handed down by the Apostles. However, so that this exhortation of Ours regarding unity may especially refer to that fervent prayer which the Savior of the human race addressed to the Father at the Last Supper: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." Who can doubt that this prayer was heard by the heavenly Father, just as the bloody sacrifice offered on the Cross was accepted by Him? Did not the Lord Christ Himself affirm that He is always heard by the Father? Therefore, we firmly believe, with certain faith, that the Church, for which He prayed and offered Himself on the Cross, and to which He has promised His present help which will never fail, has always been and

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will remain one, holy, catholic, and apostolic, as it was established by its Founder. But, alas, we see, as in times past, that the Christian people today do not display that unity, by which all who believe in Christ and profess the same faith, and use the same worship, and obey the same supreme authority, are united. Nevertheless, we observe with pleasing comfort and sweet hope, that in various parts of the world, more and more efforts are being made with great zeal to achieve that very unity, so that "that visible unity may be restored among all Christians, which is worthy of the plans, commands, and desires of the Divine Savior." Since We are persuaded that this unity, which so many excellent men desire, not without some prompting of the Holy Spirit, cannot be achieved in any other way than according to the words of Jesus Christ: "There shall be one flock and one shepherd," We therefore, through Christ, whom we have as Mediator and Advocate with the Father, implore the prayers of all Christians, that they may recognize the notes by which the true Church is distinguished from others, and that they may adhere to it with the devotion of the most devoted sons. May the most benign God so grant, that soon the awaited...

[*Latin ed. p. 801*]

Acta Ioannis PP. XXIII, 801: "May that blessed day arrive when the concord of all is united! Then all who are redeemed by Christ, coming together as one family, praising the mercy of God, with one, and most joyous, voice will join with the ancient Psalm: Behold how good and how pleasant it is for brethren to dwell together in unity!" This peace, by which the sons of the same heavenly Father, and heirs of the same eternal blessedness, will reconcile themselves to one another, will surely testify to the glorious triumph of the Mystical Body of Jesus Christ.

63. In the fifteenth century after the death of St. Leo the Great, we see the Catholic Church being assailed by such bitter trials and anxieties, Venerable Brothers, which we may call afflictions, by the waves of which the fifth century was overwhelmed. Oh, how many storms rage against the Church in these our days, and overwhelm the heart of our Father; although the Divine Redeemer openly warned us about them! We see the faith of the Gospel brought into great danger in many places; we see some contending, and often in vain, so that Bishops, priests, and finally, the faithful themselves, are sadly separated from this almost impregnable fortress of Catholic unity, namely, from the Roman See. Therefore, that this kind of danger may be driven away from the boundaries of the Church, we implore, with confident hearts, the vigilant protection and faith of this Holy Father, who, through labors undertaken, writings published, and trials endured, has been, in every way, the greatest defender of Catholic unity.

64. To those who also lament for the sake of truth and justice, we direct comforting words, with which St. Leo once addressed the clergy and magistrates, and then the people of Constantinople: "Therefore, stand firm in

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the spirit of Catholic truth, and receive the apostolic exhortation through the ministry of our words. For it has been given to you on behalf of Christ, not only to believe in him, but also to suffer for him" (Phil. 1:29).

65. But as for those in whose regard Catholic unity is certain and stable, We, although far inferior in merits, by the grace of the Divine...

Ps. 133 (Douay-Rheims): Behold how good and how pleasant it is for brethren to dwell together in unity.

Cfr. Phil. 1, 27.

E p. 50, 2, ad Constantinopolitanus, PL 54, 843.

51 - ACTA, vol. III, n. 15. — 28-12-1961.

[*Latin ed. p. 802*]

Acts of the Apostolic See - Official Commentary 802. We fulfill the role of Redeemer, and for their sake, we implore the heavenly Father, that He grant what Christ Himself requested for His most beloved disciples and for those who would believe in Him, using this very supplication: "Father, Holy One... I ask... that they may be made one"; indeed, for all the children of the Church, we pray most fervently to God, that their unity may attain that perfection and consummation which it can certainly obtain through charity, which is the bond of perfection. For from that one charity, by which we are alike drawn to love God above all things, and alike moved to serve our neighbors with every act of kindness, it necessarily follows that the holy Church, which is the temple of the living God, and all its children, may everywhere shine with heavenly splendor. Therefore, we exhort these children of the Church, borrowing words from St. Leo: "Since, therefore, all together and each individual of the faithful are one and the same temple of God, just as this is perfect in all, so too it must be perfect in each; for although the beauty of all the members is not the same, nor can there be equality of merit in such a variety of parts, there is nevertheless a connection of beauty through the bond of charity. For, being sharers in holy love, even if they do not use the same benefits, they nevertheless rejoice in each other's good things, and what they love cannot be foreign to them, because they are enriched by their own growth, which rejoices in the progress of others." Finally, we cannot conclude these Encyclical Letters without repeating the most fervent wish that burst forth from the heart of the Great St. Leo, and which We ourselves now repeat, so that it may be granted to Us to see all those who are redeemed by the most precious blood of Jesus Christ gathered under the single banner of the militant Church, and to see them, as if formed into a legion, bravely resist the attacks of the enemies who, in various parts of the world, seek to bring the Christian faith to such great ruin. For, as We again use the words of that illustrious predecessor of Ours: "Then the people of God become most powerful, when the hearts of all the faithful are united in holy obedience,

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and from every part, a similar preparation is made for the military service of Christianity."

[*Latin ed. p. 803*]

The Acts of Pope John XXIII, page 803, line 70: And this is the defense everywhere. For if love reigns in the Church of Christ, then the prince of darkness will not be able to prevail in any way: because then the works of the devil are more powerfully destroyed, when the hearts of men are drawn back to the love of God and of their neighbor. That these things may happily occur, be our hope the help of heaven, and may the heavenly graces be your guide. We impart to you, Venerable Brothers, and also to the flocks entrusted to your diligent care, with paternal charity, the Apostolic Blessing.

Given at Rome, near St. Peter's, on the eleventh day of the month of November, in the year 1851, in the fourth year of Our Pontificate.

JOHN PP. XXIII. APOSTOLIC LETTER.

To the Venerable Servant of God, Innocent of Bertio, a priest of the Order of the Brothers Minor Capuchins, beatification is announced.

JOHN PP. XXIII. For the perpetual memory of this matter.

"But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man," 1 for the sake of our salvation, the Savior, leaving an example to His faithful, and showing the way by which they might strive for true glory. Following this discipline, Saint Lawrence of Justinian, Patriarch of Venice and a most abundant author on the acquisition of virtue, exhorts Christian wisdom with these words: "Therefore, O man, humble yourself before God, empty your heart of the swelling of pride, because you will be filled with the more abundant sweetness of grace, the purer you are from the filth of presumption."

2 From this kind of teaching, Innocent of Bertio, a priest, a member of the Order of the Brothers Minor Capuchins, composed his entire life, whom we now celebrate with the honors of the Blessed, and we encourage the entire Catholic family to imitate.

1 Philippians 2:7.

2 *Lignum Vitae*; On the virtue of humility, 3.

[*Latin ed. p. 804*]

804 Acta Apostolicae Sedis - Only the official commentary is to be presented. For the virtues which he cultivated above all, namely humility and, those which are joined to it, obedience, integrity of character, contempt for worldly things, zeal for prayer, and practice of charity, are necessary, especially in these times, in which many elevate themselves above others, indulge in unrestrained license, and attribute too much to material things.

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This disciple of the Church, John, was born in the village of Vallis Camunorum, located within the boundaries of the diocese of Brixiensis, on the nineteenth day of the month of March, dedicated to the Blessed Virgin, the Bride of the Divine Spouse, who, with a humble and modest spirit, passed through life, in the year one thousand eight hundred and forty-four, entering not into the world, but into heaven, and three days later, he was received into the assembly of the faithful through the sacred sacrament of baptism. John, who was born in humble circumstances but in a noble place through his virtues, was given that name, for his parents, who were engaged in modest agricultural labor, were adorned with piety and virtuous conduct, as if with the greatest of fortunes. His mother, a woman of exceptional example, widowed by the untimely death of her husband, with diligent care, instructed her child in the principles of the Christian life, also seeking the help of relatives, especially his uncle, who lived in Mardi, and who is known to have been a father to John. At the appropriate time, the boy was sent to school, and his mother allowed him to go to Bertium, in the town where his husband was born, and later, after he was enrolled among the religious brethren, he received that name. It is truly remarkable how, from his very earliest years, the mind of the Servant of God was drawn to sacred things; far removed from frivolities, distinguished by gentleness of character, most modest, confirming others in good conduct, and appearing to portend that he would become a man of renowned sanctity, the boy seemed to be destined for a life of holiness. Called by God to the priesthood, he offered himself to the Luerian house for the instruction of young people, where he so excelled in piety and in all duties that he aroused the admiration of the directors and teachers, and served as an example to his fellow students. Having been publicly honored for his outstanding studies, he went to the Brixiense Seminary, encouraged by Jerome Verzeri, the Bishop of that diocese, who had recognized his inclination for the divine. Therefore, the Servant of God, while there, diligently pursued the disciplines of deeper learning, but above all, he devoted himself entirely to the pursuit of holiness, exerting all his efforts to become a priest according to the Heart of Jesus. In order to accomplish this more expeditiously, he joined a certain Pious Union, established there, whose members were committed to leading a more virtuous life, observing certain precepts, and to be an example to others. Considering himself unworthy of the honor of the priesthood, yet obeying the counsel of his conscience, on the second day of the month of June, in the year one thousand eight hundred and eighty-

[*Latin ed. p. 805*]

In the year 805, John XXIII, at the age of sixty-seven, was ordained a priest according to the sacred rites of the Church. From that day forward, a day he often remembered, he would celebrate the Eucharistic Sacrifice as if an angel. Thus, endowed with great virtues, he was commanded to

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undertake labors for the flock of Christ. First, he served as an assistant pastor in Cevi, a position he obtained through the praise of his sanctity by the sacred prelate. In that place, the people were immediately struck by his custom of praying for a long time to God, and his concern for the salvation of others, especially because he would listen attentively to those who confessed, diligently attend to the sick, openly speak of divine matters, and, inflamed with charity, generously distribute whatever he had to the poor. After spending two years there, although he considered himself least suited for managing others, yet obeying the aforementioned Prelate, he returned to the Brixian Seminary to perform the duties of a rector. Closely united with God, so that he was detached from external things, he strengthened the minds of the students towards virtue, more by example than by art. After a year spent in that service, he was sent to Bertium, where, as an assistant pastor, he provided great service with a wealth of spiritual fruit. Meanwhile, by a certain divine impulse, and moved by a desire to dedicate himself more completely to God, he pursued higher goals; that is, the following was presented to his mind, using the words of Saint Lawrence of Justinian: "the social life of the faithful, especially those who, having scorned the fleeting pleasures of this world, and having renounced the allurements of riches, honors, and carnal desires, have dedicated themselves to perpetual service in the cloister of monasteries." Therefore, after overcoming some difficulties, in April of the year 1837, he withdrew to the monastery of the Blessed Virgin Mary, greeted by an angel, which is located in the nearby town called "Borno," and there he put on the humble habit of the Brothers Minor Capuchin. He, who still lived in the world, had never allowed "the duties of sacred integrity to be defiled." Upon entering this religious family, he received the name Innocent, fitting for him. During the period of probation, he excelled in all things according to the standard of the Poor of Assisi, and on the thirtieth day of April of the following year, he bound himself to God with vows. Thus, established as a sort of arena for virtue, he entered more vigorously into the contest, so that, adhering to God and abandoning himself, he might be raised to the summit of Christian perfection. Evidence of this are numerous writings, in which he privately described the sacred purpose and the method of cultivating the soul with heavenly wisdom. Regarding the rules of the Order and other aspects of religious life.

[*Latin ed. p. 806*]

806 Acta Apostolicae Sedis - He diligently preserved the institutions. Nothing inflated or pompous resided within him, since above all, he desired "to be unknown and to be accounted as nothing," and he strove more vehemently to conceal himself in darkness. With such a guiding principle of humility, he rejected all honors, readily undertook laborious duties, and bore insults and affronts, as if deserved, with a cheerful countenance; and

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he went so far as to kiss the feet of the novices, asking forgiveness for the bad example, by which he believed he had offended them. He also subjected his body to severe punishments, whipping himself with scourges, weakening himself with fasts, vigils, and labors, and abstaining from remedies for his illnesses. He was accustomed to do these things in order to atone for the reproaches of men, being a constant devotee of the Divine Heart. A most ardent pursuer of poverty, he expressed in his life the image of his Heavenly Father, and, obeying the commands of his Superiors, he never failed to conform himself to their will. Embracing all with charity, he joyfully served the needs of his brethren, and he generously assisted the poor in their necessities, as far as he was able. Entirely devoted to God and heavenly things, he never ceased to perform pious prayers, and he was accustomed to spend, at times, the entire night on his knees, prostrate before the Sacrament of the Most Holy Eucharist, to recall the supreme sufferings of Jesus Christ, to celebrate the praises of the Blessed Virgin Mary, and to perform other such religious duties. Therefore, since he was entirely intent on divine matters, Innocent was, perhaps, even less able than before to engage in the activities of life, and so, in some of the duties entrusted to him, such as the care of the novices, he was, indeed, devout, but beyond the expectations of his Superiors. Although he himself diligently endeavored, the fame and fruitfulness of such virtue could not be confined within the boundaries of the monastery, but spread throughout the entire Valley of Camun. Therefore, many came to him, asking that he kindly counsel them on the matters of their souls. Priests also from both orders were accustomed to eagerly seek his help, for which reason the Servant of God was often compelled to leave the monastery, in order to provide assistance to the Christian people in the parishes and other places, by performing the sacred ministry. In the year one thousand eight hundred and ninety-one, he was ordered to perform this kind of service in Milan and Albino, for the members of his Order, who were spending several days there, devoted to spiritual exercises for the cultivation of piety, under the guidance of their master. Innocent, to whom this command had been given, readily obeyed; but, struck by illness, while teaching others the path of life in Albino, he himself reached the end of his journey. For, *De Imit. Christi, 1, 2*.

[*Latin ed. p. 807*]

The acts of Pope John XXIII, number 807, record that, due to the force of illness, he was brought to Bergamo, where the feast of the Lord Jesus was to be celebrated. Having long been burdened by sorrows according to the will of God, there all his darknesses were finally dispelled, and it was granted to the disciple of Christ, who had striven to imitate him in obedience, to enjoy the sweetest blessing of peace. Having surrendered himself entirely to heavenly matters, and being prepared for the exit of life with the sacraments of

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the Church, in that same city, with a crown of brothers present, the humble son of Saint Francis peacefully received the embrace of "sister death" on the third day of March in the year one thousand eight hundred and ninety. The people, thronging the lifeless body, poured forth their grief, and with pious zeal, they carried out the funeral rites, which were modest according to the custom of the Order. Not long afterward, by a decree of the municipal administrators, his remains were transferred to Bertio, amidst the wonder and devotion of the inhabitants. Indeed, the fame of the sanctity of this man, which grew more and more each day, was seen by God to be confirmed by heavenly signs. Therefore, the cause for the honors of beatification was begun for him, and after the ordinary proceedings, a commission for the introduction of the cause was established at the Sacred Congregation of Rites, by Pope Benedict XV, our blessed predecessor, on the twenty-second day of January in the year one thousand nine hundred and nineteen. Afterward, after the proper apostolic investigations were completed, the Venerable Innocent of Bertio was examined regarding his theological and cardinal virtues; and, after all expenses and considerations, Pope Pius XII, our predecessor, declared that these virtues had been cultivated in the Servant of God in a heroic manner, by a decree issued on the twenty-first day of March in the year one thousand nine hundred and forty-three. Afterward, the question of miracles, which were said to have been worked through his intercession, was investigated, and all matters were carefully examined in the deliberations. Therefore, on the twenty-fifth day of July of this year, we declared that two of them were established. Therefore, only one thing remained to be considered: whether the Servant of God could be safely reckoned among the blessed. Indeed, all the Cardinals, who are entrusted with safeguarding the sacred rites, and the Prelate Fathers and Consultor Fathers, affirmed, with written votes, that this was possible. However, for the importance of the matter, we opened our minds, and, offering prayers to God to obtain a greater abundance of heavenly help to bring about that judgment, we proceeded. Therefore, finally, on the eleventh day of October of this year, after having performed the sacred rites, we decreed that the solemn beatification of the Venerable Servant of God, Innocent of Bertio, could safely proceed. Since these things are so, we, fulfilling the wishes of the Order of the Brothers Minor Capuchins, by the force and authority of these letters, appoint...

[*Latin ed. p. 808*]

808 Acta Apostolicae Sedis - Official Commentary. We grant, with our authority, that the Venerable Servant of God, Innocent of Bertio, a priest, may henceforth be called by the name of Blessed, and that his body and, if possible, his relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the

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same authority, we grant that each year the Office of the Order of Common Confessors, not of Pontiffs, may be recited, with readings approved by Us, and that the Mass of the same Office may be celebrated with prayers also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, we grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Brescia, within whose boundaries the Blessed was born, and in the diocese of Bergamo, where he breathed his last, as well as in temples and chapels throughout the world where the Order of the Friars Minor Capuchin is present, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, we grant that the solemnities of the Beatification of the Venerable Innocent of Bertio, with the observances to be observed as stated above, may be celebrated in the temples or chapels, on days legitimately determined, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, as well as Decrees concerning non-cult, and any other contrary provisions. We decree that, even in judicial disputes, the same faith shall be given to copies of these Letters, whether printed or handwritten, provided that they are signed by the hand of the Secretary of the Sacred Congregation for the Ritus and are sealed with the seal of the same Congregation, as would be given to the original Letters expressing Our will. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of the month of November, in the year 1961, in the fourth year of Our Pontificate. Hamletus a publicis I. Cardinal Cicognani, concerning ecclesiastical affairs.

[*Latin ed. p. 809*]

Acts of Pope John XXIII, 809. LETTERS. I. To the Most Reverend Father, John, Cardinal Priest of the Title of Saint Clement, of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith, Cardinal Cicognani, whom We appoint as Legate to the Assembly for the Promotion of Catechesis, to be held in the city of Dallas (Texas), from both Americas.

JOHN PP. XXIII.

Beloved Son, greetings and the Apostolic Blessing.

We have received with great pleasure the news that an Assembly for the Promotion of Catechesis from both Americas will be held this year in the city of Dallas (Texas). The importance and significance of this assembly are evident, as it is observed that sacred prelates from the United States of America, Canada, and Latin America have been invited, and the matters to be discussed there, by their very nature, concern the religious life of many

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nations of both continents, so that the light of divine truth may shine more and more brightly and be reflected in greater holiness of conduct.

In order that this most important assembly may be more solemn and honorable, befitting its great importance, We have requested that someone be sent from the College of Cardinals to represent Us there. Gladly granting this request, We appoint you, Beloved Son, as Our Legate, and We decree that you preside over the Assembly for the Promotion of Catechesis in Our name and with Our authority; and since We know that you are endowed with knowledge of the matters to be discussed there, and adorned with excellent qualities of mind, We are certain that the task We entrust to you will be carried out by you with dignity, seriousness, and decorum, and with great spiritual fruit.

Furthermore, as an interpreter of Our sentiments, We ask you to present, with your usual eloquence, some of the thoughts that are in Our mind, to those who, in large numbers and with great dedication, are engaged in the service of teaching, and who will gather together in the city of Dallas.

May those who are honored with the title of Christian teacher, bound by duty or by their own will and zeal to impart Christian doctrine, also be convinced that they are acquiring a rich harvest of merit through such labors and endeavors.

May those to whom this task is entrusted perform their duties diligently, with joy, and with the warmth of faith.

[*Latin ed. p. 810*]

Acts of the Apostolic See - Official Commentary 810, and with earnest zeal they meditate upon and carry out [these matters]. Let them be intimately united in prayer with Christ, who proclaims Christ, led by humble love, so that they may trust, not in the persuasive words of human wisdom, but in the power of the Word of God. Finally, let them consider the illustrious saying of St. Augustine: "External teachings are certain aids and admonitions... He holds the chair in heaven who teaches hearts... Therefore, we say this to you: whether we speak, we are nothing; but He who plants, He is God, who gives growth, that is, the unction which teaches us all things." Speak and exhort these things, as the effect of Our paternal voice. We invoke the aid of heavenly grace for you, so that the mission you are fulfilling may produce good results with common joy. For this reason, beloved Son, we impart to you with all our heart the Apostolic Blessing, and we desire that it also reach all those who are participating in the assembly for the promotion of catechesis in both Americas, held in the city of Dallas. Given in Rome, at St. Peter's, on the twentieth day of the month of March, in the year 1961, the third of Our pontificate. JOHN PP. XXIII. To the Most Reverend Father D. Hyginus Angles, Pamies, Apostolic Protonotary, and President of the Pontifical Institute for Sacred Music, on the completion of ten years since the founding of that Institute. JOHN PP.

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XXIII. Beloved Son, greetings and the Apostolic Blessing. – "Praise be to our God, who is most joyful and worthy of praise": these words of the sacred Psalm resonate in Our mind and ears, and they sharpen Our accustomed concern to diligently foster those things which make divine worship more splendid and purer. Since sacred music is closely connected with divine worship, and its effectiveness and importance are increasingly recognized, moved by this persuasion, We have learned that the Pontifical Institute for Sacred Music is soon to celebrate the completion of ten years since its founding.

[*Latin ed. p. 811*]

The Acts of Pope John XXIII, section 811, mention that we could not allow this event to pass without acknowledging it, and therefore, through these letters, we wish to offer congratulations and greetings, encouragement and praise to you, beloved son, and to the School, which you so worthily direct. Our Holy Predecessor, Pope Pius X, when considering the restoration of the liturgy, with his keen intellect, did not hesitate to recognize that such a renewal of sacred music, imbued with purity and religious spirit, was of great importance. Therefore, having issued a document beginning with the words "Concerning the solicitude of the pastoral office," in which the norms and principles handed down by the ancients were once again emphasized and adapted to the needs of the present age, he decreed that a high-ranking Institute of Sacred Music should be established in Rome. The hopes of our Most Holy Predecessor have not been disappointed, but rather, the results have abundantly fulfilled his expectations. For fifty years, the Institute, which you direct, has diligently and purposefully pursued its intended goal. Our Predecessors, Pope Benedict XV, Pope Pius XI, and Pope Pius XII, have honored it with their illustrious pronouncements; and we, too, wish to bestow upon it abundant praise, receiving great comfort from its flourishing life and growth. Indeed, a spiritual heritage has been entrusted to it, which no one can deny is of inestimable importance and value within the Church. It is, therefore, a most worthy endeavor that it dedicates itself to forming students in sacred music, imbued with a liturgical spirit, who will play a leading role in the administration and execution of divine worship. Furthermore, by order and in accordance with the nature of its studies, it preserves, transmits faithfully, investigates diligently, and teaches thoroughly and perfectly the documents of Roman liturgical music. Although its sphere of activity is broad, it nevertheless rightly and deservedly attributes a noble place to Gregorian chant, the voice of the holy people of God, which, called "Gregorian" after Saint Gregory the Great, its restorer, was established as the foundation of sacred music by Saint Pius X, and with no less diligence and expertise, it also cultivates polyphonic vocal music, which reached its peak of perfection in the 15th and 16th centuries, and music composed for multiple voices, which is more commonly used

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in our time, and the discipline and art of playing the organ. Our Blessed Predecessors, Pope Pius XI, through the Apostolic Constitution *Divini cultus*, and Pope Pius XII, through his Encyclical Letters, which addressed the beginning of the discipline of sacred music, motivated by religious study and with the best of intentions, prescribed many things concerning this matter, which should be carefully considered.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - The official record should always be diligently consulted by all those who are bound by their office; likewise, the Instruction on sacred music and the sacred liturgy, which the Sacred Congregation promulgated on September 1, 1958, with legitimate rites, should be carefully considered. It pleases Us to observe certain things in particular. We are very pleased that here, the Latin language is honored with exquisite diligence in the solemn liturgy, according to prescribed norms, and is protected; for this, besides the honor due to it, is closely linked to the sacred melodies of the Roman Church, and it is a clear and pleasing sign of unity. The venerable and august word, mother of the children of the Church, by its very nature, being susceptible to musical expression, grave and melodious, condensing the treasures of truth and piety in its uncorrupted words, should continue to hold a prominent place in the sacred liturgy, not by name alone. The more appropriate liturgical catechesis, and the growing custom of manuals that faithful people read, understanding and devoutly following the sacred rites, certainly provide a reason why public prayers should also appeal to the humblest of hearts; and thus, liturgical progress may find a suitable path to genuine studies. It will be highly commendable if, within this Institute, religious chants, composed in the vernacular, are cultivated and taught with particular care, along with those of the ancients, and with other new elaborations adorned with musical notes. For in the liturgy, not only in the solemn form, but also in these formulas of prayers and chants, which have long been received as guests within the walls of the temple, there are considerable spiritual benefits. Nevertheless, in the solemn liturgy, whether in temples of outstanding dignity or in small sacred buildings in villages, it is always fitting for the royal scepter and noble dominion of the Latin language to prevail. In a similar manner, if a popular gathering of the faithful is to be encouraged in sacred buildings – a single voice, the most significant image of one charity – nevertheless, we commend the efforts, both yours and those of many prudent people, to ensure that choirs are held in high esteem and, where they have lapsed or weakened, are restored: namely, the choirs of the greater churches and monasteries, often endowed with praise and memories, and also those that are established or happily instituted in parishes, in seminaries, and among young people. The labor required is not small, but the harvest that will ripen from it for the greater glory of God and for the advancement of Chris-

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tian life is not small either. Thus far, much has been well accomplished here, and even better things are to come.

[*Latin ed. p. 813*]

The acts of Pope John XXIII, numbered 813, and those that are to come, offer certain hope. Indeed, we greatly rejoice with you, beloved son, concerning the advancements that the Institute of Sacred Music has achieved, thanks to your diligent efforts. Furthermore, it is a source of joy for Us that, recently, with the magnificent assistance of a man to whom God may grant rewards according to his merits, a special program has been established here for the cultivation of missionary regions through music. For the peoples to whom the heralds of the Gospel bring the Kingdom of God and light, often possess ancient musical treasures and are greatly delighted by native songs. Therefore, it is a prudent plan to collect, refine, and adapt these melodies that arise there for the use of the Catholic religion; in this way, also, a foundation for native religious music will be laid. Those things which, with God's favor, are already flourishing with success are an encouragement for even greater progress. We desire that this Institute of Sacred Music teaching may endure for ages to come, that it may grow and add new merits to its ancient ones, always seeking, according to the spirit and inspiration of the Church, to cultivate and develop musical forms that, through their outward sound, stir up within the heart a new song, a sweet voice to God, a pleasing sacrifice, an acceptable offering. And let no one be ignorant of this: "Let us pray by singing, and let us sing while we pray." 2 This, indeed, from the depths of our heart, we impart to you, beloved son, to the most prudent Director of the Pontifical Institute of Sacred Music teaching, to those who serve with such commendable integrity, to the professors and students, both those who are now present and those who were in the past, who have attended these schools, and to all who assist and favor it in any way, Our Apostolic Blessing: may this be a perpetual pledge of Our benevolent charity. Given in Rome, at Saint Peter's, on the ninth day of the month of December, in the year 1961, the fourth year of Our pontificate. JOHN PP. XXIII.

2 St. Augustine, Sermon 342, 1.

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - Commentarium Officiale

ALLOCUTIONES

I. Ad eos qui interfuerunt Coetui XI a Consilio v. "Food and Agriculture Organisation" (F.A.O.) Romae habito.

"Volumus adhibere nonnullas verba salutis ad unum gregem delegatorum qui, his diebus, participaverunt in undecima Conferentia Generalis Organisationis Nationum Unitarum pro Alimentatione et Agricultura. Die Lunae ultima, ut praesagium dulcedinis huius huius diei congressus,

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iam habuimus gratiam recipendi Praesidem huius institutionis quae congredit representantes plus quam centum nationum ad studendum methodis efficacissimis ad tollendum, in mundo, flagellum famis. Vos hic hodie, carissimi domini, accipimus cum satisfactione speciali, quia nobiles fines quos sequitur vestra Organisatio, F.A.O., merito obtinent aestimationem et venerationem omnium qui vere corde curant bonum fratrum suorum. Scitis omnem curam quam Nos ipsi, ab initio, adhibuimus ad opera vestra. Etiam curavimus ea designare in documento sollemni Magistri Nostri, in recenti encyclica *Mater et Magistra*, et sensimus grato animo responsionem benignam quae haec mentionem apud vestram Organisationem invenit. Mundus hodiernus aspicit ad duo magna beneficia, quae sunt pax et panis. Pax suam originem invenit in fide hominis ad petitiones *Pater Noster*; haec, per se, producit, ut fructum naturale, bonum esse quod scimus esse donum Providentiae: *panem nostrum cotidianum da nobis hodie*. Et dicere licet quod alterum trahit alterum: nam qui laborant ad donandum hominibus pacem, quae semper minatur, donec perseverat grave desequilibrium oeconomicus inter nationes, eo ipso contribuent ad procurandum panem centum millionibus hominum subalimentatorum. Haec est conditio essentialis ut actio vestra vere sit efficax. Fiat, carissimi domini, ut populi in pace in terra vivant, et sic panem inveniant quem necessarium habent. Hoc est votum quod ex animo formamus, et invocamus super vos et opera vestra optimas benedictiones divinas."

* Die 22 Novembris mensis anno 1961.

[*Latin ed. p. 815*]

Acts of Pope John XXIII, 815, II. To those who attended the first gathering, held in Rome, from almost all nations, concerning Radio and Television for the benefit of schools.

"Gentlemen, it gives us great pleasure to welcome all the participants in the 'International Congress of Broadcasting and Television Organizations on School Radio and Television,' who have come from all over the world to Rome for days of study and collaboration. We would like to note, at the beginning of this informal discussion, the happy coincidence that places this meeting under the protection of Saint Ambrose, whose feast day the Catholic Church celebrates today. The illustrious Bishop of Milan was, as you know, a great teacher, who had an exceptional student in the person of Saint Augustine. Therefore, it pleases us to place your activities as educators under the benevolent patronage of Saint Ambrose, who is universally recognized as a perfect connoisseur of the spirit of his time, and who possessed such skill in touching minds and consciences, both through word and through writing. May you, gentlemen, follow his example, and always be servants of the truth, directing the minds and hearts of all listeners and viewers to it, for the benefit of whom you work! The very purpose of your

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congress is indeed to share, for better use, the experiences already gained in various countries regarding the use of modern broadcasting techniques in education. We are very pleased to see this collaboration of so many men of good will, employing all audiovisual means in the service of culture and fraternity. It is true that, for many, these constantly evolving techniques, such as radio, cinema, the press, and television, represent only pleasant pastimes. They can be so to some extent, and it is perfectly legitimate to use them to enrich the leisure of individuals and families. But it is even more important that these new possibilities, born of human ingenuity, serve to educate people, as you yourselves have so well understood. It is a matter of fraternal cooperation to accomplish a work..."

* December 7th, in the year 1961.

[*Latin ed. p. 816*]

Acta Apostolicae Sedis - Official Commentary 816, beneficial. By abolishing distances, radio and television allow an ever-increasing number of minds to benefit from instruction given by a limited faculty, in a few hours daily, and with very little educational material. What profit, for so many young people and also adults, – not excluding, even, older people – who are far from any intellectual center, to finally, for some, learn to read and write, and for others, to acquire, in addition, a true professional training, of which their geographical isolation would have irrevocably deprived them! We will even confide to you in secret that, in order to form an idea, We have on several occasions wished to listen to and see personally some of these broadcasts. How can one not rejoice at the happy prospects opened up by the first achievements already crowned with success and full of promise? Therefore, it is with great heart that We encourage you in your work in favor of the most disadvantaged, and especially those whose rudimentary living conditions have prevented them from being educated. And it is to be hoped, dear Sirs, that thanks to your combined efforts, the sad scourge of illiteracy – thank God, already greatly diminished – will finally disappear completely. We gladly congratulate you on this, and We do not doubt that the radio and television educational programs of which you are the initiators will contribute to this human promotion of the humble, which We called for in Our recent Encyclical Letter, *Mater et Magistra*. Your distinguished President, Sir Jan Yacob, rightly emphasized in his kind address just now that one of the highest duties of man is the instruction and education of his children. Your noble task consists precisely in assisting parents in the fulfillment of this duty, by placing at their service the exceptional didactic possibilities of radio and television. We would only like to add a suggestion. The very extent of these means makes it your duty to harmoniously balance the instructive and educational programs intended for the minds of young and adult people whom you help to form. The whole person must benefit from this, so spiritual values must be at the forefront. In this way, minds

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will be formed as they should be, and your listeners and viewers will be enriched, in mind and soul, provided that you have this concern to place religion in the place that is due to it.

[*Latin ed. p. 817*]

Acts of Pope John XXIII, 817: "This, dear gentlemen, is our most cherished desire, and We wish to entrust it to the powerful intercession of Saint Ambrose, and also of Mary, Mother of Jesus and our Mother, whose Immaculate Conception We celebrate tomorrow. May the Lord pour forth upon your persons, your families, and your works the abundance of divine graces, as a pledge of which We gladly grant you Our paternal Apostolic Blessing."

III. To the Prelates, Auditors, and other Officials, Advocates, and Procurators of the Sacred Roman Rota.

"Beloved sons, the Holy Mass in the Pauline Chapel and the meeting with the Pope inaugurate, as is customary, the judicial activity of the Tribunal of the Sacred Roman Rota. You, Mr. Dean, wished to mention Our visit last January to the seat of your Tribunal. And now, the joy of that day is renewed. Indeed, We cannot but rejoice at the thought of welcoming in you the successors of those auditors of the causes of the Lord's court, of those famous jurists, of whom the documents of your ancient history speak with expressions of high regard. Renowned masters of law, but even more, ecclesiastics distinguished for prudence and uprightness of life: this is the singular title of honor of the College of Prelate Auditors, which also reflects upon the expertise and the shining virtue of the Officials and Advocates of the Tribunal. The volume of work accomplished, which you have wished to bring to Our knowledge, as every year, deserves consideration and paternal encouragement. Many of you contribute with the expertise and doctrine both in the Central Commission and in those Preparatory Commissions of the Ecumenical Council. The increased work is a pledge of more abundant graces of the Divine Paraclete, and it instills in hearts the joyful awareness of a good service rendered to the Church. Your presence offers Us the opportunity for some considerations..."

* December 13th of the year 1961.

52 - ACTA, vol. III, no. 15. — December 28, 1961.

[*Latin ed. p. 818*]

Acta Apostolicae Sedis - Official Commentary 818. In accordance with ideas manifested in the past year, paternal solicitude urges in Our heart as universal Pastor. We confide them to you with simplicity and immediacy.

1. And first of all, in the doctrinal uncertainties that, here and there, and in various expressions, threaten to disorient public opinion, it is necessary to make a solemn and grave appeal to the solidity of the principles upon which the action of the Church is based in the defense of marriage. In

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carefully safeguarding the indissolubility of the bond and the sanctity of the great Sacrament, the Church defends a right not only ecclesiastical and civil, but above all natural and divinely positive. These two great and necessary goods, which the veil of passions and prejudices sometimes obscures to the point of making them forgotten, are, before being dictated by positive law, willed, the one by natural law, engraved in indelible characters in human conscience, and the other by the divine law of Our Lord Jesus Christ. Therefore, we are not dealing with prescriptions and norms that circumstances impose, and that the course of generations can change, but with the divine will, the inviolable order established by God Himself to safeguard the very foundation of civil society. It is the primordial divine law, which in the fullness of time, the word of Christ, "but from the beginning, it was not so,"* restored to its genuine integrity. The Church does not defend the interests of a caste or outdated customs. Its glorious song, its title of honor, resounds in the Pater noster: "Thy kingdom come. Thy will be done on earth as it is in heaven." This is what it proposes and defends in the world: the will of God, in which there is peace, serenity, and even material prosperity for all its children.

2. It is therefore necessary that the doctrine of the Church on marriage be more widely known and disseminated in all forms. This was Our heartfelt desire, which We confided in you with paternal hope in the Allocution of last year. "Considering the gravity of the danger," We said then, "the invitation arises spontaneously, which We repeat ardently in the Heart of Jesus, first of all to the pastors of souls, so that they employ every means, in instructions and catechisms, with voice and with writings widely disseminated, to enlighten consciences... And We extend this invitation also to those who have the will and the means to influence public opinion, so that their interventions are of clarification, not of confusion."

*Matt. 19, 8.

[*Latin ed. p. 819*]

Acts of Pope John XXIII, 819: The fusion of ideas; of rectitude, of respect for the greatest and most precious good of social life: the integrity of marriage.

2. This invitation is renewed today with heartfelt intensity, because that widespread sense of danger persists, stemming primarily from a lack of solid doctrine and honest information. On matters that require preparation, maturity of judgment, and sincerity of conscience, writings and discussions are, to say the least, undertaken with a lack of seriousness. Therefore, it is necessary that the faithful, and indeed the entire society, be enlightened, forewarned, and properly guided. Thus, a vast work of catechesis and the illustration of truth is necessary and indispensable, through traditional means that the Church has at her disposal, as well as through those offered by the press and new audio-visual techniques. New forms must be devised

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to convey this teaching to those preparing for marriage, especially to young people and betrothed couples. Therefore, you can see the broad pastoral horizons that open up before your work. You can collaborate in various ways in the teaching effort that it presupposes, and the priestly mission offers you many such opportunities.

3. The reason for what we have said is one alone. This is the motivating force behind all the spiritual activity of the Church throughout time: the salvation of souls, *salus animarum*. Her maternal heart compels her to act and to decide for the good of all her children. And this is the spirit that informs the action of the Church's Tribunals, and consequently, of the ecclesiastical judge, the defender of the bond, as well as the promoter of justice and the lawyers. It is a *ministerium veritatis*, because it primarily tends towards the salvation of the soul of those who need these tribunals. Yes, the Church always has in view the eternal salvation of individuals, even when she limits the right of accusation, and when she issues a sentence of guilt; indeed, the guilty spouse is never deprived of the means to escape the danger of eternal damnation. In this perspective of a significance that transcends time and circumstances, all the cares and provisions that the Church employs for the good of her children in this delicate field acquire worthy value: the careful prudence with which individual cases are examined, and the large number of cases treated with gratuitous assistance.

[*Latin ed. p. 820*]

Acts of the Apostolic See - Official Commentary 820 judicial proceedings, which, in the past year, were slightly less than half of the others. Therefore, your work also contributes to the affirmation of the supreme aims of the Church; and with the undeniable evidence of truth and justice, it calls to the saving will of the heavenly Father, and to the incessant yearning of the Heart of Christ: "For God sent not his Son into the world to judge the world, but that the world might be saved through him" (John 3:17). Beloved sons! In the Eucharistic Sacrifice, offered now for you, the Precious Blood has been immolated, which brings the cleansing and salvation for all humanity. This Blood, which is a river of mercy, spreads its redemptive virtue also upon your work, and makes it fruitful for the good of souls. We invoke its almighty gift upon each of you, upon your work, upon your studies and your ministries. And while we renew our paternal wishes for the happy progress of the new Judicial Year, we are pleased to confirm our esteem and benevolence towards you with a special Apostolic Blessing, which we also extend to the beloved students of the Royal University, and to all those united with you in the bonds of family and work.

LETTERS WRITTEN AND GIVEN TO THE FAITHFUL of the Republic of "Haute-Volta," at the beginning of the year in which that region began to exist as an autonomous entity.

Dear Catholic sons of Haute-Volta,

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On this solemn day when your noble country celebrates the first anniversary of its independence, how could the Common Father of the faithful fail to share in the joy of his Voltaic children? The personal ties that bind Us to Haute-Volta make Us happy to be present among you today in the person of the beloved Delegate.

[*Latin ed. p. 821*]

From the Acts of Pope John XXIII, 821, an Apostolic Letter from Dakar, especially sent by Us for this purpose. For the episcopal consecration conferred by Our own hands in the Basilica of Saint Peter upon the Archbishop of your capital will never be erased from Our memory. Furthermore, We greatly appreciated the Extraordinary Mission, by which the Republic of Upper Volta had the courtesy of being represented with such distinction at the recent celebrations of Our eightieth anniversary. We therefore seize this opportunity to greet and congratulate your Catholic community, which is so beautiful and so vibrant. Thanks to the magnificent zeal and the labors of so many missionaries, – among whom stands the esteemed figure of the late Monsignor Thévenoud – Catholicism is flourishing there today: seven ecclesiastical jurisdictions, several seminaries, pastors and a clergy partly from Upper Volta, three local congregations whose services are invaluable, and finally, a significant number of catechists who, it can be stated without fear, are the driving force of evangelization. To each of Our beloved sons, We express Our pride and Our confidence that they will always strive to make Jesus Christ known, loved, and served. And We feel compelled to renew here the paternal wishes that We recently addressed through the airwaves of Radio Vatican to all your African brethren: "May true and lasting happiness reign in your families and in your nations; may all social classes constantly strive to promote the well-being of the country; may, finally, the divine gift of peace smile upon your populations, so that you may fully enjoy the fruits of joy, peace, and true freedom." Such wishes truly overflow from Our heart for you – who, according to the beautiful expression of Saint Paul: "are our joy and our crown." And it is with these sentiments that We earnestly invoke a copious outpouring of divine graces upon you, very dear sons, upon your Bishops, and upon the civil authorities, as a pledge of which We grant you the Apostolic Blessing. From the Vatican, December 10, 1961. IOANNES PP. XXIII.

1 A. A. 8., V. L U I (1961), p. 734.

[*Latin ed. p. 822*]

Acts of the Apostolic See - Official Commentary 822 II To the Most Reverend Father Dr. Hippolytus Berlier, Bishop of Niamey, when he celebrated the solemnities of the region of Niger, after it had begun to be of its own jurisdiction. In response to your filial request, We are pleased to send you,

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on the occasion of the celebration of the Independence of Niger, this Message, which will be a new testimony of Our paternal benevolence towards this Country and of the interest We take in the joy of all the populations of Niger. We do so all the more willingly because, a few months ago, We conferred upon you, with Our own hands, the fullness of the priesthood, during a moving ceremony whose memory is still so vivid in Our mind. More recently, during Our anniversaries, We had the joy of welcoming to the Vatican an extraordinary Mission sent by the Government of Niger, and of which We greatly appreciated the composition and distinction. How then can We not congratulate the Nigerian people today? Indeed, the first months of its young independence have not belied its oldest traditions. Accustomed to vast horizons and open to regions, races, and ways of life quite diverse, the inhabitants of Niger know how to be welcoming to all, they appreciate the harmony between individuals, families, and peoples, and they often demonstrate this. Let them therefore be congratulated, and may the generous efforts made by the Authorities for economic and cultural development, as well as for internal and external harmony, find in all citizens an ever deeper assent! Thus, their Country may more securely hold the place that is due to it in the concert of nations. Our Catholic sons are, moreover, not the last – We are convinced of this – to collaborate in common tasks. Faithful to the demands of their Catholic faith, they are eager to be everywhere leaven of unity and fraternity; they want to contribute to material prosperity as well as to social and cultural progress; above all, they intend to be inspiring examples of faith in divine Providence and witnesses of the love that God bears for men. In doing so, they cannot fail to meet the legitimate expectations of a Government in its pursuit of the common good of the nation.

[*Latin ed. p. 823*]

Acta Ioannis PP. XXIII 823. In hoc die festo, Noster carissimus Delegatus pro Africa Occidentali, quem specialiter mittimus ut in loco Nostro inter Nigrienses sit, auctoritatus interpres affectus patris Nostri, quos illis tribui volumus, praesertim parvulis, pauperibus, et illis qui in corpore vel anima patiuntur. Ex animo omnium et singulorum optimas vota prosperitatis, felicitatis et pacis formamus. Libenter super totam terram, duces eius et habitantes, amplam effusionem divinarum benedictionum invocamus, cuius signum vobis, Venerabilis et Carissime Frater, Benedictionem Apostolicam Nostram affectissimam mittimus. Ex Vaticano, die 18 Decembris 1961. IOANNES PP. XXIII.

[*Latin ed. p. 824*]

Acts of the Apostolic See - Official Commentary 824. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PROVISION FOR CHURCHES. His Most Holy Lord, Pope John, by Divine

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Providence XXIII, having successively decreed with the Sacred Consistory Congregation, has now provided for the following churches with new pastors, namely: on July 8, 1961. — To the titular episcopal Church of Diospolis, the Most Reverend Father Nemeslaus Rivera Meza, until now Bishop of Cajamar in censem. On September 10. — To the newly erected territorial Prelature of Oviedo in Oviedopolitanae, the Reverend Father Jerome Pechillo, a member of the Third Order of Regular Canons of Saint Francis. On October 5. — To the titular (for this occasion) archiepiscopal Church of Abarita, the Most Reverend Father Charles Martin, Apostolic Nuncio in the Paraguayan Republic. — To the titular (for this occasion) archiepiscopal Church of Justinianopolis in Galatia, the Most Reverend Father Carmel Rocco, Apostolic Nuncio in the Bolivian Republic. On October 28. — To the titular episcopal Church of Aggarita, the Reverend Father Joseph Buchkremer, a canon of Saint Albert in the city of Aix-la-Chapelle, whom he appointed as an Auxiliary to the Most Reverend Father John Pohlschneider, Bishop of Aix-la-Chapelle. — To the titular episcopal Church of Aeten, the Reverend Father John William Mary Bluyssen, administrator of piety in the Minor Seminary of Bois-le-Duc, whom he appointed as an Auxiliary to the Most Reverend Father William Mary Bekkers, Bishop of Bois-le-Duc. On November 21. — To the cathedral Church of Pastópolis, the Most Reverend Father George Albert Giraldo Restrepo, until now titular Bishop of Garriana. On November 28. — To the titular episcopal Church of Arnaeta, the Most Reverend Father Aloysius Robin, until now Bishop of Blois. On December 1. — To the titular episcopal Church of Altiburu, the Reverend Father.

[*Latin ed. p. 825*]

The Sacred Congregation for the Propagation of the Faith, 825. Geraldina E. Carter, from the archdiocese of Marianopolitana, appointed as an Auxiliary to the Most Reverend Father John Christopher Gody, Bishop of Londonensis. December 7th. — Aloysius Joseph Kerkhofs, until now Bishop of Leodiensem, appointed as the titular archbishop of the Church of Serrensi in Macedonia. — Augustine Jauffrès, until now Bishop of Tarantasiensem, appointed as the titular bishop of the Church of Arsennaritanae. December 11th. — Ernest L. Unterkoefler, Chancellor of the Catholic Diocese of Richmondiensis, appointed as the titular bishop of the Church of Latopolitanae, having been designated as an Auxiliary to the Most Reverend Father John J. Russel, Bishop of Richmondiensis. — Carolus Alexander Salatka, parish priest of Saint Michael the Archangel in the county commonly called "Dennison," from the diocese of Grandormensi, appointed as the titular bishop of the Church of Carianensi, having been designated as an Auxiliary to the Most Reverend Father Alienus Jacob Babcock, Bishop of Grandormensi.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, DE SANCTO PETRO SULA-BLUEFIELDEN. DECREE Concerning

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the alteration of the boundaries of Apostolic Vicariates, with new limits recently established between the Republics of Honduras and Nicaragua. The Most Reverend Apostolic Vicar of San Pedro Sula in Honduras and the Most Reverend Apostolic Vicar of Bluefieldensis in Nicaragua presented petitions to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries of their Apostolic Vicariates be aligned with the new civil boundaries, in order to expedite the exercise of the sacred ministry to their ecclesiastical communities. However, this Sacred Congregation, after mature deliberation and with the favorable opinion of the Most Reverend Lord Sanctis Portalupi, the Apostolic Nuncio in the aforementioned nations, considered the presented petitions to be worthy of a favorable reception. Therefore, by virtue of special faculties granted to it by the Most Holy Pope,

[*Latin ed. p. 826*]

Acts of the Apostolic See - Official Commentary 826. By the Divine Providence of Our Pope John XXIII, this Holy Dicastery, for the Propagation of the Christian Name, by the present Decree, has determined that the boundaries between the Apostolic Vicariate of San Pedro Sula in the Republic of Honduras and the Apostolic Vicariate of Bluefields in the Republic of Nicaragua shall be amended in such a way that, in the future, they shall entirely coincide with the civil boundaries, which are commonly constituted by the course of the river, commonly called "Coco" or "Segovia." Contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th day of the month of August, in the year of Our Lord 1961. P. G. Card. Agagianian, Prefect. L. © S. f. Petrus Sigismundi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 827*]

Sacra Penitentiaria Apostolica 827. ACTA TRIBUNALIUM. SACRA PAENITENTIARIA APOSTOLICA (Officium de Indulgentiis). DECRETUM. De pia oblatione quotidiani laboris. Indulgentiis praemittitur.

SSmus D. N. Ioannes Div. Prov. Pp. XXIII, cupiens ut labor humanus, per oblationem Deo factam, magis nobilitetur atque ad superna evehatur, in audientia infra scripto Cardinali Paenitentiario Maiori die 7 Octobris vertentis anni concessa, benigne dilargiri dignatus est Indulgentias quae sequuntur:

1. Plenariam, sub solitis conditionibus, a fidelibus Christianis acquirendam, qui sive manuum sive animi labores totius diei, quavis adhibita formula, mane Deo obtulerint;

2. Partialem quingentarum dierum, saltem corde contrito a fidelibus Christianis acquirendam, quoties praesentem huiusmodi laborem, qualibet pia invocatione, pariter devote offerant.

Praesens in perpetuum valituro. Contrariis quibuslibet minime obstan-

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tibus.

Datum Roma, e Sacra Paenitentiaria Apostolica, die 25 Novembris 1961.

A. M. Card. Larraona, Paenitentiarius Maior.

L. © S. I. Rossi, Regens.

[*Latin ed. p. 828*]

Acta Apostolicae Sedis - Commentarium Officiale 828

TRIBUNAL VICARIATUS URBIS

Citatio edictalis ROMANA

Nullitatis matrimonii (D'Amato - Corazziari)

Cum ignoretur locus actualis commorationis dominae Clarae Corazziari in causa conventae, eamdem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in Sede Tribunalis Vicariatus Urbis (Roma, Via della Pigna 13 a), die 12 Februarii 1962, hora 9 cum dimidio, ad disputandum de dubio concordando, vel ad infrascriptum dubium subscribendum: An constet de nullitate matrimonii in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedictae dominae Clarae Corazziari curare debent ut de hac edictali citatione ipsa moneatur.

* Bruno Banti, V. Off. Ex Aedibus Tribunalis Vicariatus Urbis, die 5 Decembris 1961.

Ioannes Nastasi, Cancellarius

* And since the place of current residence of Madame Claire Corazziari, defendant in this cause, is unknown to us, we summon her to appear, either in person or through a duly appointed attorney, at the seat of the Tribunal of the Vicariate of Rome (Roma, Via della Pigna, 13 a) on February 12, 1962, at 9:30 AM, to agree upon or to subscribe to the doubt mentioned below: Does the marriage in this case consist of nullity?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Madame Claire Corazziari, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 829*]

Diarium Romanae Curiae, 829. DIARY OF THE ROMAN CURIA. Friday, December 15, 1961, the Holy Father John XXIII received in a solemn Audience His Excellency Professor Dr. Hatem Anouar, Extraordinary and Plenipotentiary Ambassador of the Syrian Arab Republic, for the presentation of his Credentials. Saturday, December 23, 1961, the Holy Father John XXIII received in a solemn Audience His Excellency Dr. Louis LeGros, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Senegal, for the presentation of his Credentials.

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SACRED CONGREGATION OF RITES. Tuesday, October 10, 1961, before His Eminence, the Most Reverend Cardinal Clemente Micara, Bishop of Velletri, Promoter or Relator of the Cause of the Servant of God, Charles Mary Schilling, professed priest of the Congregation of the Barnabites, the Reverend Prelates Officials and the Reverend Theological Consultors of the Sacred Congregation of Rites discussed, in a preparatory session, concerning the heroic virtues of the aforementioned Servant of God.

Tuesday, October 24, 1961, in the Palace of Congregations, the Ordinary Session of the Sacred Congregation of Rites took place, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the Cause of the Servants of God, Margaret Mary López de Maturana, foundress and first General Superior of the Missionary Institute of the Mercedarian Sisters of Berriz, and Elizabeth of the Most Holy Trinity, a nun of the Order of Discalced Carmelites.

Tuesday, November 14, 1961, in the Palace of Congregations, in the presence of His Eminence, the Most Reverend Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God, Agostina Pietrantoni, professed of the Institute of the Sisters of Charity, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, December 5, 1961, in the Vatican Apostolic Palace, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend...

[*Latin ed. p. 830*]

Acts of the Apostolic See - Official Commentary. On December 19, 1961, in the Vatican Apostolic Palace, the Ordinary Session of the Holy Congregation of Rites was held, during which the Most Reverend and Eminent Cardinals and the Reverend Officials discussed the introduction of the cause of beatification of the Servant of God, Andrea Van Den Roer, a professed religious of the Congregation of the Brothers of the Blessed Virgin Mary, Mother of Mercy. They also examined the reports of the theological censors regarding the writings of the following Servants of God: 1. Giuseppe Leone Torres, a professed priest of the Order of the Most Holy Virgin of Mercy; 2. Giuseppe Baldo, a priest, founder of the Little Daughters of St. Joseph; 3. Anna Maria Marovich, a religious of the Congregation of the Sisters of Nazareth.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father John XXIII, may he reign happily, deigned to appoint:

June 27, 1961. His Excellency, the Reverend Monsignor Moodie Ernesto, General Auditor of the Reverend Apostolic Chamber.

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September 23. His Excellency, the Reverend Monsignor Rossi Opilio, titular Archbishop of Ancira, Apostolic Nuncio to Austria.

October 5. His Excellency, the Reverend Monsignor Alibrandi Gaetano, titular Archbishop of Binda, Apostolic Nuncio to Chile.

October 12. The Reverend Monsignor Pucci Adamo, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

October 12. The Reverend Monsignor Palazzini Giuseppe, Prelate Auditor of the Tribunal of the Sacred Roman Rota.

October 14. His Excellency, the Reverend Monsignor Clarizio Emmanuele, titular Archbishop of Claudiopolis of Isauria, Apostolic Nuncio to the Dominican Republic.

October 30. The Most Reverend and Eminent Cardinal Ferretto Giuseppe, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

October 31. His Excellency, the Reverend Monsignor Pinci Antonino, titular Archbishop of Tarasa of Numidia, Apostolic Nuncio to Panama.

[*Latin ed. p. 831*]

From the *Diarium Romanae Curiae*, number 831, November 6, 1961. The Most Reverend and Illustrious Lord Cardinal Giovanni Battista Montini, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

The Most Reverend and Illustrious Lord Cardinal Fernando Quiroga y Palacios, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

The Most Reverend and Illustrious Lord Cardinal Carlo Confalonieri, Protector of the Sisters "Hijas Minimas de Maria Inmaculada" (León, Mexico).

The Most Reverend and Illustrious Lord Cardinal Arcadio Maria Larraona, Protector of the Religious of Saint Vincent de Paul (Paris, France).

The Most Reverend and Illustrious Lord Cardinal Stefano Wyszynski, Protector of the Franciscan Sisters "Familiae Mariae" (Warsaw, Poland).

The Most Reverend and Illustrious Lord Cardinal Clemente Micara, Protector of the Venerable College of Capranica in Rome.

November 22. The Most Reverend and Illustrious Lord Cardinal Ernesto Ruffini, Member of the Pontifical Central Preparatory Commission for the Second Vatican Ecumenical Council.

By Apostolic Briefs, the Holy Father John XXIII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

November 26, 1960. His Excellency, Most Reverend Monsignor Emanuele Yerena y Camarena, Bishop of Huejutla.

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January 10, 1961. His Excellency, Most Reverend Monsignor Latino Enrico Vanni Evangelista, Titular Archbishop of Bizia.

January 24. His Excellency, Most Reverend Monsignor Vincenzo V. Dereere, Bishop of Trivandrum of the Latins (India).

May 6. His Excellency, Most Reverend Monsignor Maria-Giuseppe Lemieux, Archbishop of Ottawa.

October 5. His Excellency, Most Reverend Monsignor Gregorio Modrego y Casáus, Archbishop-Bishop of Barcelona.

Apostolic Protonotaries *ad instar participantium*:

January 16, 1961. Monsignor Francesco Fresno (Santiago de Chile).

Monsignor Luigi Enrico Baeza Guzmán (Santiago de Chile).

Monsignor Giuseppe Martinoli (Lugano).

May 20. Monsignor Filippo Alvarez Del Pino (Bogotá).

July 10. Monsignor Andrea Afeltra (Amalfi).

Monsignor Enrico F. Hammer (New York).

Monsignor Luigi H. Boudreaux (Lafayette).

Monsignor Warren L. Boudreaux (Lafayette).

Monsignor Giorgio Brisson (Ogdensburg).

August 28.

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Official Commentary 832, October 10, 1961, 13)) » 24 » » 28 » » November 15 » 18)) » » » » Monsignor Guillois Giuseppe (Constantinople). Monsignor D'Onorio Di Meo Luca (Gaeta). Monsignor Oivardi Ernesto (Eoma). Monsignor Bicchierai Giuseppe (Milan). Monsignor Eomani Arturo (Pescia). Monsignor Treanor Carlo (Glasgow). Monsignor Schrems Teobaldo (Regensburg). Monsignor Ronan J. Edward (Toronto). By letters from the Secretariat of State, the Most Holy Father John XXIII, happily reigning, deigned to appoint: November 22, 1961. His Excellency, Reverend Monsignor Giovanni Battista Peruzzo, Archbishop-Bishop of Agrigento, Member of the Pontifical Theological Commission for the preparation of the Second Vatican Ecumenical Council. 25 » » His Excellency, Reverend Monsignor Alfredo Bengsch, Bishop of Berlin, Member of the Pontifical Central Preparatory Commission of the Second Vatican Ecumenical Council. December 9 » His Excellency, Reverend Monsignor Giuseppe Me Shea, Bishop of Allentown, Consultor of the Sacred Congregation for the Oriental Churches. 14 » » The Most Eminent and Reverend Cardinal Gustavo Testa, Member of the Supreme Sacred Congregation of the Holy Office. » » » Reverend Father Gabriele Maria Roschini, of the Servants of Mary, Consultor of the Supreme Sacred Congregation of the Holy Office. 18 » » The Most Illustrious and Reverend Monsignor Filippo Giobbe, Emeritus Director of

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the Official Bulletin "Acta Apostolicae Sedis". » » » The Most Illustrious and Reverend Monsignor Alfredo Zanchi, Director of the Official Bulletin "Acta Apostolicae Sedis".

NECROLOGY

December 8, 1961. Monsignor Francis P. Keough, Archbishop of Baltimore. » Monsignor Riccardo Pittini, Archbishop of Santo Domingo and Castrense Vicar for the Dominican Republic. 13 » Monsignor Antonio Ignacio Camargo, Bishop of Trujillo in Venezuela. 22 » The Most Eminent Cardinal Elia, of the Titular See of Saint Mark, Archbishop of Florence. 23 » Monsignor Emanuele Mignone, Bishop of Arezzo. » Monsignor Emilio Lisson, Titular Archbishop of Metimna. 25

[*Latin ed. p. 833*]

(Ser. m, v. HI) - N. 16′ An. et vol. LÏÏI 30 Decembris 1961 ACTA APOSTOLICAE COMMENTARIUM SEDIS OFFICIALE Directio: Palazzo Apostolico - Città dei Vaticano — Administratio: Libreria Editrice Vaticana I INDEX GENERALIS ACTORUM (An. e t vol. L U I — Ser. III, I - ACTA IOANNIS PP. XXIII LITTERAE DECRETALES, 1 2 9 , 7 0 5 . LITTERAE ENCYCLICAE, 4 0 1 , 7 8 5 . EPISTULAE APOSTOLICAE, 8 4 , 2 0 5 , 2 4 1 , 296,465, 641. 147, 148, 150, 198, 213, 214, 215, 258, 260, 261, 262, 263, 350, 351, 352, 354, 355, 356, 357, 481, 482, 483, 484, 486, 545, 546, 548, &49, 551, 602, 604, 605, 606, 608, 668, 669, 670, 671, 672, CHIROGRAPHA, SACRA CONSISTORIA: Secreta, 6 6 , 8 2 , 1 9 9 . Publica, 8 2 , 2 0 4 . Semipublica, 2 4 3 . EPISTULAE, LITTERAE APOSTOLICAE MOTU PROPRIO DATAE, 1 9 8 . CONSTITUTIONES APOSTOLICAE, 16, 18, 20, 88, 91, 94, 97, 99, 142, 144, 244, 249, 251, 253, 255, 257, 337, 339, 341, 343, 345, 346, 470, 472, 474, 476, 478, 529, 531, 534, 536, 538, 27, .101, 217, 220, 303, 489, 490, 491, 552, 555, 675, 715, 783, 104, ALLOCUTIONES, 41, 225, 102, 221, 227, 265, 308, 314, 318, 321, 323, 358, 363, 364, 495, 499, 503, 557, 559, 610, 613, 614, 615, 678, 717, 719, 721, 724, 726, 728, 731, 755, 758, 760, 780, 8Í4, 815, 817. 651, 653, 655, 657, 659, 662, 664, 733, 753. NUNTII 25, 53 - ACTA, vol. I I I , n. 16. — 30-12-1961. 37 159, 566, 24, 30, 810. 154, 504, 23, 809, 151, NUNTII - 666. 2 6, 5 2 5 , 7 1 6 . 487, 591, 593, 596, 597, 599, 648, 649, APOSTOLICAE, 674, 803. 305, 540, 542, 544, 582, 585, 587, 589, LITTERAE v. I I I) CONVENTIO, 2 9 9 . SOLLEMNIS CANONIZATIO, 2 8 9 . 617, RADIOPHONICI 577, SCRIPTO 688, 82Ö, 5, 106, 193, 680, 682, 684, 685; DATI, 327, 366, 568, 822. Á "~

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[*Latin ed. p. 836*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

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I. DECRETAL LETTERS, page 1960

June 12, 1961

Sacratissimo, words. – To the Blessed John of Ribera, Pope and Confessor, the honors of the Saints are conferred. In the calendar of Saints.

To the Blessed Mary Bertilla Boscardin, Virgin, the honors of the Saints are conferred.

II. ENCYCLICAL LETTERS

May 15, 1961

Mater et Magistra. – To the Venerable Brothers Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places, who have peace and communion with the Apostolic See, and also to the entire clergy and Catholic faithful of the world: concerning the more recent developments in social affairs, in order to bring them into harmony with Christian precepts.

Aeterna Dei sapientia. – To the Venerable Brothers Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places, who have peace and

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communion with the Apostolic See: concerning Saint Leo the Great, Supreme Pontiff and Doctor of the Church, from the end of the five hundredth year of his death, 401.

III. APOSTOLIC LETTERS

January, March, April, 14, 1961

Iam in Pontificatus. – To the Most Reverend Archbishops and Bishops of the nation of Vietnam, after the Sacred Hierarchy established there.

Le voci. – To the Ordinary places and the Catholic faithful of the world: concerning piety towards Saint Joseph, the universal Patron of the Church, for whose protection the Council of Vatican II is implored.

Sacrarum expeditionum. – To the Most Reverend Archbishops, Bishops, and other Ordinary places of the Republic of Indonesia, after the Sacred Hierarchy established in that region.

Celebrandi Concilii Oecumenici. – To the Venerable Brothers Patriarchs, Primates, Archbishops, Bishops, and other Ordinary places, who have peace and communion with the Apostolic See: concerning the supplication to be held next Pentecost for the Ecumenical Council of Vatican II.

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Index of documents arranged in chronological order, page 1961, June to September 29. Whenever. - To the Most Reverend Thomas, titular of St. Mary in Via, Cardinal Priest of the Holy Roman Church, Archbishop of Peking, and Apostolic Administrator of the archdiocese of Taipei, and to the Most Reverend Bishops and other ordinaries of the same ecclesiastical province, concerning the newly established three dioceses on the island of Formosa, June 29. - To all ordinaries and Catholic faithful of the world: The recitation of the Rosary of Mary is recommended throughout the month of October for the preservation of peace among nations. May 11, 1961 - In the solemn canonization of Blessed Mary Bertilla Boscardin, Virgin, of the Institute of the Sisters of Christian Schools founded by St. Dorothy, in the Basilica of the Vatican, on the feast of the Ascension of Our Lord Jesus Christ. January 16, 1961 - Secret Consistory, page 66. I. Chamberlain of the Holy College. II. Address of the Supreme Pontiff. III. Creation and publication of Cardinals. IV. Provision of Churches. V. Petition for Pallia. March 16, 1961. April 6, 1961. Public Consistory. Secret Consistory. 82. I. Provision of Churches. II. Opening of doors and assignment of titles. III. Petition for Pallia. Secret Consistory. I. Provision of Churches. II. Report on causes. III. Taking of oaths. IV. Petition for Pallia. Public Consistory. 13. Semi-public Consistory. 83. ... 199. 203. 204. 204. 204. 243, abrogated. June 1961. Apostolic Letters issued *motu proprio*, March 10. Right of option in suburban dioceses. Apostolic Constitutions, January 16, 1960. RibeirÃ£o

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Preto (St. John in Brazil). In imitation. - Certain territories having been separated from the archdiocese of RibeirÃ£o Preto, a new Church is established, called "St. John in Brazil." April 25. Morondava (Morombe). Peoples of Africa. - Certain territories having been taken from the diocese of Morondava, a new diocese is founded, called "Morombe." Mexican (Texcoco). Heavenly city. - Certain territories having been taken from the archdiocese of Mexico, a new diocese is founded, called "Texcoco."

[*Latin ed. p. 838*]

In chronological order, the following documents are listed:

April 30, 1960: SERENENSIS - S. PHILIPPI (Ilapensis). Regarding personnel. - Certain territories are removed from the dioceses of Serenens and S. Philippi, and a new "nullius" (exempt) prelate is established, to be called "Ilapensis."

S. IOANNIS PORTORICENSIS - PONCENSIS (Areeibensis et aliarum). With apostolic approval. - Certain territories are removed from the dioceses of S. Ioannis Portoricensis and Poncensi, and a new diocese, "Areeibensis," and a new "nullius" prelate, "insularum a Virginibus" (or "Thomasiana"), are established; and a new metropolitan archdiocese is also established, to which the diocese of S. Ioannis Portoricensis is elevated.

May - June - July - August 2: SS. ASSUMPTIONIS - SS. CONCEPTIONIS IN PARAGUAY (Caacupensis). Concerning matters of equal importance. - Certain territories are removed from the dioceses of Ssmae Assumptionis and Ssmae Conceptionis in Paraguay, and a "nullius" prelate is established, to be called "Caacupensis."

September 28 - October: SIDEROPOLITANAE. Concerning important matters. - The Apostolic Administration of Burgenland, in Austria, is elevated to the rank of a diocese, to be called "Sideropolitanae."

ARACAIUENSIS (Propriensis - Stantianae). Concerning all churches. - Certain territories are removed from the diocese of Aracaiuensi, and new dioceses, "Propriensis" and "Stantiana," are established, and a new ecclesiastical province, "Araca iuensis," is established.

KHARTUMENSIS (de E I Obeid). Concerning the Sacred. - Certain territories are removed from the Apostolic Vicariate of Khartoum, and a new Apostolic Vicariate is established, to be called "EI Obeid."

MARIANENSIS - CAMPANIENSIS IN BRASILIA - IUDICIFORENSIS (S. Ioannis a Rege). Since. - Certain territories are removed from the dioceses of Marianensi, Campaniensi in Brasilia, and Iudiciforensi, and a new diocese is established, to be called "S. Ioannis a Rege."

KISJMUENSIS (Kisiianae). Concerning the Divine Christ. - Certain territories are removed from the diocese of Kisumuensi, and a new diocese is established, to be called "Kisiiana."

SEGOBRICENSIS (Segobricensis - Castellionensis). Concerning those in

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the Church. - The diocese of Segobricensi is given the designation "Castellionensis," and a cathedral is established in the city of Castellione.

MELENSIS (Fodinensis). With venerable. - Certain territories are removed from the diocese of Melensi, and another diocese is established, to be

PELOTENSIS - URUGUAIANENSIS (Bagensis). Concerning the Divine. - Certain territories are removed from the dioceses of Pelotensi and Uruguaianensi, and a new diocese is established, to be called "Bagensis."

BAHAMASENSIS (Nassaviensis). As a larger entity. - The Apostolic Vicariate of Bahamas is elevated to the rank of a diocese, to be called "Nassaviensis."

EXARCHATUS PRO UCRAINIS IN GALLIA. By the Eternal Pastor. - A new Apostolic Exarchate for Ukrainian Catholics of the Byzantine rite residing in France is established.

EXARCHATUS PRO ARMENIS IN GALLIA. Most Sacred. - The Armenian community residing in France is separated from the Ordinary for the faithful of the Eastern rite and is incorporated into an Exarchate.

LYCIENSIS. With our approval. - The diocese of Lyciensis is separated from the ecclesiastical province of Hydruntina and is placed immediately under the Apostolic See.

CALBAYOGANAE (Boronganensis). Concerning the sacred. - A portion of territory.

[*Latin ed. p. 839*]

Index of documents arranged chronologically.

Page.

The diocese of Calbayog is newly established; the diocese called "Boronganensis" is established.

470 1960 Oct. 22. Floridensis (Tacuarembianae).

"A lion, the strongest of beasts, who hath no fear of any thing he meeteth."

Certain territories are separated from the diocese of Floridensis, and a new diocese is established, called "Tacuarembiana."

472.

Babylonensis Chaldaeorum (Alcoshensis Chaldaeorum).

"Splendida."

Territories are taken from the patriarchal diocese of Babylonensis Chaldaeorum, and a new diocese is established, called "Alcoshensis Chaldaeorum."

582.

Babylonensis Chaldaeorum (Mausiliensis Chaldaeorum).

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"Amoris Nostri."

From the patriarchal diocese of Babylonensis Chaldaeorum, a new diocese is made, called "Mausiliensis Chaldaeorum."

585.

Nov. 24. Vietnamensis.

"Venerabilium Nostrorum."

In the Vietnamese region, an episcopal hierarchy is established.

346.

Saigonensis - Kontumensis (Mythoënsis-Dalatensis).

"Quod venerabiles."

The territory of the archdiocese of Saigonensis and the diocese of Kontumensis is divided, and new dioceses are established, called "Mythoënsis" and "Dalatensis."

474.

Canthoensis (Longxuyensis).

"Christi mandata."

Certain territories are taken from the diocese of Canthoensis, and a new diocese is established, called "Longxuyensis."

476.

27. S. Ludovici Potosiensis - Huejutlensis (Vallipolitanae).

"Cum rectus."

Certain territories are taken from the dioceses of S. Ludovici Potosiensis and Huejutlensis, and a new diocese is established, called "Vallipolitana."

478.

Arassuahyensis (Otonipolitanae).

"Sicut virentes."

Certain territories are taken from the diocese of Arassuahyensis, and a new diocese is established, called "Otonipolitana."

529.

Dec. 17. Saltensis Uruguay - S. Iosephi Uruquaria (Mercedanianae).

"Cum Regnum Dei."

Certain territories are taken from the dioceses of Saltensis in Uruguay and S. Iosephi in Uruquaria, and a new diocese is established, called "Mercedanianae."

531.

Boni Iesu Piaui (Raimundianae).

"Cum venerabilis."

Certain territories are taken from the pre-latitut of Boni Iesu de Piaui, and a new pre-latitut is established, called "Raimundiana."

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534.

Cotabatensis (Marbelianae).

"Quod praelaturae."

Certain territories are taken from the pre-latitut of Cotabatensis, and a new pre-latitut is established, called "Marbeliana."

536.

20. Kabgayensis - Nyundoensis (Ruhengeriensis).

"Cum Fidei."

Certain territories are taken from the archdiocese of Kabgayensis and from the diocese of Nyundoensis, and from other civil districts, and a new diocese is established, called "Ruhengeriensis."

538.

30. Urbis.

"Consueverunt."

The church of the Martyr St. Sebastian, formerly in the Catacombs, is raised to the dignity of a titular cardinal presbyterate.

255.

Urbis.

"Plurima quae."

The church of the Most Holy Redeemer and of St. Alphonsus in Exquiliis is raised to the dignity of a titular cardinal presbyterate.

257.

1961. Jan. 3. Indonesianae.

"Quod Christus."

In the Republic of Indonesia, an episcopal hierarchy is established.

244.

Maseruenae (Qachasnekensis).

"Sacrum Evangelium."

From the ecclesiastical circumscription of Maseruena, certain territories are separated, and a new diocese is established, called "Qachasnekensis."

542.

Maseruenae.

"Etsi priores."

In the region commonly called Basutoland, a new ecclesiastical province is established, called "Maseruena."

544.

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[*Latin ed. p. 840*]

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bery. Venerable Brothers. - The apostolic prefecture of Arcis Rosebery is elevated to the rank of a diocese, with the same boundaries and name. 540.

September 17. Nyassae Septemtrionalis (Mzuzuensis). Fertile land. - The apostolic prefecture of Nyassae Septemtrionalis is elevated to the rank and dignity of a diocese, to be called "Mzuzuensis." 587.

February 8. Philadelphiensis Latinorum (Alanopolitanae). Philadelphia. - From the archdiocese of Philadelphiensis Latinorum, certain territories are taken away, and a new diocese is established, called "Alanopolitana." 589.

February. Fortalexiensis - Cratensis (Iguatuvinae). In the apostolic. - From the archdiocese of Fortalexiensis and the diocese of Cratensis, certain territories are taken away, and a new diocese is established from them, called "Iguatuvinae." 591.

February. Guadalajarensis - Colimensi (Rivoriensis). Of the faithful. - From the archdiocese of Guadalajarensis and the diocese of Colimensi, certain territories are taken away, and a new diocese is founded, called "Rivoriensis." 593.

February 3. Tumacoënsis. Kingdom of Christ. - The apostolic prefecture of Tumacoënsis, in the Republic of Colombia, is elevated to the rank and dignity of a vicariate apostolic, with the same name. 596.

February 20. Neanthopolitanae et Aliarum. To the Venerable. - A provincial ecclesiastical jurisdiction is established for the faithful of the Alexandrian Ethiopian rite in Ethiopia. 648.

February 21. Mbararaënsis (Arcis Portal). Since it is so. - From the diocese of Mbararaënsis, certain territories are taken away, and a new diocese is established, called "Arcis Portal." 597.

February. Prumensis. Since in those. - The apostolic prefecture of Prumensis is elevated to the rank of a diocese. 649.

February. Bhamoënsis (Myitkyinaënsis). That sacred. - The apostolic prefecture of Bhamoënsis, in Burma, is raised to the dignity of a diocese, called "Myitkyinaënsis." 651.

February 27. Mexicanae - Tulancingensis (Tullanensis). Requesting. - From the archdiocese of Mexicana and the diocese of Tulancingensis, certain territories are taken away, and a diocese is established, to be called "Tullanensis." 599.

March 21. Tungunensis (Taunggyiensis). With great joy. - From the diocese of Tungunensis, certain territories are taken away, and a new diocese is established, called "Taunggyiensis." 653.

February. Taipehensis (Hsinchuensis). In Taipei. - From the archdiocese of Taipehensis, certain territories are taken away, and a new diocese is established from them, called "Hsinchuensis." 655.

April 7. S. Ioannis a Rege. Although near. - In the cathedral temple of the

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diocese of S. Ioannis a Rege, a college of canons is established. 657.

April 10. Corrientensis (Goyanensis). How often vast. - From the diocese of Corrientensis in Argentina, certain territories are taken away, from which a new diocese is established, called "Goyanensis." 659.

April. S. Iacobi de Estero (Anatuyanensis). In Argentina. - From the diocese of S. Iacobi de Estero, certain territories are taken away, and a new diocese is established, called "Anatuyanensis." 662.

1961. January 3. Paranensis (Foroconcordianae). While in some. - From the archdiocese of Paranensis, certain territories are taken away, and a new diocese is established, called "Foroconcordiana." 664.

February. Platensis - Clivi Zamoerensis (Avellanediensis). With the Kingdom of God. - From the archdiocese of Platensis and the diocese of Clivi Zamoerensis, certain territories are taken away, and a new diocese is established, called "Avellanediensis." 666.

[*Latin ed. p. 841*]

Index of documents, arranged chronologically, pages 1959-1960.

October 31: Apostolic Letters. Michael, Bearer of Salvation.

Saint Michael the Archangel is chosen as the principal celestial Patron for the entire Brazilian Military Administration, for the protection of public order and security.

April 7: Salutiferae Crucis (The Saving Cross).

The parish church of Saint Cross of the Valley of the Fallen, commonly known as "Santa Cruz del Valle de los Caídos," near Madrid, is endowed with the title and privileges of a Minor Basilica.

December 22: An Outstanding Honor.

The parish church of Saint Wendalin in the town commonly called "St. Wendel," in the Diocese of Treves, is endowed with the title and privileges of a Minor Basilica.

May 18: Amidst Trials.

The Blessed Virgin Mary, "Our Lady of Peace," is confirmed as the principal celestial Patron of the Diocese of Trujillo in Venezuela.

June 20: With Particular Devotion.

The Blessed Virgin Mary of Mount Carmel is chosen as the principal Patron of the Diocese of Papantla.

June 11: It Pleases Us.

The Blessed Virgin Mary of the Rosary is declared the principal celestial Patron for the city of "Moreno" and the entire Moron region, within the boundaries of the Moron Diocese in the Republic of Argentina.

July 1: With Singular Devotion.

The Blessed Virgin Mary of the Most Holy Rosary of the White Rain is

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established as the principal celestial Patron of the Diocese of Jujuy.

September 3: With Deep Piety.

The Blessed Virgin Mary, commonly called "Nossa Senhora da Ponte" (Our Lady of the Bridge), is chosen as the principal Patron of the Diocese and episcopal city of Sorocabana.

October 7: Merited Recognition.

The title and privileges of a Minor Basilica are conferred upon the cathedral church of Cesena.

November 14: To Quench the Fire.

The church dedicated to the Most Sacred Heart of Jesus in the city of Cracow is endowed with the title and privileges of a Minor Basilica.

December 25: As It Should Be.

Saint Patrick, Bishop and Confessor, is declared the celestial Patron of the Diocese of Ibadan.

August 1: For the Christian People.

Saint Raphael the Archangel is chosen as the principal Patron, and Saint John Vianney, Confessor, as the secondary Patron of the entire Archdiocese of Dubuque.

September 5: He Who Saves.

Saint Vincent de Paul is established as the principal celestial Patron of the Diocese of Cuttack and of the missions.

September 3: Virgin Immaculate.

The Blessed Virgin Mary Immaculate is established as the principal celestial Patron of the Diocese of Divinópolis.

October 28: Guided by Health.

Saint Joseph, Spouse of the Virgin Mary, and Saint Michael the Archangel are declared the principal Patrons, while Saint Francis of Assisi, Saint John Vianney, and Saint Isidore the Farmer are declared the secondary Patrons of the entire Diocese of Toluca.

October 7: Marian Piety.

The parish church of the Blessed Virgin Mary of Mount Carmel, located in Padua, is endowed with the honors and privileges of a Minor Basilica.

December 26: With Religion.

The parish church of Saints Potentinus, Felician, and Simplicius in Steinfeld, within the boundaries of the Diocese of Aix-la-Chapelle, is decorated with the title and dignity of a Minor Basilica.

[*Latin ed. p. 842*]

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October 21.

November 21.

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November 23.

December 16.

December 22.

1961.

January 27.

February.

March 10.

March 17.

April 28.

May 26.

June 16.

The Immaculate Virgin. – The Blessed Virgin Mary, of Immaculate Conception, is established as the principal celestial Patroness of the entire diocese of Kisi. 355.

In the repository. – Saint Joseph, Spouse of the Blessed Virgin Mary, is chosen as the principal celestial Patron of the diocese of M a racay. 545.

With fervent devotion. – The Blessed Virgin Mary, "Queen of Africa," is declared the principal Patroness of the entire archdiocese of Algiers. 356.

Of agriculture. – Saint Isidore the Farmer is established as the celestial Patron of all the agricultural or rural people of Spain. 357.

Striving for this. – The Blessed Virgin Mary, of the Immaculate Heart, is chosen as the primary celestial Patroness of the diocese of Oudtshoorn. 669.

Who is Catholic. – The Blessed Virgin Mary, received into Heaven, is chosen as the primary Patroness of the diocese of Greensburg. 670.

Illuminating with grace. – The Blessed Virgin Mary, commonly known as "of Izamal," is declared the principal celestial Patroness of the archdiocese of Yucatan. 671.

Bulwark of the Faith. – The cathedral basilica minor of Warsaw is affiliated with the archdiocese and endowed with its title and privileges. 481.

In the city of Bologna. – The church of Saint Paul the Apostle in Bologna is adorned with the title and privileges of a basilica minor. 482.

Principal temple. – The title and privileges of a basilica minor are conferred upon the cathedral church of Sarsina. 483.

In the city of Tolentino. – The cathedral church of Tolentino is honored with the title and privileges of a basilica minor. 484.

For our salvation. – The church of the Holy Cross "of Esquipulas," within the territory of the province of Guatemala, is elevated to the title and dignity of a basilica minor. 546.

In the city of Perugia. – The church of Saint Dominic in the city of Perugia

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is distinguished with the title and privileges of a basilica minor. 486.

Mother of Grace. – The Blessed Virgin Mary of Mercy is chosen as the principal Patroness of the region called "Antonio Ante," and as the special Patroness of the town of "Atuntaqui," within the territory of the Republic of Ecuador. 548.

Region of Valencia. – The Blessed Virgin Mary, known as "Mother of the Abandoned," commonly called "Our Lady of the Desolate," is chosen as the principal celestial Patroness of the region of Valencia. 549.

Course of life. – Saint Venerius, Confessor, is established as the celestial Patron of all those who guide ships at night from Italy with their lights, commonly called "Fanalists." 551.

Sanctuary. – The Blessed Virgin Mary, called "of the Good Remedy," is declared the principal Patroness, together with Saint Agnes, Virgin and Martyr, of the entire Order of the Most Holy Trinity. 602.

Pride of Barletta. – The cathedral church of Barletta is enhanced with the title and privileges of a basilica minor. 604.

Celebrated for her merits. – The church of the Blessed Virgin Mary of Graces in Brescia is consecrated and adorned with the honors of a basilica minor. 672.

From which. – The Blessed Virgin Mary of Graces, commonly called "Madonna delle Grazie," together with Saint Emydius, is proclaimed the principal Patroness of the city and diocese of Ascoli in the Piceno region. 674.

Like precious gems. – The Blessed Virgin Mary of Consolation is proclaimed the principal celestial Patroness for all the retired people of Italy, v. "Pensionati," and for all the elderly people of Italy, v. "Anziani."

Not a few. – The Blessed Virgin Mary of "La Salette," invoked as the Reconciler of sinners, is established as the celestial Patroness of the entire Congregation of Missionaries of the Holy Family. 605.

606.

[*Latin ed. p. 843*]

Index of documents arranged in chronological order, page 843. June 29, 1961 - November 12. The Holy Mother Church. - Concerning the Pontifical College for the training of Filipino clergy in the City, founded under the title "Nuestra Señora de la Paz y Buen Viaje," whose statutes are approved, "But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man." - The Venerable Servant of God, Innocent of Bertio, a professed priest of the Order of the Brothers Minor Capuchins, is beatified. March 15, 1961. December 16, 1960. October 17, 1961.

CHIROGRAPHS:

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To His Eminence, Most Reverend Ignatius Gabriel, titular of the Twelve Apostles. To His Excellency, Reverend Father Cardinal Tappouni, Patriarch of Antioch of the Syrians, completing five years since he was adorned with the Sacred Purple.

To His Eminence, Most Reverend Charles, titular of Saint Mary in Portico. To His Excellency, Reverend Cardinal Chiarlo, celebrating his eightieth birthday. November 1960.

CONVENTION:

Between the Apostolic See and the Bolivian Republic concerning the Castrensi Vicariate.

LETTERS:

10. We have learned. - To His Eminence, Most Reverend Aloysius Ferrand, Archbishop of Tours, at the beginning of the century since the tomb of Saint Martin, Apostle of Gaul, was discovered. January 9.

Not less. - To His Eminence, Most Reverend James, titular of Saints Boniface and Alexis. To His Excellency, Reverend Father Cardinal de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro, completing five years since he received the episcopal dignity. February.

Of the Apostles of Winter. - To His Eminence, Most Reverend John, titular of Saint Agatha. To His Excellency, Reverend Cardinal D'Alton, Archbishop of Armagh, at the fifteenth year since the pious death of Saint Patrick. March 8.

Very carefully. - To His Eminence, Most Reverend Emmanuel, titular of Saints Marcellinus and Peter. To His Excellency, Reverend Cardinal Goncalves Cerejeira, Patriarch of Lisbon, completing the fiftieth year of his priesthood.

20. Very gratefully. - To His Eminence, Most Reverend Hamlet John, titular of Saint Clement. To His Excellency, Reverend Cardinal Cicognani, whom he appoints as legate to the assembly for the promotion of catechesis, held in the city of Dallas (Texas). April 6.

In the extreme. - To the Reverend Father John Labrador, O.P., Moderator of the Pontifical and Royal University of Manila, founded by Saint Thomas Aquinas, on the three hundred and fiftieth anniversary of its founding.

22. At the end. - To His Eminence, Most Reverend John, titular of Saint Prisca. To His Excellency, Reverend Cardinal Urbani, Patriarch of Venice, concerning the conclusion of the assembly on the institution of Christian doctrine held in that Patriarchate. May 30.

Your Fiftieth. - To His Eminence, Most Reverend Joseph Beran, Archbishop of Prague, on the occasion of his fiftieth anniversary of priesthood.

[*Latin ed. p. 844*]

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June:

12. To the Reverend Father Anselm Albareda, Abbot of the Order of Saint Benedict, Prefect of the Apostolic Library, marking the completion of five and twenty years since he began that office.

15. This month. To His Eminence, the Most Reverend Eugene Cardinal Tisserant, Bishop of Ostia, Porto, and Saint Rufina, marking the completion of five lustra since he received the sacred purple.

29. Our Father. To His Eminence, the Most Reverend Martin John O'Connor, Archbishop with the title of Laodicea in Syria, President of the Pontifical Council for Cinematography, Radio, and Television, marking the completion of five and twenty years since Pope Pius XI issued the Encyclical "Vigilanti Cura."

4. With joy. To His Eminence, the Most Reverend Richard James Cushing, Cardinal Priest with the title of Saint Susanna, Archbishop of Boston, whom he sends as a legate to the Eucharistic Congress being held in the city of Santa Cruz de la Sierra, representing the entire nation of Bolivia.

20. This year. To the Reverend Father Michael Browne, General Moderator of the Order of the Friars Preachers, marking the completion of five centuries since Pope Pius II decreed the honors of the Saints, Catherine of Siena.

22. Father of mercies. To His Eminence, the Most Reverend Rufino Cardinal Santos, Archbishop of Manila, and to other ordinaries of the Philippine Islands, to whom he offers congratulations for their care and expense for seminaries.

12. Always awaited. To His Eminence, the Most Reverend Anthony Mary Cardinal Barbieri, Archbishop of Montevideo, marking the completion of five lustra since his consecration as bishop.

26. Manifestations. To His Eminence, Cardinal Hamleth John Cicognani, concerning public affairs of the Church.

8. A delightful commendation. To the Reverend Father Hygin Angles Pamies, Apostolic Protonotary, and President of the Pontifical Institute for Teaching Sacred Music, marking the completion of ten lustra since the founding of that Institute.

XII - ADDRESSES

11960, December.

1961.

8, 24, 29 January.

14. To the faithful of the city, in the Basilica of Liberiana, on the feast of the Immaculate Conception of the Blessed Virgin Mary.

To the Most Reverend Cardinals and Prelates of the Roman Curia, on the

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eve of the Nativity of Our Lord Jesus Christ.

To the Most Blessed Father, through His Eminence, the Dean of the Sacred College, offering auspicious omens.

To the Most Excellent group of legates who serve at the Holy See, after receiving auspicious omens for the beginning of the new year.

To the select men from many nations who attended the tenth assembly of "Service Social" in Rome.

To the select men gathered in Rome from the assembly of "European Parliamentary Assembly" and from overseas nations associated with the assembly of "European Economic Community."

Regarding the celebration of the thirtieth anniversary since the Vatican Radio station began transmitting radio waves.

30.

[*Latin ed. p. 845*]

Index of documents arranged in chronological order, page 845, February. The officials of the city and the concillors for the sacred time of Lent: concerning the sources of sacred prayer and the proper and accurate manner of speaking for the faithful. » 19 To the members of the Society of Saint Paul, established by the same Society and by the most pious Andrea Caroli, His Eminence, Cardinal of Ferrara, who passed away on March 17, for those residing in Hibernia [Ireland], in Rome, after the Sacred [Rite], as the fifteenth century was completed since the death of the pious Saint Patrick. » 18 To those who attended the meeting held by the Association "International Business Machines" in Rome on April 11, to the Most Excellent Mr. Amyntor Fanfani, President of the Supreme Council for the administration of public affairs in Italy. » 16 In the Sistine Chapel, after the Most Reverend Father Gabriel Acacius Coussa, Assistant of the Sacred Congregation for the Eastern Church, was consecrated Bishop according to the Greek rite by the Supreme Pontiff. » 21 To those who attended the first meeting, held in Rome with representatives from all of Italy, concerning the study to be employed by the clergy in selecting and assisting young men called to the sacred ministry. » 23 To the Most Reverend Prelates and faithful from various Eastern rites, in the presence of the Moderators and Officials of the Sacred Congregation for the Eastern Church, May 3. To the chosen women who attended the meeting of the Association "Union Mondiale des Organisations Féminines Catholiques" in Rome. » 5 To Her Majesty Elizabeth II, Queen, who is visiting the Blessed Father, and to Her Highness Prince Philip, her consort. » Edinburgh, Scotland. » 12 To the members of the Catholic Action organization "des Milieux indépendants" in France, who had gathered in Rome, accompanied by several bishops, for the purpose of a pilgrimage. » 21 In the Vatican Basilica, on the sacred day of Pentecost, the episcopal consecration was performed by the Blessed

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Father for XI [eleven] Prelates from the regions of Africa, America, and Asia. » 23 To the chosen men from the Council of Municipal Affairs of the city of Lutetia [Paris], who, led by the President of that Council, visited the Supreme Pontiff, June 8. » 12 To the Most Excellent Fathers, Most Reverend Prelates, and other members of the Central Commission for preparing the Second Vatican Council, for the inauguration of the groups to which the same Commission has assigned its tasks. » 20 To the Most Excellent Fathers Cardinals, Most Reverend Prelates, and other members of the Central Commission for preparing the Second Vatican Council, who attended the meetings in which the same Commission began its work, July 6. Held, when the Commission for the lay apostolate in preparing the Second Vatican Council was convened: the Blessed Father exhorts the faithful to pour forth prayers for obtaining peace among the nations, strengthened by justice and charity. » 13 To the chosen members of the Society called "Pax Christi," who have been traveling to Rome from various nations, in the tenth year since the founding of that Society. » 154, 159, 221, 225, 227, 265, 308, 314, 318, 321, 323, 358, 363, 364, 495, 499, 503, 557.

[*Latin ed. p. 846*]

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July 29 » September 6 » » 8 » » 15 » » 16 » October 6 » » 20 » » » » » 24 » » 25 » » 28 » November » » » » 3 » 4 » » » 7 » » 17 » » » » 22 » December 7 » » 13

To the Rectors of Seminaries, who attended gatherings from throughout Italy, concerning the instruction and upbringing of future priests, in accordance with the needs of the present age.

To those who attended the gatherings held by the Catholic University of Studies in Rome, with the Sacred Heart of Jesus, on the subject: "Woman and Profession."

To the Rheumatologists who attended the tenth congress, held in Rome, from many nations.

To the distinguished men who attended the congress held in Rome by the "International Commission on Civil Law" (CIEC).

To those who attended the gatherings held in Rome, from all nations, on the subjects of Neurology and Electroencephalography.

To those who attended the gathering held by Catholics from various nations, on the subject of the art of cinematography.

To His Eminence, the Cardinal Prefect of the Sacred Consistorial Congregation, and to the Most Reverend Prelates and other ecclesiastical men, regarding the assistance to those emigrating from the Supreme Council.

To the men who preside over the French Sodality, or "National Association of Catholic Provincial Periodicals."

To the members of the Society, or "Association of the Foreign Press in

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Italy."

To those who attended the fifth gathering held in Rome, on the subject of "The Apostolate of the Sea."

To the members of the Pontifical College for the Advancement of Studies, on the occasion of its fifth and twentieth anniversaries.

To the gathering of Fathers bringing auspicious omens to the Most Blessed Pope.

To the gathering of Legates who presented the Most Blessed Pope with felicitations.

Given within the Pontifical Mass, "on the anniversary of the creation and coronation of the Pope."

To the Most Reverend men, sent as envoys from various nations, to offer congratulations and wishes on the occasion of the Most Blessed Pope completing his eightieth year.

Given in the second plenary session of the Central Commission of the Second Vatican Ecumenical Council: The Most Blessed Father expresses his hopes and wishes to the Eminences, Cardinals, Most Reverend Bishops, and other members of the Central Commission of the Second Vatican Ecumenical Council, and congratulates them on their excellent work, and promises his prayers for their future endeavors.

To those who attended the eleventh gathering held by the "Food and Agriculture Organization" (FAO) in Rome.

To those who attended the first gathering, held in Rome, with representatives from almost all nations, on the subjects of Radio and Television for the benefit of schools.

To Prelates, Auditors, and other officials, lawyers, and procurators of the Sacred Roman Rota.

December 22, 1960

January 6, 1961

April 2, 1961

July 9, 1961

August 13, 1961

NEWS:

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TO ALL CHRISTIANS AND PEOPLES OF THE WORLD: Given for the celebration of the solemnities of the Nativity of Our Lord Jesus Christ.

The Catholic radio station of the Republic of Nicaragua is inaugurated by this announcement from the Supreme Pontiff.

Given to the faithful of the city and the world on the feast of the Resurrection of Our Lord Jesus Christ.

To conclude the Marian Congress, attended by clergy from all of France.

To conclude the Eucharistic Congress held in the city of Santa Cruz de la Sierra, from the entire nation of Bolivia.

[*Latin ed. p. 847*]

Index of documents arranged in chronological order — 847 PAGE. 1961 September » October » » » » » » November 10 Addressed to all the Christian faithful and nations, concerning the preservation of peace and concord among peoples for the tranquility and prosperity of the human race. 24 Addressed to the Christian faithful of Hispaniae, to conclude the Fifth Eucharistic Congress celebrated in Caesaraugustae from throughout the nation. 1 Addressed to the Catholic faithful of the entire world, as the Most Blessed Father visited the radio station "Santa Mariae Galeriae," marking the thirtieth anniversary of the establishment of the Vatican radio station. 7 Addressed to the Bishops and Christian faithful of the Philippine Islands, concerning the newly constructed Pontifical Seminary College in the same Islands, which was inaugurated that day. 12 Addressed to those Christian faithful who attended the Second Marian Congress in Mexici from all nations of Americae. . . . . 2 8 Addressed to the Pastors and Christian faithful of the entire Catholic world. . . . . 6 Addressed to the people of Africa, concerning the Vatican radio station inaugurating a new instrument for transmitting radio waves, by which news and information would be provided to the African nations. XIV 1961 April » June » August » September » »

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XXIII, 782. The pious offering of daily labor is enriched with Indulgences, 827. The Reverend Father Martin John O'Connor, titular Archbishop of Laodicea in Syria, President of the Pontifical Council for Cinematography, Radio, and Television, writes to the Most Reverend [B. P.] on the twenty-fifth anniversary of the publication of the Encyclical Letter "Vigilanti cura," giving warnings concerning the use of cinematography, 491. Economic matters. In no way can the republic neglect the economic affairs of its citizens, 406; however, in the realm of economic affairs, the parts pertaining to the industry of individual people must be given priority, 413 ff.; the foresight of public authorities must not coerce the freedom of private individuals in their actions regarding economic matters, 415; the economic affairs of states must proceed gradually, maintaining a suitable and proper harmony between the various aspects of these matters, 433; it is necessary to provide public services in those regions which have not progressed as much in economic matters, 438; in a certain primitive understanding of economic affairs, the causes of poverty and famine are often placed, 441; in order that a remedy may be provided for them, all avenues must be explored, 441. Ecumenical Council. See Council. Proper Offices. Concerning these, dispositions are made for the workers. They have the right, by nature, to associate themselves in societies, and to move freely and spontaneously within those societies, according to their own interests, analytical 406 ff.; many of them receive only a very small wage for their labor, 418; they rightly seek to be called to contribute to the goods of the life of society to which they are dedicated, 423 ff.; the appropriate skill of workers to insert advice and considerations outside the boundaries of their own society, 425. The workshops of workers, conforming to the principles of Christian doctrine, are mentioned and praised by the Most Reverend [B. P.], 425 ff. Spiritual vocations, Pontifical Primary Work. See Spiritual benefits. Prayer composed and enriched with Indulgences by the Most Reverend [B. P.]. To the Blessed Virgin Mary of Confidence, to be recited by the students of the seminary, 231. Sacred prayer. Concerning what is necessary to draw from its sources, 155; it must seek its persuasive power from clarity and simplicity, from the solid and charitable nature of the Gospel, 156; however, it must adopt a careful manner of speaking, 156; it must not be immoderate, 156; those who practice it must join a holy and exemplary life with solid piety, 157; the arguments to be chosen by the sacred orators, 157. See Gospel. Regions of the Orient. The Most Reverend [B. P.] has solicitude and hope for them, 315 ff. Pallium. See Petition for Pallia. The Feast of the Resurrection of Our Lord Jesus Christ. On that festive day, the Most Blessed Father offers greetings, exhortations, and blessings to the faithful of the City and the World, 193 ff. Saint Patrick. The Most Reverend [B. P.] praises him, the apostle of Ireland, 221 ff.; in the Roman Pontiff and the Chair of Peter, his faith and devotion, 224. See Centennial Commemorations. Heavenly Patrons are declared: the Blessed

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[*Latin ed. p. 893*]

Indexes of laws are multiplied, governing and defining the mutual relationships of citizens, 417; however, care must be taken so that individuals do not cease to be subject to the law, 417; economic advancements must be added to and adapted to social advancements, 419; so that all classes of citizens may benefit equally from the increased wealth of the republic, 419 ss. "Society of Saint Paul." Celebrates its fortieth anniversary since its founding, 159; the Holy Father congratulates its members and encourages them to continue their work, 163. Societies for the promotion of good works. Pontifical College of the Good Shepherd. Its members hear a sermon from the Holy Father on the occasion of the fifth and twentieth anniversaries of the College's founding, 726 ss. Religious congregations of women dedicated to external service. Regulations are given regarding their governance, 371 s.; regarding their duties and habit, 373; regarding cooptation, 375; regarding discipline, 378. Statutes are approved for the Pontifical College Seminary for Clergy in Rome, 608. The Philosophical-Theological Study of the Seminaries of the Insulensis diocese is incorporated into the Faculty of Sacred Theology of the Catholic University of Studies of Insulensis, 52. Suburbicarian dioceses. The right of option, established by the Code of Canon Law, is abolished in these dioceses, and the designation of Cardinal-Bishops to these sees is reserved solely to the Supreme Pontiff, 198. Tables of citizens, which the Church has preserved in the archives of parishes and monasteries for centuries, 615. Tappouni, Most Reverend Father Ignatius, Patriarch of the Syriacs of Antioch. The Holy Father congratulates him on the completion of five decades since he was adorned with the Sacred Purple, 26. Technical science and its benefit to the progress of the present age, 225 s. Television. See Radio and Television. Tienchensin, Most Reverend Father Thomas, Archbishop of Peking and Apostolic Administrator of Taipei. He writes to the Holy Father and to the Most Reverend Ordinaries of the Province of Taipei regarding the creation of three dioceses on the island of Formosa, 465. Tisserant, Most Reverend Father Eugenius, Bishop of Ostia, Porto, and Saint Rufina. The Holy Father congratulates him on the completion of five decades since he was adorned with the Sacred Purple, and thanks him for his analytical work, 893, 490.

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[*Latin ed. p. 894*]

894 Index rerum operam qui publicam rem moderantur, educatores, scriptores et qui spectacula instruunt, 1 3 s.; "Truth is sprung out of the earth," namely, from the good will of men, 39; that they may cultivate it, the Most Reverend Fathers exhort the writers, 723. Persecutions. They are exercised against those who have received and maintain the faith given to Christ and His Church in various regions, 67, 452. Apostolic Vicariates: — erected as dioceses: Diakartanus, Bandungensis, Semarangensis, Purvokertoënsis, Surabaiensis, Malangensis, Endehenus. Larantukanus, Rutengensis, 245; Atambuaënsis, Medanensis, Palembangensis, Pongkalpinangensis, Pontianakensis, Bandiermasinensis, Samarindaënsis, Sintangensis, Makassarensis, Manadoënsis, Amboinaensis, 246; Bahamasensis (Nassaviensis), 249; Hanoiensis, Lansocrensis. Haiphongensis, Bacninhensis, Hunghoaënsis, Thaibinhensis, Buichuensis, Phatdiemensis, Thanhoaënsis, Vinhensis, Hueensis, Quinhonensis, Nhatrangensis, Kontumensis, Saigonensis, Vinhlonensis, Canthoënsis, 347; Neanthopolitanus, 648. — newly erected: de EI Obeid, 339; Tumacoënsis,

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596. — dismembered: Khartumensis, 339. — whose boundaries are changed: de Sancto Petro Stila et Bluefieldensis, 825. — whose names are changed: de S. Gabriele a Virgine Perdolente de Marañon, which will henceforth be called "de Yurimaguas," 51; de Bhar-el-Ghazal, which will henceforth be called "Wavensis," 511; de Bhar-el-Gebel, which will henceforth be called "Jubaënsis," 512. Analytical Vicariates castrenses: — in the Vicariate of Canada, the office of General Chaplain is established, 48; — the faculty of hearing confessions is extended to the Chaplains of the military, 49; — a convention is initiated between the Holy See and the Republic of Bolivia regarding the Vicariate castrense, 299 ss.; regarding its erection and governance, 621. Military Vicars are appointed: of the Republic of Bolivia, 624; of the Federal Republic of Germany, 738. The Vietnamese nation. It has its own episcopal hierarchy established, 84; such an event brings great things to pass and promises great things, 85; the progress of the Church in this region is increasing, 85; the Most Blessed Father's wishes and exhortations regarding the established hierarchy, 85 ss. The call to enter the sacred ministry and the study of the works of the clergy and their support, 308 s.; the small number of priests, 312 s.; prayers to be offered that the Lord may send laborers, 312, 361. Pleasures. The excessive pursuit of them has occupied the minds of many today, 455; the serious harm resulting from this, 455. Yago, Most Reverend Father Bernard, Archbishop of Abidjanensis. The Most Reverend Father sends a legate to him, at the beginning of the year in which the region began to be a province of "Côte d'Ivoire," 568 ss.

[*Latin ed. p. 895*]

Corrections in Vol. L U I (1961) *Commentarii Acta Apostolicae Sedis*: Page 318, line seventeen, for "senactus" read "senectus." Page 528, last line, for "Vescovo di Eankow" read "Arcivescovo di Hankow." Page 751, third line from the last, for "Vittorio" read "Vittorino."

[*Latin ed. p. 896*]

The fiftieth-third volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirtieth day of December, in the year one thousand nine hundred and sixty-one, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 897*]

In the thirty-second year, in the City of the Vatican, on Tuesday, the thirteenth of June, in the year 1961, Number 3. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness John XXIII – Year III, Number XXVI. Ordinance of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the nineteenth centenary of the arrival of Saint Paul the Apostle in Rome. June 13, 1961. THE PONTIFICAL COMMISSION FOR THE

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CITY STATE OF THE VATICAN. In virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958; Having considered articles 2 and 20, letter c), number 5, of the law of June 7, 1929, number I I, concerning the sources of law; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. The issuance of a series of six postage stamps is authorized, intended to commemorate the nineteenth centenary of the arrival of Saint Paul the Apostle in Rome, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican. Article 2. The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing a watermark depicting the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation; horizontal format; values: Lire 10, Lire 15, Lire 20, Lire 30, Lire 75, Lire 200.

[*Latin ed. p. 898*]

10. *Acta Apostolicae Sedis* – Supplements: The values of L. 10 and L. 30 represent a geographical map depicting the route of the Apostle's journey from Caesarea of Palestine to Rome, and bear, in the upper left corner on three lines, the inscription: "ITINERIS PAULI AD ROMAM L X - L X I - MCMLXI"; to the right, on two lines, the indication of the value; at the bottom, the inscription: "POSTE VATICANE"; the values of L. 15 and L. 75 reproduce one of the panels of the bronze door of the Basilica of Saint Paul in Rome, depicting the scene of the Apostle's arrival in the city, chained and escorted by a Roman soldier, and bear, in the upper left corner, the inscription: "S. PAULI ADVENTUS IN URBEM"; to the right, on two lines, the indication of the value; vertically on the left side: "L X I" and on the right side: "MCMLXI"; at the bottom, the inscription: "(POSTE VATICANE)"; the values of L. 20 and L. 200 depict the Basilica Ostiense and bear, in the upper left corner on two lines, the inscription: "TRIUMPHALE S. PAULI TEMPLUM MCMLXI - MCMLXI"; to the right, the indication of the value; at the bottom, the inscription: "(POSTE VATICANE)"; colors: the value of L. 10 is blue-green; the value of L. 15 is reddish-brown; the value of L. 20 is orange; the value of L. 30 is blue; the value of L. 75 is Siena earth; the value of L. 200 is cobalt blue.

Article 3. – The stamps referred to in the preceding articles have postal value from the date of entry into force of this ordinance until June 30, 1962.

Article 4. – This ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of Saint Damasus, at the entrance of the Governatorate, and in the postal offices of the State, and shall enter into force on the same day of its publication.

City of the Vatican, thirteen June, nineteen hundred and sixty-one.

NICOLA Card. CANALI, President

GIUSEPPE Card. PIZZARDO

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GIUSEPPE Card. FERRETTO

AMLETO GIOVANNI Card. CICOGNANI

GUSTAVO Card. TESTA

First Principles, Secretary.

[*Latin ed. p. 899*]

In the thirty-second year, in the City of Vatican, on Tuesday, the fourth of July, in the year 1961, Number 4. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of Vatican. Pontificate of His Holiness John XXIII – Year III, Number XXVII – Ordinance of the Pontifical Commission for the City State of Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the first centenary of the newspaper "L'Osservatore Romano," July 4, 1961.

THE PONTIFICAL COMMISSION

FOR THE CITY STATE OF VATICAN.

By virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958;

Having considered articles 2 and 20, letter c, number 5, of the law of June 7, 1929, number I I, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of three postage stamps is authorized, intended to commemorate the first centenary of the newspaper "L'Osservatore Romano," to be valid for the payment of taxes relating to correspondence originating from the City of Vatican.

[*Latin ed. p. 900*]

Acts of the Apostolic See - Supplement 14, Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing the watermark of the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation; horizontal format; values: Lire 40, Lire 70, Lire 250; subjects: the Lire 40 value reproduces the headings of the newspaper, or the dates of July 1, 1861, and June 29, 1961, and bears, in the upper left corner, the inscription: "1861 • 1961"; to the right, the indication of the value; at the bottom: "(POSTE VATICANE)"; the Lire 70 value depicts the building of the current location of the newspaper, and bears, in the upper left corner, on two lines, the inscription: "L'OSSERVATORE ROMANO — 1861 • 1961"; to the right, the indication of the value; at the bot-

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tom: "(POSTE VATICANE)"; the Lire 250 value represents a modern printing press prepared for printing the newspaper, and bears, in the upper left corner, on two lines, the inscription: "L'OSSERVATORE ROMANO — 1861 • 1961"; to the right, the indication of the value; at the bottom: "(POSTE VATICANE)"; colors: the Lire 40 value is burnt Sienna; the Lire 70 value is azure; the Lire 250 value is dark yellow. Article 3. - The postage stamps referred to in the preceding articles shall have validity, for postal purposes, from the date of entry into force of the present ordinance until September 30, 1962. Article 4. - The present ordinance shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of St. Damasus, at the door of the Unici of the Governorate, and in the post offices of the State, and shall enter into force on the same day of its publication. Vatican City, July 4, 1961. NICOLA, Cardinal, President CANALI, Giuseppe, Cardinal, PIZZARDO, Giuseppe, Cardinal, FERRETTO, Amleto Giovanni, Cardinal, CICOGNANI, Gustavo, Cardinal, TESTA, First Principles, Secretary.

[*Latin ed. p. 903*]

In the thirty-second year, in the City of the Vatican, on Friday, the sixth of October, 1961, Number 5. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness John XXIII – Year III, Number XXVIII. Ordinance of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the fifteenth centenary of the death of Saint Patrick.

October 6, 1961.

PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN.

By virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958;

Having considered articles 2 and 20, letter e), number 5, of the law of June 7, 1929, number I I, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of four postage stamps is authorized, intended to commemorate the fifteenth centenary of the death of Saint Patrick, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 904*]

18 Acta Apostolicae Sedis - Supplemento Art. 2. - The postage stamps mentioned in the preceding article, printed in rotogravure on paper bearing a watermark depicting the crossed keys, possess the following charac-

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teristics: dimensions: 30 x 40 mm, including the perforation; format: vertical; values: L. 10, L. 15, L. 40, L. 150; subjects: the L. 10 and L. 40 values reproduce, on the left side, the effigy of Saint Patrick, as it appears in a medieval marble slab, and bear, on the right side, at the top, in four lines, the inscription: "S. PATRICIUS APOSTOLUS D'IRLANDA 461 - 1961"; at the bottom, in three lines, the indication of the value and the inscription: "POSTE VATICANE"; the L. 15 and L. 150 values reproduce a panoramic view of the Island of Purgatory in Lough Derg in Ireland, and bear, at the top, in three lines, the inscription: "SANTUARIUM S. PATRICII 461 - 1961"; at the bottom, on the left: "POSTE VATICANE", on the right the indication of the value; colors: the L. 10 value is gray-green on a light ochre-yellow background; the L. 15 value is gray on a blue background; the L. 40 value is gray-green on a yellow background; the L. 150 value is Siena brown on a blue-green background. Art. 3. - The postage stamps mentioned in the preceding articles shall have postal validity from the date of entry into force of the present ordinance until December 31, 1962. Art. 4. - The present ordinance shall be published, in addition to the ordinary methods, by affixing it in the Courtyard of Saint Damasus, at the entrance to the offices of the Governatorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, October 6, 1961. AMLETO GIOVANNI Cardinal CICOGNANI, President ALBERTO Cardinal Di JORIO GIUSEPPE Cardinal PIZZARDO GIUSEPPE Cardinal FERRETTO GUSTAVO Cardinal TESTA, First, Principles, Secretary.

[*Latin ed. p. 905*]

In the thirty-second year, in the City of the Vatican, on Saturday, the twenty-fifth of November, in the year 1961, Number 6. *ACTA APOSTOLICAE SEDIS*, Supplement concerning the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness John XXIII – Year IV, Number XXIX. Decree of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to celebrate the eightieth anniversary of the birth of His Holiness John XXIII.

November 25, 1961.

THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN.

By virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958;

Having considered articles 2 and 20, letter c), number 5, of the law of June 7, 1929, number I I, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

ORDERS:

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Article 1. – The issuance of a series of six denominations is authorized, intended to celebrate the eightieth anniversary of the birth of His Holiness John XXIII, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 906*]

22 Acta Apostolicae Sedis - Supplemento Art. 2.- 1 franc, of which the preceding article speaks, printed in rotogravure on paper bearing the watermark of the crossed keys, have the following characteristics: dimensions of 30 x 40 mm, including the perforation; denominations: L. 10, L. 25, L. 30, L. 40, L. 70, L. 115; subjects: a) the L. 10 denomination reproduces, on a Siena earth-colored background, the ancient coat of arms of the Roncalli family, and bears, at the top, the inscription: "INSIGNE FAMILIAE RONCALLI"; the subject is enclosed in a frame on three sides in gray, and on the lower side, in sepia gray; b) the L. 25 denomination reproduces, on a gray-green background, the Church of St. Mary in Sotto il Monte, and bears at the top, on three lines, the inscription: "IN ECCL. S. MARIAE OPPIDI SUB MONTE BAPTIZATUS - XX V - X I - MDCCCLXXXI"; the subject is enclosed in a frame on three sides in ochre, and on the lower side, in dark ochre; c) the L. 30 denomination reproduces, on a violet background, the Church of St. Mary in Monte Santo in Rome, and bears at the top, on three lines, the inscription: "ROMAE IN ECCL. S. MARIAE IN MONTE S.CTO SACERDOS INITIATUS x - VIII - MJCMiv"; the subject is enclosed in a frame on three sides in light blue, and on the lower side, in light blue-gray; d) the L. 40 denomination reproduces, on a light blue background, the Church of the Saints Ambrose and Charles in Rome, and bears at the top, on three lines, the inscription: "ROMAE IN BAS. SS. AMBROSI ET CAROLI EPISCOPUS CONSECRATUS - X I X - IH - M C M X x v"; the subject is enclosed in a frame on three sides in violet, and on the lower side, in dark violet; e) the L. 70 denomination reproduces, on a burnt Siena earth-colored background, the Chair of St. Peter in the Vatican Basilica, and bears at the bottom, on three lines, the inscription: "SUMMUS PONTIFEX ELECTUS - xxviii - x - MCMLVIII"; the subject is enclosed in a frame in gray-green on three sides, and on the lower side, in antique green; f) the L. 115 denomination reproduces, on a dark gray background, the effigy in white of the Holy Father; the subject is enclosed in a frame in burnt Siena earth-colored on three sides, and on the lower side, in English red. All denominations bear on three sides of the frame the inscription: "LXXX AETATIS ANNO - IOANNIS XXIII - PONT. M A X. EXPLETO"; on the lower side, the inscription "POSTE VATICANE" with the corresponding value in Arabic numerals. Art. 3. - The stamps referred to in the preceding

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articles have value.

[*Latin ed. p. 907*]

In the thirty-second year, in the City of the Vatican, on Tuesday, the twenty-eighth of February, in the year 1961, Number 1. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Third Year of the Pontificate of His Holiness John XXIII. Number XXIV. Decree of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the eleventh centenary of the death of Saint Meinrad. February 28, 1961. THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN. In virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958; Having considered articles 2 and 20, letter c), number 5, of the law of June 7, 1929, number I I, concerning the sources of law; Having received the opinion of the General Counselor of the State; It ordains: Article 1. – The issuance of a series of three postage stamps is authorized, intended to commemorate the eleventh centenary of the death of Saint Meinrad, to be used for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 908*]

2. *Acta Apostolicae Sedis* - Supplement, Article 2. - The postage stamps mentioned in the preceding article, printed in rotogravure on paper bearing a watermark depicting the crossed keys, have the following characteristics: dimensions: 30 x 40 millimeters, including the perforation; vertical format for the values of Lira 30 and Lira 40, and horizontal format for the value of Lira 100; values: Lira 30, Lira 40, Lira 100; subjects: the Lira 30 stamp reproduces the effigy of Saint Meinrad and bears, at the top, the inscription: "861 - *Iubilaeum Meinradi* - 1961 - *Patronus Einsidensis*"; at the bottom, the inscription: "postevaticane - lire 30"; the Lira 40 stamp depicts the image of the Virgin of Einsiedeln, and bears, at the top, the inscription: "861 - *Iubilaeum Meinradi* - 1961 *Thaumaturgus Einsidensis*"; at the bottom, the inscription: "postevaticane - lire 40"; the Lira 100 stamp reproduces the Abbey of Einsiedeln and bears, at the top, the inscription: "861 - *Iubilaeum Meinradi* - 1961 - *Monasterium Einsidense*"; at the bottom, the inscription: "postevaticane - lire 100"; colors: the Lira 30 stamp, gray; the Lira 40 stamp, violet; the Lira 100 stamp, sepia.

Article 3. - The stamps mentioned in the preceding articles shall have postal validity from the date of entry into force of the present ordinance until February 28, 1962.

Article 4. - The present ordinance shall be published, in addition to the ordinary methods, by posting it in the Courtyard of Saint Damasus, at the entrance to the offices of the Governatorate, and in the postal offices of the

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State, and shall enter into force on the same day of its publication.

Vatican City, February 28, 1961.

Nicola Card. Canali, President

Giuseppe Card. Pizzardo

Amleto Giovanni Card. Cicognani

Primo Principi, Secretary.

[*Latin ed. p. 909*]

In the thirty-second year, in the City of Vatican, on Thursday, April 6, 1961, Number 2.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of Vatican.

Pontificate of His Holiness John XXIII – Year III, Number XXV.

Decree of the Pontifical Commission for the City State of Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the fifteenth centenary of the death of Pope Saint Leo I the Great.

April 6, 1961.

THE PONTIFICAL COMMISSION FOR THE CITY STATE OF VATICAN.

By virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958;

Having considered articles 2 and 20, letter c), number 5, of the law of June 7, 1929, number II, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

Decrees:

Article 1. – The issuance of a series of three postage stamps is authorized, intended to commemorate the fifteenth centenary of the death of Pope Saint Leo I the Great, to be used for the payment of taxes relating to correspondence originating from the City of Vatican.

[*Latin ed. p. 910*]

6. Acts of the Apostolic See - Supplement, Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing a watermark depicting the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation; format: vertical; values: Lire 15, Lire 70, Lire 300; subject: uniform for all three values, taken from the main part of the relief sculpture by Algardi in the chapel dedicated to Saint Leo I in St. Peter's Basilica in the Vatican, in which the Holy Pontiff is depicted in the act of restraining Attila, King of the Huns, known as "the scourge of God"; the three values bear, in the upper right corner, on two

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lines, the inscription: "S. Leo Magnus"; in the lower left corner, on two lines, the inscription: "Post Vaticane"; in the lower right corner, the indication of the respective value in Arabic numerals; colors: the Lire 15 value, reddish-brown; the Lire 70 value, olive green; the Lire 300 value, gray. Article 3. - The postage stamps referred to in the preceding articles shall have postal validity from the date of entry into force of the present ordinance until April 30, 1962. Article 4. - The present ordinance shall be published, in addition to the usual methods, by posting it in the courtyard of St. Damasus, at the entrance to the offices of the Governorate, and in the post offices of the State, and shall enter into force on the same day of its publication. Vatican City, April 6, 1961. Nicola Cardinal Canali, President; Giuseppe Cardinal Pizzardo; Giuseppe Cardinal Ferretto; Amleto Giovanni Gustavo Cardinal Cicognani; Cardinal Testa; I Primo Principi, Secretary.

[*Latin ed. p. 913*]

Laws and regulations of the State of the City of Vatican, concerning postal matters, from the date of entry into force of this ordinance until November 25, 1962. Article 4. - This ordinance shall be published, in addition to the usual methods, by posting in the Courtyard of St. Damasus, at the door of the Offices of the Governorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, November twenty-fifth, nineteen hundred and sixty-one. AMLETO GIOVANNI ALBERTO, Cardinal. CICOGNANI, President. JORIO GIUSEPPE, Cardinal. PIZZARDO GIUSEPPE, Cardinal. GUSTAVO, Cardinal. FERRETTO TESTA f, First Principles, Secretary.

[*Latin ed. p. 915*]

In the thirty-second year, in the City of the Vatican, on Saturday, the twenty-fifth of November, 1961, Number 7. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness John XXIII – Year IV. Number XXX. Decree of the Pontifical Commission for the City State of the Vatican, by which the issuance of a series of postage stamps is authorized, intended to celebrate the Christian feast of Christmas.

November 25, 1961.

THE PONTIFICAL COMMISSION FOR THE CITY STATE OF THE VATICAN.

By virtue of the powers conferred by the reigning Supreme Pontiff, John XXIII, upon the Pontifical Commission, by decree of November 7, 1958;

Having considered articles 2 and 20, letter c), number 5, of the law of June 7, 1929, number II, concerning the sources of law;

Having heard the opinion of the General Counselor of the State;

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ORDERS:

Article 1. – The issuance of a series of three postage stamps is authorized, intended to celebrate the Christian feast of Christmas, to be valid for the payment of taxes relating to correspondence originating from the City of the Vatican.

[*Latin ed. p. 916*]

Acta Apostolicae Sedis - Supplemento 26, Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing the watermark of the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation; format: vertical; values: Lire 15, Lire 40, Lire 70; subject: a single design, taken from a painting by Luca Ch'en, depicting the Virgin Mary in the act of adoring the Infant Jesus, and bearing the indication of the year at the top: "MCMLXI". The subject on the Lire 15 stamp is enclosed in a frame of grey-green color; on the Lire 40 stamp, in a grey frame; on the Lire 70 stamp, in a light lilac frame. The three values bear on the upper side of the frame the inscription: "NATIVITAS D. N. I. CHRISTI"; on the lower side, the inscription "POSTE VATICANE" with the corresponding value in Arabic numerals. Article 3. - The postage stamps referred to in the preceding articles have postal validity from the date of entry into force of the present ordinance until December 31, 1962. Article 4. - The present ordinance shall be published, in addition to the usual methods, by posting in the Courtyard of St. Damasus, at the main entrance of the Governatorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, twenty-fifth of November, nineteen hundred and sixty-one. AMLETO GIOVANNI, Cardinal CICOGNANI, President. ALBERTO, Cardinal di JORIO. GIUSEPPE, Cardinal PIZZARDO. GIUSEPPE, Cardinal FERRETTO. GUSTAVO, Cardinal TESTA. Primo Principi, Secretary.

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